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FRONTISPIECE.

To his most **SACRED MAJESTY** *who is the Head of the Church, Zealous in Religion, an Illustrious Pattern of filial & Conjugal Affection, and the Father of his People. This Complete Family Bible is most dutifully Inscribed.*

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THE

Complete Family Bible;

CONTAINING THE

HOLY SCRIPTURES

OF THE

OLD and NEW TESTAMENT at Large;

TOGETHER WITH THE

APOCRYPHA:

WITH A

COMPLETE ILLUSTRATION OF ALL THE DIFFICULT PASSAGES;

WHEREIN

ALL THE OBJECTIONS OF INFIDELS ARE OBVIATED,

THE OBSCURE PASSAGES ELUCIDATED,

AND

EVERY SEEMING DIFFICULTY EXPLAINED.

TOGETHER WITH

NOTES HISTORICAL AND CRITICAL:

By the Rev. SAMUEL NEWTON, D.D.
RECTOR OF CLIFTON, &c.

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PREFACE.

THE ſacred writings contain THE WORDS OF ETERNAL LIFE: This truth is admitted by every One who has the leaſt pretenſions to Chriſtianity: Do we not therefore lay under the moſt indiſpenſible obligations to cultivate a conſtant and familiar acquaintance with them; as we know the infinite advantages that will reſult from ſuch an acquaintance? Let it be remembered, that men in all ages, of the moſt illuſtrious characters, and moſt eminent attainments in Wiſdom and Knowledge, have always entertained the utmoſt reverence of the DIVINE BEING, and the greateſt veneration for his WORD. The ſentiments of holy JOB give us a ſtriking inſtance of what is here aſſerted. *I eſteem*, ſays he, *the words of thy mouth more than my neceſſary food.* The noble acquiſitions DAVID had made in the knowledge of God, he aſcribed to his meditations on ſacred ſubjects. *I have more underſtanding*, ſays he, *than all my Teachers, becauſe thy Teſtimonies are my Meditations.* To theſe authorities permit me to add one of a modern date: Mr. LOCKE, juſtly eſteemed one of the greateſt maſters of Reaſon and Philoſophy, at the cloſe of his life, thus adviſed an intimate friend: *Study the Holy Scriptures, eſpecially the New Teſtament; therein are contained the words of eternal life: It hath* GOD *for its author,* SALVATION *for its end, and* TRUTH, *without any mixture of error, for its matter.* The famous SELDEN, one of the greateſt Critics, and moſt learned man of his time, declared to Archbiſhop USHER, that, *Notwithſtanding he had been ſo laborious in his enquiries, and curious in his collections, and had poſſeſſed himſelf of a treaſure of books and manuſcripts upon all ancient ſubjects; yet he could reſt his Soul on none, ſave the Scriptures.*

This ſacred volume opens with that great truth, which is the foundation of all religion, namely, That God in the beginning created the world. This amazing tranſaction is there deſcribed in a plain and familiar manner, accommodated to the capacities of the people, and with a noble ſimplicity. We have next an account of the original formation of man, who is repreſented as having been made after the divine image, inveſted with a dominion over the inferior parts of the creation, and under an indiſpenſible obligation of paying homage to his God. And, to complete his happineſs, he was placed in a paradiſaical garden, a happy ſtate of purity and innocence. In this delightful abode he might have continued, had he obeyed the voice of his Creator; but alas! he forfeited this ſtate of happineſs by ſinning againſt his Maker; and that ſin brought death into the world, and all the evils and miſeries to which the human race is now obnoxious. But the univerſal Parent of our being, the compaſſionate Father of the univerſe, pitied the condition of fallen man, and was graciouſly pleaſed to make ſuch revelations and diſcoveries of his grace and mercy, as laid a proper foundation for the faith and hope of his offending creatures, and for offering to the throne of mercy, prayers, adorations, and praiſe. The religion therefore delivered in the ſcriptures is the religion of man in his fallen ſtate; and any one that impartially and carefully conſiders it, will find one ſcheme of religion ſubſtantially the ſame, carried all along through the whole, till brought to its full perfection and accompliſhment by the great Meſſiah, that immaculate lamb of God, who came down from heaven, and offered himſelf a ſacrifice on the croſs to attone for the ſins of the human race, and purchaſe for them an inheritance in the bliſsful manſions of eternity.

The ſacred writings of the Old Teſtament teach us to form the moſt juſt and noble ideas of God, as having created all things by his power, as preſerving and governing all things by his providence, as poſſeſſed of all poſſible perfections; infinitely powerful, wiſe and good, holy, juſt, and true, a lover of righteouſneſs, and a hater of wickedneſs; omnipreſent and omniſcient; to whom we owe the higheſt love, the profoundeſt reverence, the moſt abſolute ſubmiſſion and reſignation, and the moſt ſteady dependance. We have alſo there excellent precepts given us with regard to the duties we owe to our fellow-creatures. All ſocial duties may be compriſed in that admirable precept of the law, *Thou ſhalt love thy neighbour as thyſelf.* A juſt, a kind, a benevolent conduct is preſcribed, and all injurious actions are not only forbidden in the ſtrongeſt manner, but even all inordinate deſires, and the coveting what belongeth to another.

The writings of the prophets every where abound with the ſublimeſt deſcriptions and repreſentations of the Deity. They diſcover a pure and ardent zeal for the glory of the Almighty; a noble and impartial deteſtation of vice and wickedneſs, and a deep and earneſt concern for promoting the intereſts of ſubſtantial piety and virtue, and taking men off from a too great dependance on outward forms and ritual obſervances: and, what is peculiarly remarkable, they contain the moſt illuſtrious predictions of future events, many of them clear, expreſs, and circumſtantial, relating to nations, and particular perſons. Some of theſe events were to take place in their own times, or ſoon after, and were moſt remarkably fulfilled; and others were removed to the diſtance of ſeveral ages from the time in which thoſe prophets lived, and uttered their predictions; and though abſolutely beyond the reach of human ſagacity to foreſee, have alſo received their accompliſhment. This demonſtrates that they were extraordinarily inſpired by him who alone can foretel future contingencies. They alſo were intended to prepare the Jews for expecting a more glorious diſpenſation to be brought about by a perſon of unparalleled dignity, whoſe coming they foretold, and whom they deſcribed by the moſt remarkable characters.

This was the chriſtian diſpenſation brought by that glorious and divine perſon, the great Meſſiah. This diſpenſation was deſigned and fitted for an univerſal extent, and in which, conſidered in its natural purity, religion

is brought to its higheſt perfection, and nobleſt improvement. An admirable wiſdom, goodneſs and purity ſhone in the whole conduct and character of the great author of it. He came in the fulneſs of time, the time which he had pointed out in the prophetic writings. Never was there a character ſo perfect, ſo godlike, venerable, and amiable. He foretold, in the moſt expreſs terms, his own ſufferings, the cruel and ignominious death he was to undergo; his reſurrection from the dead on the third day, his aſcenſion into heaven, the dreadful judgments and calamities that ſhould be inflicted on the Jewiſh nation, and, what ſeemed the moſt improbable thing in the world, the wonderful progreſs of his own goſpel from the ſmalleſt beginnings, notwithſtanding the perſecutions and difficulties he foretold it ſhould meet with: all this was moſt exactly fulfilled. The apoſtles, though deſtitute of all worldly advantages, without power, riches, intereſt, policy, learning or eloquence, went through the world preaching up a crucified Jeſus, as the Saviour and Lord of men, and teaching the things which he had commanded them; and by the wonderful powers with which they were inveſted, and the evidences they produced of their divine miſſion, they prevailed, and ſpread the religion of Jeſus, as their great Maſter had foretold, in the midſt of ſufferings and perſecutions, and in oppoſition to the reigning and inveterate prejudices both of the Jews and Gentiles.

If we examine the nature and tendency of the religion, which was taught by Chriſt himſelf, and by the apoſtles in his name, we ſhall find it worthy of its divine author. The idea given us of God, of his incomparable perfections, and of his governing providence, as extending to all his creatures, particularly towards mankind, is the nobleſt poſſible to be conceived, and the moſt proper to produce worthy affections and diſpoſitions towards him. Great care is taken to inſtruct us to form juſt notions of God's illuſtrious moral excellencies, of his wiſdom, his faithfulneſs, and truth, his impartial juſtice, righteouſneſs, and ſpotleſs purity; but, above all, of his goodneſs and love to mankind, of which the goſpel contains and exhibits the moſt glorious and attractive diſcoveries that were ever made to the world. The exceeding riches of his divine grace and mercy are repreſented in the moſt engaging manner. Pardon and ſalvation are freely offered upon the moſt gracious terms; the very chief of ſinners are invited, and the ſtrongeſt aſſurances given of God's readineſs to receive them on their ſincere repentance and reformation.

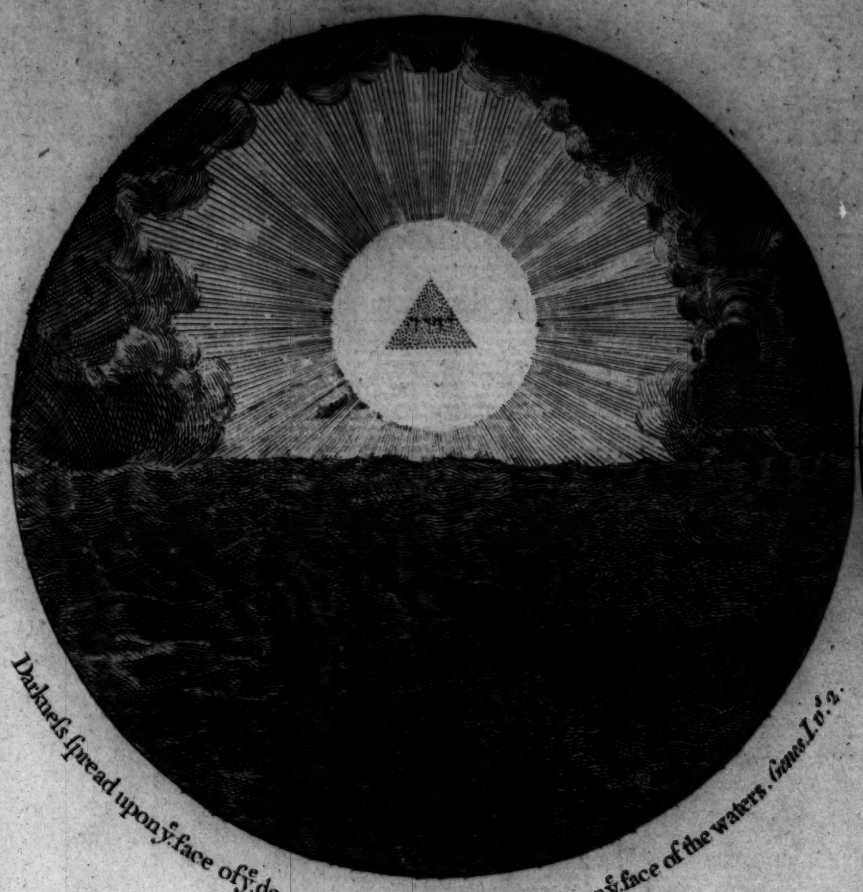
Such is the lovely form of revealed religion; ſuch its benevolent principles; ſuch its noble precepts; and ſuch the duties it enjoins the human race; and to encourage them to liſten to its dictates, and perſevere in well-doing, it offers the rewards of a glorious reſurrection, and eternal happineſs in the manſions of the heavenly Canaan.

And ſurely a religion ſo holy, ſo productive of happineſs, both in the preſent and future ſtate of exiſtence, is worth contending for, and merits our cloſeſt attention to know, and our utmoſt care to practiſe the duties it enjoins. We ſhould ſearch the ſcriptures, and meditate on them, *at our lying down, and riſing up.* We ſhould eſteem it our principal happineſs to underſtand thoſe ſacred records, thoſe revelations given us from above.

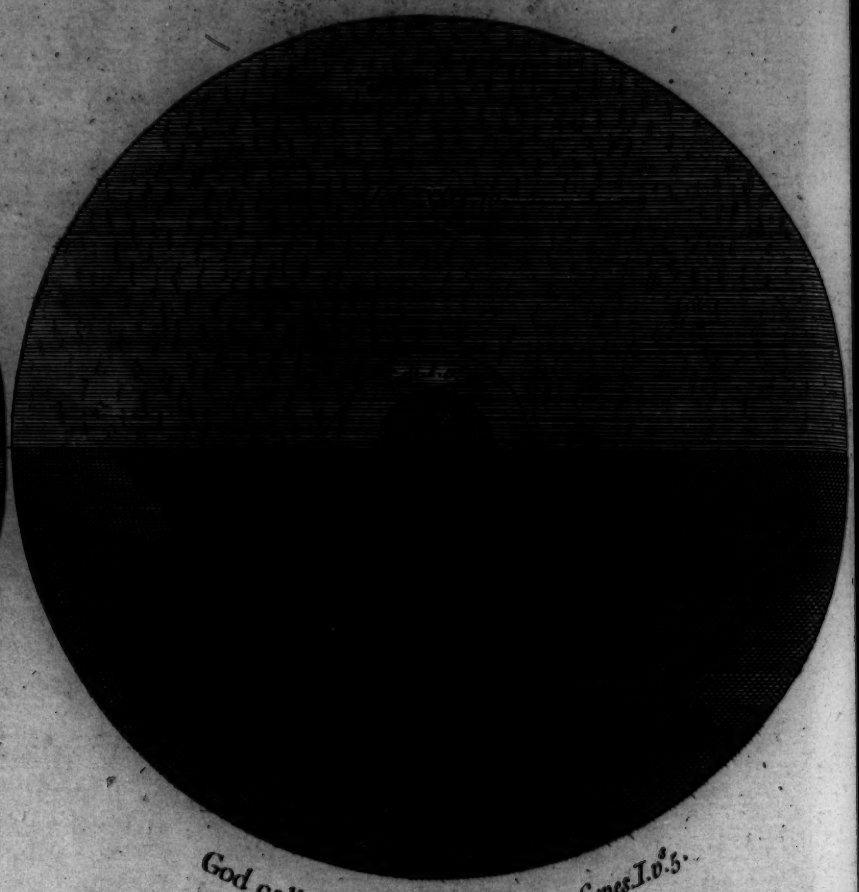
Many difficulties will probably attend the ſtudy of the holy Scriptures, owing to their having been written in languages, whoſe genius is very different from that of our own; owing to frequent alluſions to the cuſtoms and manners of the ancient inhabitants of the eaſt, which are long ſince diſuſed; and owing ſometimes, perhaps to the errors of the tranſlation. An earneſt deſire to remove thoſe difficulties; to open the fountain of living water, and direct its courſe for the general good, has furniſhed me with an abundant reaſon for engaging in this performance. How faithfully and judiciouſly it is executed muſt be left entirely to the deciſion of the impartial public.

S. NEWTON.

The System of the Creation of the World according to Moses.

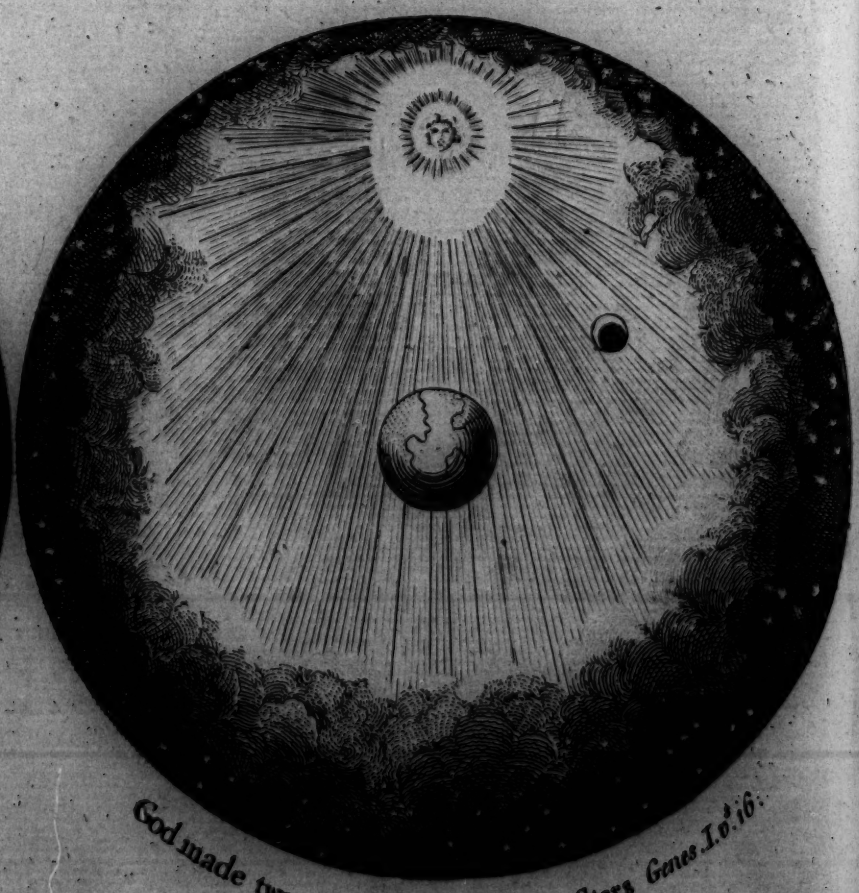


Darkneſs ſpread upon y.e face of y.e deep, & the ſpirit of God moved upon y.e face of the waters. *Genes.* I. v.2.



God called the Darkneſs Night. *Genes.* I. v.5.

The dry Element or Earth without Waters. *Genes.* I. v.9.



God made two great Lights.....And the Stars *Genes.* I. v.16.

THE

FIRST BOOK OF MOSES,

CALLED

GENESIS.

The ARGUMENT.

This book is called Bereſchith, *in the beginning, by the Hebrews, and* Geneſis, *generation, by the Greeks; becauſe it begins with the hiſtory of the creation of the world. It includes a hiſtory of two thouſand three hundred and ſixty-nine years, from the beginning of the world to the death of the patriarch Joſeph. Moſes has here given us an authentic account of the creation of the world; the original innocence and fall of man; the propagation of the human ſpecies; the riſe of religion; the invention of arts; the deluge; the reſtoration of the world; the diviſion and peopling of the earth; the origin of nations and kingdoms; and the genealogy of the patriarchs from Adam to the ſons and grandſons of Jacob.*

CHAP I.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkneſs *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 ¶ And God ſaid, Let there be light: and there was light.

4 And God ſaw the light, that it *was* good: and God divided the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: and the evening and the morning were the firſt day.

6 ¶ And God ſaid, Let there be a firmament in the midſt of the waters, and let it divide the waters from the waters.

7 And God made the firmament; and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was ſo.

8 And God called the firmament Heaven: and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was ſo.

10 And

Commentary on the Firſt Chapter.

Ver. 1. *In the beginning*, &c.] Moſes begins his account of the creation with aſſerting, that the world had a beginning, in oppoſition to thoſe who held it to be eternal: laying, at once, the foundation of religion in the belief of one ſupreme, ſelf-exiſtent Being, the Maker and abſolute Lord of all other beings in the univerſe, in oppoſition to the polytheiſm of the adjacent nations. For it appears to have been the fatal error of the idolatrous unthinking world, in thoſe early ages, to believe, that the heavens and heavenly bodies, eſpecially the ſun, moon, and planets, were a kind of independent beings, the ſovereign diſpoſers of good and evil, whoſe benign or malignent influence ſcattered bleſſings or calamities on mankind at pleaſure; and conſequently that they were the juſt objects of religious worſhip.

God created the heaven and the earth.] Though the Jews by *the heaven and earth* underſtood the univerſe, as appears from Acts xvii. 24. yet it is evident, that Moſes in the ſubſequent part of this chapter confines himſelf to deſcribe only the creation of the ſolar ſyſtem, or this viſible world; and though in this verſe he aſſerts, that God is the creator of all things, yet it is uſed as a preface, not as an explanation of the remaining part of this chapter.

2 *And the earth was without form, and void.*] This terreſtrial globe, which we now inhabit, was a confuſed indigeſted heap, having neither beaſts, trees, herbs, or any thing elſe which now adorn it: a chaos, a heap of confuſion, wherein the elements of things were all blended together. The words in the original are *Tohu Vobohu*, which ſignifies emptineſs and confuſion.

Darkneſs was upon the face of the deep.] To uſe the image of ſacred poetry, thick darkneſs, like a ſwaddling-band, ſurrounded the infant world. Nothing was viſible but to him with whom *the darkneſs and light are both alike.*

And the Spirit of God moved upon the face of the waters.] By the Spirit of God, the beſt commentators underſtand the divine power or energy, which exerted its influence in reducing and diſpoſing the chaos into form and order. The Hebrew word, which we render *moved*, properly ſignifies *brooded*, as a hen does on her eggs; and therefore implies the communicating a vivifying ſpirit and virtue to the earth, for producing plants and animals in the proper time and order appointed by God.

3 *And God ſaid, let there be light, and there was light.*] Longinus has juſtly admired the ſublimity of this expreſſion. What can give us a greater idea of the omnipotent power of the great Creator, than to conceive the ſtarting of light into being, at his word. Light, of all material beings, moſt reſembles its divine Creator in purity, power and brightneſs, and is therefore often conſidered in Scripture as an emblem of God himſelf. *God is light*, 1 John i. 15.

6 *And God ſaid, Let there be a firmament*, &c.] The Hebrew word, which we render *firmament*, ſignifies an *expanſion*, or *extenſion*; and in this ſenſe the royal pſalmiſt uſes the word, when he repreſents the Almighty as ſpreading out the heavens like a curtain. As the waters under the firmament evidently ſignify thoſe on the earth, ſo the waters above it are thoſe ſuſpended in the clouds; between which and the earth, the firmament or airy expanſion is ſtretched out.

9 *Let the waters*, &c.] The air being thus formed, and the vapours and clouds ſuſpended in the upper regions, the waters which covered the ſurface of the earth, were collected into ſeas and lakes, that the dry-land might appear. The original word rendered *gathered*, comes from *kav*, a ſquare rule, or prependicular line; and therefore denotes the wiſdom diſplayed by our paternal creator, in proportioning the quantity, and in ſetting out the bounds of this raging element; for in the ſublime expreſſions of ſcripture we may ſay, "He hath compaſſed the water with bounds"—*He hath ſhut up the ſea with doors, and broke up for its decreed place, and ſet bars and doors, ſaying, Hitherto ſhalt thou come and no further; and here ſhall thy proud waves be ſtaid.* Job xxxviii. The two laſt verſes are thus rendered in the Arabic; "And when from the night and day, the ſecond day was paſſed; God willed, that the water under the heaven ſhould be gathered together into one place,

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, *and* the fruit-tree yielding fruit after his kind, whoſe ſeed *is* in *itſelf*, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed *was* in *itſelf*, after his kind: and God ſaw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16 And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo.

17 And God ſet them in the firmament of the heaven, to give light upon the earth;

18 And to rule over the day, and over the night, and to divide the light from the darkneſs: and God ſaw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God ſaw that *it was* good.

22 And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God ſaid, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beaſt of the earth after his kind: and it was ſo.

25 And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

26 ¶ And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him: male and female created he them.

28 And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and repleniſh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree,

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" place, and that dryneſs ſhould appear; and it was ſo: And God called the " dryneſs earth."

11 *Let the earth bring forth graſs*, &c.] The dry land being left by the retreat of the waters, God cloathed the face of the ground with plants and flowers, ſo exquiſitely adorned with various and inimitable beauties, that *even Solomon in all his glory was not arrayed like one of them*. He called them into being, and gave them all their beauty; adapted them at once to delight and feed the animal creation; for they furniſh ſubſiſtence to every creature. Well therefore might the pſalmiſt cry out, *Thou openeſt thine hand, and filleſt all things living with plenteouſneſs*. But it was not enough that the earth ſhould be cloathed with plants, herbs, and trees; the Almighty alſo communicated to them a virtue of propogating their ſpecies, and eſtabliſhed that courſe of nature in the vegetable kingdom, which was to continue to all generations. The nature of ſeeds will ever be found inexplicable by the laws of matter and motion. Thoſe vain philoſophers, therefore who are ſo fooliſh as to think this world was formed by chance, are here fairly confuted; and their towering ſtructure, by having its foundation deſtroyed, tumbles into ruins.

16 *And God made two great Lights.*] It muſt here be remembered, that the Scripture ſpeaks according to the appearance of things, and not in the language of philoſophy: for it is well known, that neither the moon nor any of the planets are luminous orbs, but borrow all their light from the ſun. That glorious orb is the parent of day, and the palace of light. From thence the morning-ſtar gilds her horn; from thence the planetary globes are crowned with luſtre; and from thence the moon borrows all her radiance, to enliven the nocturnal gloom, and line with ſilver the raven-coloured mantle of the night.

17 *And God ſet them*, &c.] That is, the Almighty placed them at ſuch proper diſtances from each other, and impreſſed on them ſuch laws of motion, as completely anſwered all the gracious purpoſes of his providence.

Let us here make a pauſe, and take a tranſient view of the operations of the Almighty, recorded in the few preceding verſes; namely, the creation of the heaven and the earth. Aſtronomers tell us, that the mean diſtance of the ſun from the earth is no leſs than eighty-one millions of miles, and yet we are every day ſenſible of its light and heat; and though the rays of light move through ſo prodigious a ſpace in about ſeven minutes and an half, their amazing velocity does not prejudice the tender eye: That our earth, which we conſider as an immenſe globe, would appear, to a ſpectator in the ſun, no bigger than a ſmall ſtar: That the bulk of Saturn is 1651 times bigger than the earth, that of Jupiter 3471, and that of the Sun 1098600 times larger than our terraqueous globe; and yet thoſe bodies, whoſe magnitude confounds our limited conceptions, obſerve the laws at firſt given them by their great Creator, who ſpake them into being. When we conſider theſe and a thouſand other particulars that might be added, we may well cry out with the inſpired apoſtle, *Oh! the depth of the riches both of the wiſdom and the knowledge of God!* and with him confeſs, that it is God *who upholdeth all things by the word of his power*; and that *the heavens declare the glory of God, and the firmament ſheweth his handy-work*. But this ſolar ſyſtem, which we have juſt mentioned, is only a ſmall part of the creation. Every ſtar, which decorates the empyrean arch, is equal to our ſun in luſtre and magnitude; and, in all probability, like it, the center of a planetary ſyſtem, irradiating a retinue of worlds, with its beams, though their immenſe diſtance renders them inviſible to our ſight. " Could you, ſays Mr. Hervey, ſoar beyond the " moon, and paſs through all the planetary choir: could you wing your " way to the higheſt apparent ſtar, and take your ſtand on one of the loftieſt " pinnacles of heaven: you would there ſee other ſkies expanded; another ſun " diſtributing his inexhauſtible beams by day; other ſtars that gild the hor- " rors of alternate night: and other, perhaps nobler, ſyſtems eſtabliſhed: " eſtabliſhed in unknown profuſion through the boundleſs dimenſions of " ſpace.——Nor does the dominion of the univerſal Sovereign terminate " there. Even at the end of this vaſt tour, you would find yourſelf advanc- " ed no further than the ſuburbs of creation; arrived only at the frontiers of " the great Jehovah's kingdom."

Surely, when we meditate on theſe ſubjects, we muſt conceive the nobleſt ideas of the Divine Power and Wiſdom; and at the ſame time entertain the meaneſt opinion of the pride of puny mortals, who make ſuch a buſtle for a ſmall corner of this globe, which, if annihilated, could not be miſſed by an eye capable of ſurveying the whole creation.

20 *And God ſaid*, &c.] As ſoon as the benevolent Creator had prepared, and commodiouſly furniſhed the earth, for the reception and preſervation of its future inhabitants, he proceeded to the formation of the animal world, beginning with the loweſt ſort; namely, fiſh and fowl: and ſo advancing, in a regular proceſs, to more illuſtrious diſplays of his power and goodneſs. The words, in our tranſlation of this verſe, imply, that the fowls were produced out of the waters, as well as the fiſhes; and hence ſeveral learned commentators have thought, that fowls were created out of the waters. But it is expreſly ſaid, chap. ii. ver. 19. *And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air*, &c. Therefore the fowls were not created out of the waters, but out of the ground, as the beaſts were. And this, indeed, is the true ſenſe of the Hebrew text.

24 *And God ſaid, let the earth*. &c.] It has been diſputed whether the plants and animels were at once created in a ſtate of perfection, or aroſe from ſeed. But be this as it may, we muſt acknowledge, that nothing leſs than infinite wiſdom could form, and infinite power give them a being: For ſince the organization of animal bodies, whether in embryo, or full maturity, and much more their life and ſpontaneous motion, is by the greateſt philoſophers acknowledged to be quite inexplicable, by mechanical laws of matter and motion; ſurely no rational being can heſitate to acknowledge, with the ſacred hiſtorian, that they are the immediate work of the Author of Nature.

The atheiſt's only refuge here, is in the fancy of what is called equivocal or ſpontaneous generation; which ſuppoſes the earth itſelf, by the mere influence of the ſun, to produce inſects, and conſequently other animals. But this abſurd doctrine is now fully exploded, it being found by numberleſs experiments, that thoſe inſects, which were ignorantly believed to be accidental productions, did really ſpring from ſeeds or eggs, in the ordinary way of generation.

26 *Let us make man*, &c.] The world being now like a noble palace, ready furniſhed with all conveniences, the air pure and fit for reſpiration, the waters above and below regularly diſpoſed; the earth diverſified with mountains, rivers, and verdant plains, adorned with plants, trees, and flowers; the lamps of heaven lighted up to gild the various landſcapes of nature; and all the elements ſtocked with animals; God proceeded to make a more noble creature, endued with reaſon, contemplative, capable of adoring the Creator in his works, and who was to be the lord of all. His pre-eminence, above the whole creation beſides, is ſtrongly marked by the ſolemn manner with which the Deity ſets about his formation. He doth not ſay of him as he did of the reſt, *Let the waters*, or *let the earth bring* him *forth*; but he adviſes, as it were, and conſults about his production: *Let us make man*. Not to ſignify any deliberation within himſelf, or any difficulty in the work; but to repreſent to us the dignity of man, and that he was made a far more noble creature than any upon earth; made with admirable wiſdom and great prudence; and that a greater power and ſkill was employed in producing a creature of ſuch beauty and majeſty. He was to conſiſt of two parts; a body, like other terreſtrial creatures; and a ſoul, peculiar to himſelf. All creatures are, in one ſenſe, images of the Deity, being formed after the ideas of the Divine Mind, and ſtamped with ſignatures of his wiſdom, power, and goodneſs; but man is ſo in a peculiar ſenſe. He is endued with reaſon, which is a ray of the eternal wiſdom; he is made partaker of a ſpiritual and immortal nature; and he has the honour to be conformed to his Creator in moral perfection. Some traces of this image are ſtill diſcernible upon the the mind of man, eſpecially in that benevolence and compaſſion which every man feels in ſome degree, and which exerts itſelf ſtrongly in thoſe who make it their ſtudy to tread the paths of virtue; in that conſcience or ſenſe of right or wrong, which tends directly to reſtrain men from doing miſchief to one another, and prompts them to do all the good actions in their power. 'Tis this principle, implanted in the human breaſt, that makes every man a law to himſelf. There is, indeed, a conſiderable taſk left for us to do, upon our own heart and temper: we muſt cultivate aſſiduouſly, improve perpetually, and heighten conſtantly, this virtue and moral goodneſs: we muſt exerciſe it in a ſteady uniform manner; for if ſuch culture be wanting, the mind will be vitiated, and the dictates of this faithful monitor diſregarded. But neither the perverſeneſs of men, nor the malignity of devils, will ever be able totally to deface the image of God on the ſoul.

27 *Male and female.*] From hence we learn that Adam and Eve were both created on the ſame day, though the particular manner of Eve's creation is related in the ſucceeding chapter.

28 *And God bleſſed them.*] Surely a more lovely idea of the Deity is impoſſible to be conveyed! The benevolent Parent of the univerſe bleſſes his children at their entrance into the world! An inconteſtible proof, that he takes a pleaſure in our happineſs, and is deſirous we ſhould rejoice in our being.

29 *Every herb and every tree—to you it ſhall be for meat.*] It is the opinion of Rabbi Jarchi, as well as the moſt learned critics among the Chriſtians, that our firſt parents and their deſcendants totally abſtained from animal food till the days of Noah, when God permitted them the uſage of it, as appears Gen. ix. 3. It is not at all improbable, that vegetables were not only more nouriſhing than fleſh before the flood, but likewiſe more wholeſome than

they

tree, in the which *is* the fruit of a tree yielding ſeed: to you it ſhall be for meat.

30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was ſo.

31 And God ſaw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the ſixth day.

CHAP. II.

THUS the heavens and the earth were finiſhed, and all the hoſt of them.

2 And on the ſeventh day God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made.

3 And God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work, which God created and made.

4 ¶ Theſe *are* the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not cauſed it to rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a miſt from the earth, and watered the whole face of the ground.

7 And the Lord God formed man *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul.

8 ¶ And the Lord God planted a garden eaſtward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the firſt *is* Piſon: that *is* it which compaſſeth the whole land of Havilah, where *there* is gold.

12 And the gold of that land *is* good: there *is* bdellium and the onyx-ſtone.

13 And the name of the ſecond river *is* Gihon: the ſame *is* it that compaſſeth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth towards the eaſt of Aſſyria. And the fourth river *is* Euphrates.

15 ¶ And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and to keep it.

16 And the Lord God commanded the man ſaying, Of every tree of the garden thou mayeſt freely eat:

17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

18 ¶ And the Lord God ſaid, *It is* not good that the man ſhould be alone: I will make him an help-meet for him.

19 And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air, and brought *them* unto Adam to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help-meet for him.

21 ¶ And

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they have ever been ſince that period, and the goodneſs and fertility of the ſoil, out of which they were produced, makes this ſomething more than conjecture.

30 *And to every beaſt.*] The Hebrew particle which we render *to* is tranſlated *together with*, 2 Sam. xvii. 16. and will then comprehend the permiſſion of animal fleſh for food, as well as vegetables: but as this contradicts all the commentators, we ſhall not inſiſt upon the propriety of it. According to our tranſlation, we are led to adore the bounty of the Deity, which has made proviſion for all the brute creation, as well as ourſelves, who walk with us as joint-tenants of the field, and are equally the care of that Being,

Who ſees with equal eye, as God of all,
A hero periſh, or a ſparrow fall. *Eſſay on Man.*

31 *Very good.*] The Hebrews, having no degrees of compariſon in their language, expreſs the ſuperlative either by repeating the poſitive, as *tob, tob*, i. e. *good, good*, or by adding ſome particle which augments the ſenſe, as in the text, *tob, meod, very good*, or the *beſt*. This verſe repreſents the Deity to us as making a pauſe (what an awful pauſe!) and after a review of his works by the rules of infinite wiſdom, pronouncing them perfectly good, and beautiful and fit. Every particle of the creation was ſituated in its place by Omniſcience; every creature was endued with all perfections adapted to its ſpecies and its ſituation, the whole made up one grand ſyſtem, whoſe ſeveral parts mutually conſpired to ſupport, to adorn, and to ennoble the whole. The complacency with which the Deity beheld his works ſhould ſtrike ignorant cavilling dumb; and, inſtead of cenſuring, oblige us to reverence and adore the works of creation. 'Tis but a ſmall part that we ſee of the ſcheme of Omniſcience, and from thence to blame the univerſal ſyſtem, argues the moſt impious abſurdity. When we can, with one glance, pierce through the infinity of ſpace, and behold worlds on worlds compoſing one univerſe, we may then be capable of judging the relation which one part bears to another, and when we once comprehend this relation, we muſt conclude, as the hiſtorian repreſents the Deity, concluding, that

Whatever is, is right. *Eſſay on Man.*

Commentary on the Second Chapter.

1 *All the hoſt of them.*] The Hebrew word *ſaba*, which we tranſlate *hoſt*, is applied to all the beings in the univerſe; and inculcates the ſentiment, that all creatures, though they are exceedingly numerous, various and complicate, are diſpoſed of, by infinite Wiſdom.

2 *He reſted on the ſeventh day.*] This is ſpoken after the manner of men, and muſt not be ſuppoſed to imply any wearineſs in God; *for the creator of the ends of the earth fainteth not, neither is weary.* Iſaiah xl. 28. We are therefore, by this expreſſion, to underſtand, that the Omnipotent Being *ceaſed from his works of creation*; having now *finiſhed the heaven and the earth, and all the hoſt of them.* That is, he had reduced, in the ſpace of ſix days, this world into its perfect form and order, and eſtabliſhed thoſe laws of nature which were to regulate the ſeveral parts of it, till time ſhall be ſwallowed up in eternity.

3 *And God bleſſed the ſeventh day*, &c.] That is, he appointed it to be a day of ſolemn thankſgiving and public joy. It has been a queſtion, whether any ſabbath was obſerved before the promulgation of the law on Moun-Sinai. But the moſt judicious commentators agree, that Adam and Eve conſtantly obſerved the ſeventh day, and ſpent it more peculiarly in the ſervice of their Almighty Creator; and that the firſt ſabbath, which Philo calls *the birth-day of the world*, was celebrated in Paradiſe itſelf. Some divines even go farther, and ſuppoſe, that even in heaven itſelf there are certain times for more ſolemn devotion, when all the exalted muſic of the celeſtial choirs is united in the praiſes of their eternal king; according to that beautiful expreſſion in Job, *When the morning ſtars ſang together, and the ſons of God ſhouted for joy.*

7 *God formed man of the duſt*, &c.] The Hebrew word which we tranſlate *formed*, carries with it the idea of a potter's ſhaping his work out of clay. The apoſtle St. Paul ſeems to allude to the circumſtance of man's being made of the duſt, when he ſtiles him earthy. What we tranſlate *noſtrils*, is, by the Septuagint, the Vulgate, the Chaldee, the Syriac, and Arabic, rendered the *face*. It is remarkable likewiſe, that what we tranſlate a *living ſoul*, is, by the Chaldee, rendered *a ſpeaking ſpirit*, and by the Arabic a *rational ſoul*.

8 *And God planted a Garden.*] That is, God had before planted a garden; for it is highly probable that this terreſtrial Paradiſe, was planted on the third day, when God adorned the earth with the vegetable creation.

And there he put the man.] Hence it is inferred that man was created out of Paradiſe.

9 *Tree of life.*] Various are the conjectures with regard to the nature of this tree. The ancient fathers think it was ſo called from its having a virtue not only to repair the animal ſpirits, but alſo to maintain them, and all the organs of the body, without decay, until man ſhould have been fit to have been tranſlated into the bliſsful ſeats of the heavenly Paradiſe: and this ſeems, indeed, to be the true import of the word; for Moſes himſelf tells us, "That had man, even after the fall, eaten of the tree of life, he would have "lived for ever." (chap. iii. 22.)

The tree of knowledge of good and evil.] Some are of opinion, that this tree was of poiſonous nature, directly oppoſite to that of the tree of life, being baneful to the human conſtitution; and that it was called the tree of knowledge for no other reaſon, than as it is a principal branch of prudence to ſhun the evil and embrace the good. But however this be, theſe two trees will for ever remain a conſtant monitor to man, that his happineſs and miſery were both in his own hand, and depended wholly upon his obedience to God.

10 *And a river went out of Eden.*] The word Eden, in Hebrew, ſignifies pleaſure; and thence ſeveral verſions, and among the reſt the vulgate have rendered it *the place or garden of pleaſure*. But it is ſufficiently evident, from ſeveral paſſages of Scripture, that it is the proper name of a country; for Cain is ſaid to have dwelt in *the land of Nod, on the eaſt of Eden*, (chap. iv. 16.) It has, however, exerciſed the ſagacity of the commentators, to determine the ſpot where Eden was ſituated. The learned Heidegger, Le Clerc, Pere Abram, and Pere Hardouin, place Paradiſe near Damaſcus in Syria, about the ſprings of Jordan. But this is deſtitute of all the marks ſpecified in the Moſaical deſcription, which ought always to be the principal teſt in this enquiry. Sanſon, the late Mr. Hadrian Reland, and Calmet, place Eden in Armenia, between the ſprings or heads of the Tigris, the Euphrates, the Araxes, and the Phaſis: but this ſcheme is not much better ſupported than the firſt, modern travellers having diſcovered, that the Phaſis does not riſe in the mountains of Armenia, as the ancients pretended, but at a great diſtance from the Tigris and Euphrates, in Mount Caucaſus.

But there ſtill remains a third opinion to be conſidered, and this is indeed ſupported by all the paſſages of Scripture where Eden is mentioned. According to this, the terreſtrial paradiſe was ſituated upon the united ſtreams of the Diſlat, or Hiddekel, and Frat, called by the Arabs Shat al Arab, that is, the river of the Arabs, which begins two days journey above Baſrah, and about five leagues below divides again into two or three channels, which diſcharge themſelves into the Perſian gulph. The Shat al Arab is therefore the river paſſing out of Eden, and which divides into four heads, or different branches, and makes four rivers; two below the Piſan and Gihon, and two above the Euphrates and Hiddekel. This opinion was firſt ſtarted by Calvin, and is, with ſome little variation, followed by Stephanus Morinus, Bochart, and Huetius, biſhop of Avranches.

16 *Of every tree of the garden thou mayeſt freely eat.*] A liberal conceſſion indeed! and worthy that divine Author, whoſe *mercies are over all his works, and who filleth the hungry ſoul with goodneſs.*

17 *But of the tree of knowledge*, &c.] With this ſmall reſtraint, which the Divine Wiſdom thought proper to lay upon Adam, as a teſt of his obedience, God left him to the enjoyment of this Paradiſe. A prohibition ſurely of little conſequence, when the garden abounded with every thing his ſoul could deſire: and if we grant, that this was a poiſonous plant, as there is great reaſon to think it was, the all-gracious Creator, by this prohibition only, forewarned man, as he valued his life, not to meddle with its fruit, however fair and tempting it might appear to his eyes. In this happy place he was to employ his mind as well as exerciſe his body; to contemplate and ſtudy the amazing works of his God; to ſubmit himſelf wholly to the Divine Conduct; to conform all his actions to the Divine Will, and to live in a conſtant dependence on the Divine Goodneſs. Here he was to ſpend his days in continual exerciſes of praiſe and thankſgiving. Here were thouſands of objects to exerciſe his intellectual faculties; to call forth his reaſon, and to employ it; but that wherein the ultimate perfection of his life was doubtleſs to conſiſt, was the union of his ſoul with the ſupreme God, that infinite and eternal Being, which alone can conſtitute the happineſs of man.

18 *And the Lord God ſaid it is not good that the man ſhould be alone.*] Man is a ſocial being, and formed for ſociety. Cicero carries this ſocial deſire ſo far as to ſay, a man would have no pleaſure in diſcovering all the beauties of the

21 ¶ And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh inſtead thereof.

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam ſaid, This is now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called woman, becauſe ſhe was taken out of man.

24 Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not aſhamed.

CHAP. III.

NOW the ſerpent was more ſubtil than any beaſt of the field which the Lord God had made: and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?

2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.

4 And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.

5 For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened; and ye ſhall be as Gods, knowing good and evil.

6 ¶ And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked: and they ſewed fig-leaves together, and made themſelves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden.

9 ¶ And the Lord God called unto Adam, and ſaid unto him, Where *art* thou?

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* naked; and I hid myſelf.

11 And he ſaid, Who told thee that thou *waſt* naked? Haſt thou eaten of the tree whereof I commanded thee, that thou ſhouldeſt not eat?

12 And the man ſaid, The woman, whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat,

13 And the Lord God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat.

14 ¶ And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou *art* curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

16 ¶ Unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception; in ſorrow ſhalt thou bring forth children: and thy deſire *ſhall be* to thy huſband, and he ſhall rule over thee.

17 And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed *is* the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life.

18 Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken, for duſt thou *art*, and unto duſt ſhalt thou return.

20 And

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the univerſe, even in heaven itſelf, unleſs he had a partner to whom he might communicate his joy.

I will make him an help-meet for him.] That is, I will make him a creature like him, or as the ſeptuagint has it, *his other ſelf*; one like him in nature, in whoſe ſociety he may rejoice, and in whoſe amiable perfections he may find his wants and exigencies ſupplied.

21 *And the Lord cauſed a deep ſleep*, &c.] This was intended either to render him inſenſible of the pain he muſt otherwiſe have felt, or to inform him of the proceſs of Eve's formation in a viſion.

23 *She ſhall be called woman.*] That is, ſhe ſhall partake of my name, as ſhe doth of my nature; and being himſelf called *Iſch*, the Hebrew word for man, he termed her *Iſcha*, becauſe ſhe was taken from his ſide.

24 *Therefore ſhall a man leave his father*, &c.] That is, the nuptial tie ſhall be ſtronger between the huſband and wife, than that of nature between a child and its parent. They ſhall even be one fleſh, or joined together in intire and inſeparable love, and like the parts of an animal body, never to be divided but by the frozen hand of death. And ſurely, if any condition in this world can yield perfect happineſs, it is that of two friends and lovers uniting their hearts and intereſts for life.

> O happy they! the happieſt of their kind!
> Whom gentler ſtars unite, and in one fate
> Their hearts, their fortunes, and their beings blend.
>
> THOMSON'S SPRING.

We muſt not here paſs over an objection raiſed by the Free-thinkers of our age, againſt the truth of the Moſaic account of the origin of mankind, which makes mankind to have been propagated from one pair; namely, the difference of colour between the whites and blacks, which they pretend is an unanſwerable reaſon againſt their all coming originally from the ſame ſtock. But a little reflection will be ſufficient to remove this difficulty, notwithſtanding the confidence with which they propoſe it. Experience, that touchſtone of truth, has abundantly demonſtrated, that the bodies of men differ according to the climate they inhabit, and their greater or leſs diſtance from the ſun; we may therefore juſtly conclude, that the firſt colony which ſettled in a very hot country, received a great change in their complexion, proportionable to the heat of the climate, and became very tawny, gradually inclining to blackneſs as the ſun was more intenſe upon them. Hence, in a generation or two, that high degree of tawnineſs might become natural, and perhaps the pride of the natives. The men might begin to value themſelves upon this complexion, and the women to love them the better for it; and we well know what influence the fancy and imagination of the mother has upon the fruit of her womb. Hence the children thus produced, muſt every birth approach nearer to an abſolute blackneſs; and as their tender bodies came to be expoſed naked (as the manner of theſe countries is) to the violent heat of the ſun, their ſkin muſt needs be ſcorched in a very extraordinary manner, and perhaps its very texture altered, and thence contract a blackneſs, far ſuperior to that of their parents.

25 *And they were both naked*, &c.] The Arabic renders it, "They were "both naked, Adam and his wife, nor did they bluſh; or were they aſhamed "on that account." St. Chryſoſtom and others aſſert, that their bodies were arrayed with a luminous appearance; but as this is contrary to the idea of nakedneſs, it is not founded on ſcripture, and is inconſiſtent with their own expoſition of the word *naked* in the ſubſequent chapter, their hypotheſis ſhould be rejected as groundleſs. As the ſcripture informs us they were naked, when they were *not aſhamed*, as well as when they *were aſhamed*, the reaſon why they were aſhamed muſt be derived from the opinion they had of themſelves. Guilt will always be attended with ſhame, and it was that ſenſe of guilt which occaſioned the ſhame our firſt parents afterwards felt, when they knew they were naked. *Taylor's Script. Doct. of Original Sin*, p. 12.

Commentary on the Third Chapter.

Ver. 1. *Now the ſerpent*, &c.] In the hiſtory of the fall of man, it is to be obſerved, that Moſes mentions only the inſtrument of the agent, the ſerpent, not the agent himſelf, the Devil; and the reaſon is plain; there was a cloſe connection between that agency; the ſpiritual effects of the fall; the work of redemption; and the doctrine of a future ſtate. If you ſay the connection was not ſo cloſe, but that the agent might have been mentioned without any more of his hiſtory than the temptation to the fall; I reply, it is true it might, but not without danger of giving countenance to the impious doctrine of *two principles*, which at that time prevailed throughout the Pagan world: and, in fact, we find that, when the Iſraelites were taught by the latter prophets, to conſider it in this light, we hear of no more of their idolatries. Hence we ſee, that the folly of thoſe who, with Collins, would have a mere ſerpent only to be underſtood, is juſt equal to theirs who, with the Cabbaliſts, would have that ſerpent a mere allegory. Divine wiſdom procures many ends by one and the ſame mean; ſo here beſides this uſe, of throwing the reader's attention entirely on the ſerpent, it hath another, viz. to make the ſerpent, which was of the moſt ſacred and venerable regard in the myſterious religion of Egypt, the object of the Iſraelites utter abhorrence and deteſtation. *Warb. Diſ. Lib.*

6 *She took of the fruit thereof, and did eat.*] Overcome by the artful ſuggeſtions of the ſerpent, and her own fatal curioſity, ſhe ſtretched forth her preſumptuous hand, took of the fruit, and eat her own deſtruction.

> —— She pluck'd, ſhe eat;
> Earth felt the wound, and nature from her ſeat
> Sighing thro' all her works gave ſigns of woe,
> That all was loſt. *Milton's Paradiſe Loſt.*

And ſhe gave alſo unto her huſband, &c.] Thus Adam, by yielding to this temptation, accompliſhed the ſin that brought death and woes into the world.

7 *And the eyes of them both were opened*, &c.] The tempter had artfully ſuggeſted to the woman, that on eating the forbidden fruit *their eyes would be opened, and they ſhould be as Gods knowing good and evil*: part of this prediction was now fulfilled, their eyes were opened; but alas! only to behold their own folly and wickedneſs: they now perceived their own nakedneſs, and the foul degradation of their nature.

8 *And they heard the voice*, &c.] The ſound of the majeſtic preſence, or glory of the Lord, approaching nearer and nearer to the place where they were.

14 *And the Lord God ſaid unto the ſerpent*, &c.] God, after convincing our firſt parents of the greatneſs of their tranſgreſſion, proceeds to pronounce the juſt ſentence of condemnation upon the ſerpent and them. But if we would underſtand the true ſenſe of the paſſage relating to the ſerpent, we muſt take off the veil, and conſider the ſpiritual meaning concealed under thoſe enigmatical expreſſions. For it muſt be remembered, that the earlieſt method of inſtructing mankind in moral and divine truths, was by alluſions and metaphors drawn from ſenſible objects. In this ſenſe the puniſhment relates to the devil, who had abuſed the woman under the figure of a ſerpent.

16 *And unto the woman he ſaid*, &c.] Next to the ſerpent the woman, who was next in order, becauſe ſhe was firſt in the tranſgreſſion, received her ſentence; which was ſorrow in conception, pain in child-birth, and conſtant ſubjection to her huſband.

17 *And unto Adam he ſaid*, &c.] The puniſhment of Adam conſiſted in a life of perpetual toil and ſlavery. In this the wiſdom, goodneſs, and juſtice of God is very conſpicuous; for by decreeing, that toil and drudgery ſhould be the conſequence of departing from an eaſy and rational obedience, the earth, which there was now a neceſſity for his leaving ſoon, would become leſs deſirable to him: and thoſe paſſions and appetites which had been the cauſe of his deſtruction, ſubdued by hard labour, and continual toil.

20 *Adam*

20 And Adam called his wife's name Eve, becauſe ſhe was the mother of all living.

21 ¶ Unto Adam alſo and to his wife did the Lord God make coats of ſkins, and clothed them.

22 ¶ And the Lord God ſaid, Behold, the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever:

23 Therefore the Lord God ſent him forth from the garden of Eden, to till the ground, from whence he was taken.

24 So he drove out the man: and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.

CHAP. IV.

AND Adam knew Eve his wife: and ſhe conceived and bare Cain, and ſaid I have gotten a man from the Lord.

2 And ſhe again bare his brother Abel. And Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſs of time it came to paſs that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the Lord had reſpect unto Abel, and to his offering:

5 But unto Cain, and to his offering, he had not reſpect. And Cain was very wroth, and his countenance fell.

6 And the Lord ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door. And unto thee *ſhall be* his deſire, and thou ſhalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

9 And the Lord ſaid unto Cain, Where is Abel thy brother? And he ſaid, I know not: *am* I my brother's keeper.

10 And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth.

13 And Cain ſaid unto the Lord, My puniſhment *is* greater than I can bear.

14 Behold, thou has driven me out this day from the face of the earth: and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one that findeth me, ſhall ſlay me.

15 And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold. And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him.

16 ¶ And Cain went out from the preſence of the Lord, and dwelt in the Land of Nod, on the eaſt of Eden.

17 And Cain knew his wife, and ſhe conceived and bare Enoch; and he builded a city, and called the name of the city, after the name of his ſon, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael; and Mehujael begat Methuſael: and Methuſael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabel: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ.

22 And Zillah, ſhe alſo bare Tubal-cain, an inſtructor of every artificer in braſs and iron: and the ſiſter of Tubal-cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt.

24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold.

25 ¶ And Adam knew his wife again, and ſhe bare a ſon, and called his name Seth: for God, *ſaid ſhe*, hath appointed me another ſeed inſtead of Abel, whom Cain ſlew.

26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the Lord.

CHAP. V.

THIS is the book of the generations of Adam: in the day that God created man, in the likeneſs of God made he him:

2 Male and female created he them; and bleſſed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image: and called his name Seth.

4 And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat ſons and daughters.

5 And all the days that Adam lived, were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And

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20 *Adam called his wife's name Eve.*] The Hebrew word is written *chava*, which ſignifies *Life-giving*, and alludes to the words *kol chai*, tranſlated *all-living*. She was before called *iſcha* woman, but gratitude induced Adam to change her name to Eve; eſpecially when he conſidered that the human ſpecies ſhould be continued notwithſtanding his ſin; and that *in the midſt of judgment God had remembered mercy*.

22 *Behold the man is become as one of us*, &c.] Moſt commentators underſtand this as a ſarcaſtical or ironical expreſſion, to reprove the folly and arrogance of our firſt parents, in thinking to increaſe their knowledge, without the permiſſion of their Maker.

24 *So he drove out the man.*] The word *gariſh* in the original, which we tranſlate *drove*, implies *divorced*; and therefore the true import is, that God put him away from his preſence.

And he placed at the eaſt of Eden, cherubims, and a flaming ſword, &c.] That is, God placed at the entrance of Eden a guard of angels, ſome of which flying to and fro in the air in bright refulgent bodies, ſeemed to flaſh out fire on every ſide, reſembling the vibrations of a flaming ſword.

Thus fell our firſt parents; and, from the happieſt condition that can poſſibly be imagined, plunged themſelves and their poſterity into a ſtate of wretchedneſs and corruption: for, as from one common root, *ſin entered into the world, and death by ſin, ſo death paſſed upon all men, for that all have ſinned.*

Commentary on the Fourth Chapter.

1 *I have gotten a man from the Lord.*] Eve ſeems to have been ſo fully perſuaded, that this ſon was the promiſed ſeed which was to break the ſerpent's head, that on her delivery ſhe cried out in a tranſport of joy, *I have gotten a man from the Lord*; and accordingly ſhe called him *Cain*, which ſignifies acquiſition, or poſſeſſion.

2 *His brother Abel.*] The word *Abel* ſignifies vanity, and, according to ſome, was given to him as an intimation of the little eſteem his mother had for him, in compariſon of her firſt-born.

3, 4 *Cain brought*, &c.] The word tranſlated, is the ſame as that which is applied to ſacrifices brought to the door of the tabernacle; Cain's was proper to him as an huſbandman, as Abel's was for him who was a keeper of ſheep. It is obſervable he brought of the beſt, and that his offering was not an animal ſacrifice; as the word rendered *offering*, is not applied to a bloody ſacrifice; and the word tranſlated *fat*, is rendered *milk* or *butter* in Gen. xviii. 8. and Exod. xxiii. 19.

8 *And Cain talked with Abel his brother*, &c.] The Hebrew original is here deficient; for there is only, And *Cain ſaid unto Abel*. The Samaritan verſion ſupplies this defect, by adding *let us go into the fields*. But be this as it may, the true import is, that Cain ſpoke to his brother in a friendly manner, and, with diſſembled love.

13 *My puniſhment is greater than I can bear.*] The Hebrew word *Aven*, rather implies *iniquity* than *puniſhment*; and the verb *Naſsa*, *to be forgiven*, rather than *to bear*. Le Clerc, and others, therefore render the paſſage, *My iniquity is too great to be forgiven.*

15 *And the Lord ſet a mark upon Cain.*] Various have been the opinions with regard to the mark which God ſet upon Cain. Some ſay, the Almighty ſtigmatized him in the forehead with a letter of his name. Others, that his face was blaſted with lightening from the Shecinah, or Divine Preſence. But if we conſider, that the word, which we render *a mark*, ſignifies alſo a ſign, the ſenſe of the paſſage may be rendered thus, *God appointed to Cain a ſign or token*, to aſſure him, that no one ſhould kill him. It muſt here be remembered, that the world was now 128 or 130 years old, and abounded with people, deſcended from the ſons and daughters of Adam, mentioned chap. v. 4.

16 *And Cain went out*, &c.] That is, Cain was driven, by the force of the ſentence pronounced by his Maker, from the divine glory or Shecinah, which Cain never after enjoyed.

And dwelt in the land of Nod.] That is, in the land of vagabonds; a name given to the country where he ſettled, from his long wandering up and down in it like a vagabond.

23 *And Lamech ſaid unto his wives*, &c.] Shuckford ſuppoſes that the deſcendants of Cain had lived a long time in fear of the family of Adam, leſt they ſhould attempt to avenge on them the death of Abel; and that Lamech, in order to convince his wives of the unreaſonableneſs of thoſe fears, argued with them in the following manner: "Why ſhould we make our lives uneaſy with thoſe groundleſs ſuſpicions? We have not killed a man, nor offered any injury to our brethren of the other family. Cain, indeed, our anceſtor, killed Abel; but God was pleaſed ſo far to forgive his ſin, as to threaten to take ſeven-fold vengeance on any one that ſhould kill him: if ſo, ſurely they muſt expect a much greater puniſhment who ſhall preſume to kill any of us: If Cain ſhall be avenged ſeven-fold, ſurely Lamech, or any of his innocent family, ſeventy and ſeven-fold."

Commentary on the Fifth Chapter.

5 *And all the days of Adam were nine hundred and thirty years.*] Adam after living 930 years, reſigned his breath into the hands of his Creator, having ſeen his iſſue in the ninth generation, and taſted deeply of the wroth of the Almighty for the crime he had committed in Paradiſe.

For, beſides the griefs he bore for his own perſonal tranſgreſſion, he had the mortification to ſee an early rupture in his family, by the hatred and malice

7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived ſixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred ſixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

21 ¶ And Enoch lived ſixty and five years, and begat Methuſelah.

22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God, and he *was* not; for God took him.

25 ¶ And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters.

27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a ſon.

29 And he called his name Noah, ſaying. This *ſame* ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters.

31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

AND it came to paſs when men began to multiply on the face of the earth, and daughters were born unto them.

2 That the ſons of God ſaw the daughters of men, that they *were* fair: and they took them wives of all which they choſe.

3 And the Lord ſaid, My ſpirit ſhall not always ſtrive with man, for that he alſo *is* fleſh: yet his days ſhall be an hundred and twenty years.

4 There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them: the ſame *became* mighty men, which *were* of old, men of renown.

5 ¶ And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ Theſe *are* the generations of Noah: Noah was a juſt man, *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three ſons, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an ark of gopher wood: rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

15 And this *is the faſhion* which thou ſhalt make it *of:* The length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it.

17 And behold I, even I, do bring a flood of waters upon the earth, to deſtroy all fleſh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die.

18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

19 And

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of Cain, which ended in the foul and unnatural murder of his brother: he was witneſs to that univerſal corruption, which at laſt provoked the Almighty to deſtroy mankind by a deluge of water.

The prodigious age of the antidiluvians has induced ſome commentators to ſuſpect, that the years mentioned by Moſes were only lunar, conſiſting each of about thirty days, imagining that it was impoſſible for the human frame to laſt ſo long a time. But this is abſurd to the laſt degree; for Methuſelah himſelf, according to this computation, would have lived but a little more than eighty years; and ſome of the perſons mentioned in this chapter muſt have had children at ſix years of age. The years therefore mentioned by Moſes, were ſolar years, conſiſting of 365 days.

22 *Enoch walked with God.*] That is, he was ſtedfaſt in a religious courſe of life. He was alſo admitted into a happy intercourſe with his Maker, and had revelations of his will communicated to him, probably by the intervention of angels.

24 *And he was not; for God took him.*] That is, he was tranſlated into heaven without dying.

29 *Called his name Noah,* &c] The word Noah ſignifies *reſt,* and was given by Lamech to his ſon, becauſe he was to be a comfort and relief in their laborious employment.

Commentary on the Sixth Chapter.

1 *Men began to multiply.*] If we conſider the prodigious length of men's lives, and that they began to beget children as early, and left off as late in proportion as they do now, the number of inhabitants before the Flood will appear to be immenſe. Accordingly ſeveral have ſhewn, from very moderate computations, that there were at leaſt one hundred thouſand millions of ſouls, that is, near twenty times as many as there are at preſent upon our earth.

2 *The ſons of God,* &c.] Moſt commentators underſtand by this term the children of Seth, who had ſeparated themſelves from the reſt of mankind, and dedicated their days to the ſervice of their Maker, and were called the children of God, becauſe they lived on the holy mountain, and joined with the angels in chanting forth the praiſes of their great Creator.

The daughters of men, &c.] That is the daughters of Cain, who were immerſed in wickedneſs, and abandoned to every vice.

3 *My ſpirit ſhall not always ſtrive with man.*] That is, I will not ſuffer my laws and admonitions to be any longer trampled upon. God always conſiders men as moral agents, and therefore he makes uſe of every method that has any tendency to convert a rational being from the evil of his way.

Yet his days ſhall be an hundred and twenty years.] That is, though the wickedneſs of man is great, yet I will allow him one hundred and twenty years to repent in.

4 *There were giants,* &c.] Tyrants who filled the world with rapine, murders, and all manner of wickedneſs. They were alſo diſtinguiſhed by their gigantic bulk and ſtature.

6 *And God repented.*] This expreſſion muſt not be underſtood in the literal ſenſe, *for God is not the ſon of man that he ſhould repent;* but is a figurative expreſſion, and adapted to our apprehenſions. The meaning therefore is, that as all the ſons of men were corrupt, and turned a deaf ear to his preacher, the Almighty was determined to deſtroy man whom he had created.

14 *Gopher wood.*] This Fuller has proved to be the cyprus tree, which abounded in the plains where Noah built the ark.

15 *The length of the ark ſhall be three huudred cubits.* The ſtandard cubit of the Jews was one foot and a half, the ark therefore was four hundred and fifty feet in length, ſeventy-five feet in breadth, and forty-five feet in height. It has been queſtioned whether this ark was ſufficient to hold the great number of animals and their proviſions, which Moſes tells us went into the ark. But a little conſideration would have removed the difficulty, and convinced the propoſers that it was ſufficiently large for the purpoſes intended. The number of four-footed beaſts is reckoned not to exceed one hundred and thirty ſpecies; the birds are about the ſame number; and, as St. Auguſtine very juſtly obſerves, it was not neceſſary to bring all the birds into the ark, becauſe many of them could ſwim on the ſurface of the water by the ſide of it. There are about fifty ſpecies of reptiles, but many of them can live in the water, conſequently need not have been taken into the ark. Again, of beaſts, there are not reckoned above ſix ſpecies larger than a horſe, few are equal to the ſize of that animal, many leſs, and even under the ſize of a ſheep; ſo that the ark was ſufficiently capacious for holding them. The height of it may be divided into four ſtages, allowing three cubits and a half to the firſt, ſeven to the ſecond, eight to the third, and five and a half to the fourth; the remainder of thirty cubits being allowed for the thickneſs of the floors, &c.

Commentary

19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every *ſort* ſhall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, ſo did he.

CHAP. VII.

AND the Lord ſaid unto Noah, Come thou and all thy houſe into the ark: for thee have I ſeen righteous before me in this generation.

2 Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female.

3 Of fowls alſo of the air by ſevens, the male and the female; to keep ſeed alive upon the face of all the earth.

4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance that I have made, will I deſtroy from off the face of the earth.

5 And Noah did according unto all that the Lord commanded him.

6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his ſons, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood.

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to paſs after ſeven days, that the waters of the flood were upon the earth,

11 ¶ In the ſixth hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights,

13 In the ſelf ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them, into the ark:

14 They, and every beaſt after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ſort.

15 And they went in unto Noah into the ark two and two of all fleſh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the Lord ſhut him in.

17 And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increaſed greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the dry land, died.

23 And every living ſubſtance was deſtroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: And God made a wind to paſs over the earth, and the waters aſſwaged.

2 The fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days, the waters were abated.

4 ¶ And the ark reſted in the ſeventh month, on the ſeventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreaſed continually until the tenth month: in the tenth *month*, on the firſt *day* of the month, were the tops of the mountains ſeen.

6 ¶ And it came to paſs at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he ſent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Alſo he ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground.

9 But the dove found no reſt for the ſole of her foot, and ſhe returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand and took her, and pulled her in unto him into the ark.

10 And he ſtayed yet other ſeven days, and again he ſent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf pluckt off. So Noah knew that the waters were abated from off the earth.

12 And he ſtayed yet other ſeven days, and ſent forth the dove; which returned not again unto him any more.

13 ¶ And it came to paſs in the ſix hundredth and firſt year, in the firſt *month*, the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried.

15 ¶ And

Commentary on the Seventh Chapter.

Ver. 2. *Every clean beaſt.*] Spencer judiciouſly obſerves, that Moſes writing to the Iſraelites, who were already acquainted with the law, makes mention of *clean and unclean animals*, by way of anticipation as he does of the ſabbath, ch. ii. 2. *Spencer. de Leg. Heb.* Lib. I. c. v. §. 1.

By ſevens.] The Hebrew, Samaritan, and Arabic, read *ſeven ſevens*, which as appears from the Vulgate, Septuagint, and the verſes immediately following, ſignify ſeven pairs.

4 *Subſtance.*] According to Aben Eſdra and R. D. Kimchi, the Hebrew *Hajetom* ſignifies *every thing that lives*; but literally it implies every thing that is *erect*; and the Septuagint have preſerved this ſenſe in their tranſlation.

11 *The ſame day were all the fountains of the great deep broken up.*] We muſt underſtand, by the breaking up of the fountains of the great deep, either the burſting of the waters, lodged in the bowels of the earth, through the ſurface of the ground, or the ſea riſing in monſtrous waves.

And the windows of heaven were opened.] Or, as it may be rendered, the *cataracts* of heaven: our tranſlation follows the Chaldee, though all the others unanimouſly render *cataracts*.

14 *And the rain was upon the earth forty days.*] Too late now does wretched, deluded man ſee his approaching fate; in vain does he fly to the mountains and climb the trees for ſecurity; the ſheets of rain fall inceſſantly upon his head, and the ſea flowing over the ſhores, threaten him with inevitable deſtruction.

19 *And all the high hills that were under the whole heavens*, &c.] That is, the deluge was univerſal: nothing under the whole heaven eſcaped this terrible devaſtation. The tops of the hills, the talleſt trees, the ſtrongeſt towers, the loftieſt mountains, can give no refuge to loſt man; they are buried beneath the waves. Noah himſelf cannot now help him. He might now perhaps remember his predictions, and flee to him for ſuccour. But God had ſhut the door of the ark, and it could no more be opened. May this inſtance never be forgotten by Chriſtians! For the ſame will exactly happen at the laſt and terrible day of the Lord; ſuch as have derided the mercies of their creator, and neglected to waſh away their ſins in the blood of their Saviour, will find the door of ſalvation ſhut againſt them, never to be opened.

20 *Fifteen cubits upward did the waters prevail.*] That is, the depth of the water on the tops of the higheſt mountains was twenty-two feet.

Commentary on the Eighth Chapter.

1 *God remembered.*] That is, the great Creator of the Univerſe, who always in the midſt of his wroth remembers mercy, took compaſſion upon Noah.

4 *And the earth reſted on the ſeventh month.*] We muſt here underſtand that the ſeventh month relates to the year, not to the flood. That is, in the beginning of May. Thus we ſee that the benevolent Creator was always mindful of the creatures of his hand; he not only abated the waters of the flood, and commanded the ſeas to retire to their ancient bounds; but did this at a time when the ſun was advancing to the northern tropic, and conſequently his prolific rays exerted their greateſt influence on the country where the ark reſted.

Upon the mountains of Ararat.] There have been various opinions with regard to the true ſituation of mount Ararat; but the moſt conſonant to reaſon is that which places it near the middle of Armenia, near the river Araxes or Aras, above two hundred and eighty miles diſtant from Al-Judi, to the north-eaſt. St. Jerom ſeems to have been the firſt, who hath given us any account of this tradition. "Ararat," ſays he, "is a champain "country, incredibly fertile, through which the Araxes flows at the foot of "mount Taurus, which extends ſo far; ſo that by the mountains of Ara-"rat, whereon the ark reſted, we are not to underſtand the mountains of "Armenia in general, but the higheſt mountains of Taurus, which over-"look the plains of Ararat."

5 *In the tenth month were the tops of the mountains ſeen.*] From hence it ſeems reaſonable to conclude, that the mountain on which the ark reſted was much higher than any other in the neighbourhood, becauſe it had been ſettled there two months before the tops of the other mountains were ſeen.

7 *A raven which went to and fro.*] In the Hebrew it is, *going forth and returning*; that is, it flew backward and forward.

15 ¶ And God ſpake unto Noah, ſaying,
16 Go forth of the ark, thou and thy wife and thy ſons, and thy ſons wives with thee.
17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.
18 And Noah went forth, and his ſons, and his wife, and his ſons wives with him.
19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their kinds, went forth out of the ark.
20 ¶ And Noah builded an altar unto the Lord, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar.
21 And the Lord ſmelled a ſweet ſavour: and the Lord ſaid in his heart, I will not again curſe the ground any more for man's ſake; for the imagination of man's heart *is* evil from his youth: neither will I again ſmite any more every thing living, as I have done.
22 While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe.

CHAP. IX.

AND God bleſſed Noah and his ſons, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth.
2 And the fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.
3 Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things:
4 But fleſh with the life thereof, *which is* the blood thereof, ſhall you not eat.
5 And ſurely your blood of your lives will I require, at the hand of every beaſt will I require it: and at the hand of man, at the hand of every man's brother will I require the life of man.
6 Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for the image of God made he man.
7 And you, be ye fruitful and multiply, bring forth abundantly in the earth, and multiply therein.
8 ¶ And God ſpake unto Noah, and his ſons with him, ſaying,
9 And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you;
10 And with every living creature that *is* with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth.
11 And I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth.
12 And God ſaid, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:
13 I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.
14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud.
15 And I will remember my covenant, which *is* between me and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.
16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.
17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.
18 ¶ And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.
19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpread.
20 And Noah began *to be* an huſbandman, and he planted a vineyard.
21 And he drank of the wine, and was drunken, and he was uncovered within his tent.
22 And Ham the father of Canaan ſaw the nakedneſs of his father, and told his two brethren without.
23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their father's nakedneſs.
24 And Noah awoke from his wine, and knew what his younger ſon had done unto him.
25 And he ſaid, Curſed be Canaan; a ſervant of ſervants ſhall he be unto his brethren.
26 And

16 *Go forth of the ark.*] Noah, though he knew that the face of the ground was dry, yet his piety would not ſuffer him to leave the ark, till he received the command of his God, as he had before received for entering it. Thus ended Noah's long and melancholy confinement; which appears to have been exactly the ſpace of a ſolar year.

21 *The Lord ſmelled a ſweet ſavour.*] This expreſſion is uſed in condeſcenſion to our weakneſs, and implies, that this *ſacrifice of thankſgiving* was as grateful to God, as ſweet odours are to us.

For the imagination of man's heart is evil.] The true ſenſe of this paſſage is as follows: Notwithſtanding all the follies and vices I foreſee mankind will be guilty of, I will never again deſtroy the earth and its inhabitants by another flood.

An objection is, where to find a ſufficient quantity of water to render the deluge univerſal. To this ſeveral ſolutions have been given, which the reader may find in the firſt volume of the Univerſal Hiſtory. But, ſurely, that Almighty Being, who firſt called this earth out of its primeval chaos, could eaſily find a ſufficient quantity of water for this cataſtrophe, though it may be difficult to account for it by natural cauſes. The whole earth bears witneſs, that this was done; and therefore, whether it was brought about by the ordinary courſe of nature, or the peculiar act of Divine Power, is nothing to the purpoſe: the fact is abundantly eſtabliſhed, and therefore it is needleſs to ſearch after the natural cauſes by which it was performed,

Commentary on the Ninth Chapter.

1 *And God bleſſed Noah,* &c.] The bleſſing pronounced by the beneficent Father of the univerſe upon Noah and his ſons, was the ſame as he had before pronounced upon our firſt parents, when they were placed in the terreſtrial paradiſe.

3 *Every moving thing that liveth ſhall be meat for you.*] This appears to be the firſt grant to mankind of the uſe of animal food. Some indeed pretend, that this was only a renewal of the old charter before granted to our firſt parents. But that paſſage cannot fairly be conſtrued in this ſenſe. Beſides, it was ſurely ſuperfluous to give Noah this grant, if he had enjoyed the ſame privilege before.

4 *But fleſh with the life thereof,* &c.] The true ſenſe of this paſſage ſeems to be, that they ſhould not eat the blood of any creature, blood being to the animal life what oil is to the lamp; and, therefore, life and blood are here ſynonimous terms. There is a very ſubſtantial reaſon for this precept; namely, to create in the human breaſt a greater abhorrence for ſhedding the blood of man, by declaring it unlawful to taſte even the blood of beaſts.

5 *And ſurely.*] This ſhould be rendered *for ſurely*, it being a reaſon for the former prohibition; and in this manner the Septuagint and Vulgate Verſions have juſtly tranſlated it.

6 *Whoſo ſheddeth man's blood,* &c.] Murder is a crime ſo heinous and monſtrous, that human nature ſhudders at the very thoughts of it. We cannot therefore ſufficiently admire the goodneſs of God, in giving a poſitive command againſt ſo horrid an act, and ordering, that thoſe who ſhould ſo far abandon their nature as to be guilty of it, ſhould be puniſhed with death. And ſurely, the murderer can never hope to eſcape the juſtice of his Maker; for though he may commit the heinous crime when the world below is buried in night and ſilence, yet the eye of Omnipotence beholds the act, and will certainly diſcover it. *The darkneſs is no darkneſs with him, but the night is as clear as the day.*

13 *I do ſet my bow in the cloud.*] It being well known, that the rainbow is produced by the refraction of the ſun's light in drops of falling rain, moſt interpreters, from a perſuaſion that there were clouds and rain before the flood, think the rainbow alſo was known before that cataſtrophe, but now made a covenantal ſign; whereas before it was only a natural one. But be this as it may, the bow was made the ſign of God's covenant with man, and we ought to conſider it as an illuſtrious ſymbol of the Divine Mercy and Goodneſs, to confirm our belief and confidence in God. *Look upon the rainbow,* ſays the wiſe ſon of Sirach, *and praiſe him that made it; very beautiful it is in the brightneſs thereof: it compaſſeth the heaven about with a glorious circle, and the hands of the moſt high have bended it.* It is a bow of no hoſtile intention; a bow painted in variegated colours, on the diſburdened cloud. How vaſt is the extent, how delicate the texture of that ſhadowy arch! It bends round the heaven in a glorious arch, and makes us forget the horrors of the ſtorm. Elegant its form, and rich its tinctures; but more delightful its ſacred ſignificancy: while the violet and the roſe bluſh in its beautiful aſpect, the olive-branch ſmiles in its gracious import.

16 *I will look upon it, that I may remember,* &c.] This is ſpoken after the manner of men, and muſt not be ſuppoſed to indicate any forgetfulneſs in God. His purpoſes are as unalterable as his nature.

20 *And Noah began to be an huſbandman.*] The word which we tranſlate *began*, ſignifies alſo *continued*.

21 *And he drank of the wine,* &c.] It has juſtly been obſerved; that the word which we render *drunken*, does not abſolutely imply a great degree of intoxication; but only that he was fluſtered or heated by the liquor. And with regard to his being uncovered, the looſe dreſs of thoſe times rendered it eaſy for the wind, or any ſlight diſcompoſure of body, to expoſe thoſe parts which nature teaches us to conceal.

22 *And Ham the father of Canaan ſaw the nakedneſs,* &c.] Interpreters are divided with regard to the crime of Ham; but that which ſeems moſt conſonant to reaſon, is, that ſeeing the nakedneſs of his aged father, he made him the ſubject of his wanton mirth and railery. The ingenious Van dor Hart, is of opinion, that Ham's crime conſiſted in committing inceſt with his father's wife; for he obſerves, that the ſcripture phraſe to *ſee* or *uncover* his father's *nakedneſs*, ſignifies to lie with his father's wife.

25 *And he ſaid, curſed be Canaan,* &c.] The words in the original are only *curſed Canaan*; as much as to ſay, *Ah wretched, ill-fated Canaan! a ſervant of ſervants ſhall he be unto his brethren.* But in whatever ſenſe we underſtand theſe words, we ſhall be very careful not to imagine, that Canaan and all his poſterity were in a ſtate of reprobation, in conſequence of this curſe pronounced upon Ham. For we have the expreſs declaration of God himſelf, that the ſon ſhall not bear the iniquity of the father, Ezek. xviii. 20.

26 *Bleſſed*

26 And he ſaid, Bleſſed *be* the Lord God of Shem; and Canaan ſhall be his ſervant.

27 God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

NOW theſe *are* the generations of the ſons of Noah; Shem, Ham, and Japheth: and unto them were ſons born after the flood.

2 The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

3 And the ſons of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſons of Javan; Eliſhah and Tarſhiſh, Kittim, and Dodanim.

5 By theſe were the iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the ſons of Ham; Cuſh, and Mizraim, and Phut, and Canaan.

7 And the ſons of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

8 And Cuſh begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the Lord: wherefore it is ſaid, Even as Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Aſhur, and builded Nineveh, and the city Rehoboth, and Calah.

12 And Reſen between Nineveh and Calah: the ſame *is* a great city.

13 And Mizraim begat Ludim and Anamim, and Lehabim, and Naphtuhim.

14 And Pathruſim, and Caſluhim (out of whom came Philiſtim) and Caphtorim.

15 ¶ And Canaan begat Sidon his firſt-born, and Heth.

16 And the Jebuſite, and the Amorite, and the Girgaſite.

17 And the Hivite, and the Arkite, and the Sinite.

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza; as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe *are* the ſons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem alſo the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem; Elam and Aſhur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Maſh.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two ſons: the name of one *was* Peleg, for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Adoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar, a mount of the eaſt.

31 Theſe *are* the ſons of Shem, after their families, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſons of Noah, after their generations in their nations: and by theſe were the nations divided in the earth after the flood.

CHAP. XI.

AND the whole earth was of one language, and of one ſpeech.

2 And it came to paſs as they journeyed from the eaſt, that they found a plain in the land of Shinar; and they dwelt there.

3 And they ſaid one to another, Go to, let us make brick, and burn them throughly. And they had brick for ſtone, and ſlime had they for morter.

4 And they ſaid, Go to, let us build us a city and a tower, whoſe top *may reach* unto heaven, and let us make a name leſt we be ſcattered abroad upon the face of the whole earth.

5 And the Lord came down to ſee the city and the tower which the children of men builded.

6 And the Lord ſaid, Behold the people *is* one, and they have all one language; and this they begin to do: and now nothing will be reſtrained from them which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not underſtand one another's ſpeech.

8 So the Lord ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel, becauſe the Lord did

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26 *Bleſſed be the Lord God of Shem.*] Noah foreſaw, that from the family of Shem the Meſſiahs would ariſe, according to the fleſh; and that the covenant that ſhould reſtore man to himſelf, and to his Maker, ſhould be conveyed through his poſterity. And ſurely, when this good old patriarch ſaw, with the eyes of faith, the *ſun of righteouſneſs ariſe with healing in his wings*; the immaculate *lamb ſlain from the foundation of the world*, whoſe blood was to waſh away the ſins of mankind, he might well be tranſported beyond the bounds of an ordinary bleſſing, and break out in that rapturous expreſſion, *Bleſſed be the Lord God of Shem!*

27 *He ſhall dwell in the tents of Shem.*] That is, ſome of the countries of Shem ſhall be poſſeſſed by the deſcendants of Japheth: a prediction fully accompliſhed, when the Medes and Babylonians overthrew the Aſſyrian empire, and the Greeks and Romans conquered that part of Aſia which belonged to Shem.

Commentary on the Tenth Chapter.

5 *Iſles of the Gentiles.*] We are not to underſtand by the word *Iſles* only ſuch countries as are ſurrounded by the ſea, but alſo ſuch countries as were divided from the land of Canaan by the ſea; for the word which we tranſlate *Iſle*, ſignifies alſo a country, region, or province.

9 *He was a mighty hunter before the Lord.*] That is, he taught the people to chaſe and deſtroy the wild beaſts. And if we conſider that men now dwelt in tents, weakly defended, and conſequently expoſed to the ravages of wild beaſts, we ſhall not be ſurprized that Nimrod, by delivering his aſſociates from theſe ſavage enemies, ſhould ſo far gain their affection, that it was an eaſy tranſition to raiſe himſelf, from the ſtate in which he was conſidered as their friend and benefactor, to the ſovereign authority.

10 *The beginning of his kingdom was Babel.*] We may by this expreſſion underſtand, either that Babylon was the firſt city that he built, or the capital of his kingdom. He began his reign in the year of the world, 1757, and reigned about 148 years.

21 *Shem the father of all the children of Eber.*] That is, the father of the Hebrew nation, which is called Eber, Numb. xxiv. 24.

25 *Peleg, for in his days was the earth divided.*] Abram was deſcended from this ſon of Eber. His name was called Peleg, which implies *diviſion*, becauſe about the time of his birth, the great diſperſion of mankind, related in the ſucceeding chapter, happened. From the deluge to Peleg's birth, Bochart fixes the period of what the antient poets call the golden age, becauſe at that time men enjoyed all things in common.

Commentary on the Eleventh Chapter.

1 *Of one language.*] The language now univerſally ſpoke is allowed to be the ſame with that uſed by Adam, from whom it might early be communicated to Methuſelah, and from him to his grandſon Noah, who propagated it among his poſterity to this time. It is not however certain, that this language was the Hebrew, though it muſt be confeſſed there is great reaſon to think it was, and that a conſiderable part of it ſtill remains in the Bible.

2 *And they found a plain in the land of Shinar.*] The plain here mentioned is ſituated on the banks of the Tigris, and comprehends the whole country of Eden.

3 *Slime for morter.*] The ſlime here mentioned is the aſphatites, or what ſome authors call bitumen, a kind of liquid pitch. Suidas ſays, that this cement being mixed with bricks and ſmall ſtones, became as ſtrong as iron.

4 *Let us build a city, and a tower,* &c.] Julian, the apoſtate, from the impoſſibility of erecting any ſtructure whoſe top would reach unto heaven, ridicules this paſſage. But he might have ſpared himſelf the labour, had he conſidered that it is only an idiomatical expreſſion of the Hebrew, and implies no more than an exceeding high tower. Some interpreters conſider the words in a different ſenſe, and that the raiſing a tower to heaven, implies, erecting a temple in honour of heaven, or the heavenly bodies.

Let us make a name.] That is, let us render our name famous among future generations by ſome monument that may command their admiration. Thus we ſee ambition was what animated them to undertake this laborious taſk. Joſephus indeed tells us, that they had another motive, beſides ambition, for building this tower, namely, to defend themſelves againſt another deluge. Surely the promiſe of God made to Noah, and confirmed by a ſign, was ſufficient to baniſh all apprehenſions of that kind.

5 *The Lord came down.*] That is, he obſerved their works, and knew the intention of their hearts.

6 *And now nothing will be reſtrained from them.*] This ſentence is plainly elliptical, and the true ſenſe is evidently this: and now nothing will hinder them from executing their project, unleſs I interpoſe.

7 *Let us go down and there confound their language.*] We have here an account of a tranſaction which has greatly perplexed the heathen philoſophers, namely, how mankind came to ſpeak ſuch a multiplicity of languages. But the ſacred hiſtorian has cleared up this difficulty, by ſhewing us that it was effected by the ſame Almighty Power, which taught our firſt parents to ſpeak one tongue in the beginning, and, in after-ages, inſpired the apoſtles of our bleſſed Redeemer with the gift of many.

8 *And they left off to build the city.*] Thus we ſee how ſoon the Almighty can confound the vain imaginations of puny mortals. They begin an enormous building with all the aſſurance common to human nature of finiſhing it. But, alas! their vain hopes were ſoon diſappointed, their favourite building neglected, and they themſelves rendered as it were ſtrangers to one another, by a ſingle ſtroke of Omnipotence. This ſtructure, however, long remained a monument of human vanity, and the almighty power of that Being who ſpake the Univerſe out of nothing. Herodotus, who viewed this ſtructure attentively, tells us, that it was a ſquare of a furlong on each ſide,

did there confound the language of all the earth: and from thence did the Lord ſcatter them abroad upon the face of all the earth.

10 ¶ Theſe *are* the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad five hundred years, and begat ſons and daughters.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat ſons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters.

16 And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat ſons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat ſons and daughters.

20 And Reu lived two and thirty years, and begat Serug.

21 And Reu lived after he begat Serug two hundred and ſeven years, and begat ſons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred years, and begat ſons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat ſons and daughters.

26 And Terah lived ſeventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now theſe *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcha, and the father of Iſcah.

30 But Sarai was barren; ſhe *had* no child.

31 And Terah took Abram his ſon, and Lot the ſon of Haran his ſon's ſon, and Sarai his daughter-in-law, his ſon Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

NOW the Lord had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land that I will ſhew thee.

2 And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing.

3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed.

4 So Abram departed as the Lord had ſpoken unto him; and Lot went with him: and Abram *was* ſeventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

6 ¶ And Abram paſſed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the Lord appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the Weſt, and Hai on the eaſt: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on ſtill toward the ſouth.

10 ¶ And there was a famine in the land: and Abram went down into Egypt, to ſojourn there; for the famine *was* grievous in the land.

11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold, now I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee.

14 ¶ And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's houſe.

16 And he entreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes and camels.

17 And the Lord plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abram's wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

CHAP XIII.

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the ſouth.

2 And Abram *was* very rich in cattle, in ſilver, and in gold.

3 And he went on his journeys from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the Lord.

5 ¶ And Lot alſo which went with Abram had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell

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and conſequently half a mile in circumference. The height was equal to the circumference of the baſe, and divided into eight towers built one upon another. But this ſtately tower, which ſeemed to menace the ſtars, is now brought *down to the ground even to the duſt*,

28 *Ur of the Chaldees.*] The word Ur in Hebrew, ſignifies fire, and was ſo called, either from the Chaldæans who firſt ſtudied aſtronomy, and obſerved the motions of the celeſtial bodies, or from the fire, the ſymbol of the ſun, which was worſhipped in that city.

Commentary on the Twelfth Chapter.

1 *Had ſaid unto Abram.*] That is, the Almighty had revealed himſelf to Abram before his father's death, while he lived in Ur of the Chaldees. In what manner God revealed himſelf to Abram, the ſacred hiſtorian has not told us; but probably it was by a voice from the Shecinah, or ſymbol of the Divine Preſence; for St. Stephen expreſsly ſays, *The God of Glory appeared unto him before he dwelt in Haran.*

3 *And in thee ſhall all the families of the earth be bleſſed.*] It has been pretended that this expreſſion implies no more, than that Abram ſhould be ſo exceedingly proſperous, that when men wiſhed well to others, they ſhould ſay, *The Lord bleſs thee as he did Abram*; like that expreſſion of Jacob (Gen. xlviii. 20.) *In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim and Manaſſeh.* But the great apoſtle of the Gentiles juſtly explains the words, by applying them to a perſon deſcended from Abram, whom God deſigned to make a bleſſing, or the author of happineſs to mankind in general; and this deſcendant can be no other than our Bleſſed Redeemer, who, according to the fleſh, was deſcended from Abram, and ſent by God to bleſs all the kindreds of the earth, *by turning away every one from his iniquities.* Aſtoniſhing condeſcenſion of the divine Being! He ſent his *only begotten* Son, beyond all thought illuſtrious, to make ſinful mortals the gracious overture of peace and ſalvation.

7 *Unto thy ſeed will I give this land.*] God is always liberal in rewarding the obedience of his ſervants. Abram, we ſee, had no ſooner obeyed the voice of his Maker, in leaving his own country, and his father's houſe, than God promiſes to give his poſterity a better and larger country, the whole land of Canaan.

8 *He removed unto a mountain.*] In all ages of the world, mountains have been conſidered as the places beſt adapted to contemplation, and hence they were choſen by pious men in ancient times as theatres of devotion, raiſed by the author of nature.

13 *Say thou art my ſiſter.*] This action of Abram has been ſeverely cenſured by ſeveral of the ancient fathers; but it ſhould be remembered, that Sarai was in reality his ſiſter, both having the ſame father, but ſhe a different mother from him; and therefore he was not guilty either of telling a direct falſhood, or denying her to be his wife, it being then common among the Egyptians for brothers and ſiſters to marry. He was, however, guilty of what we call prevarication, and therefore we may draw from it this moral reflection, that the brighteſt examples among the ſons of men have their blemiſhes, ſince even Abram, the father of the faithful, was guilty of occaſional diſtruſt of the Divine Providence.

Commentary on the Thirteenth Chapter.

4 *And called on the name of the Lord.*] That is, he offered up praiſes and thankſgivings to the God of his ſalvation for all the mercies and benefits he had received from his all-bounteous hand.

6 *The land was not able to bear them.*] That is, their flocks and herds were now grown ſo numerous, that the country, without interfering with the property of the inhabitants o fthe land wherein they ſojourned, did not afford ſufficient paſture.

dwell together: for their ſubſtance was great, ſo that they could not dwell together.

7 And there was ſtrife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

9 *Is* not the whole land before thee? Separate thyſelf, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the Lord deſtroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comeſt unto Zoar.

11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt; and they ſeparated themſelves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and ſinners before the Lord, exceedingly.

14 ¶ And the Lord ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, northward and ſouthward, and eaſtward, and weſtward.

15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* inHebron, and built there an altar unto the Lord.

CHAP. XIV.

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela which is Zoar.

3 All theſe were joined together in the vale of Siddim, which is the ſalt ſea.

4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh, Kiriathaim.

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned, and came to Enmiſhpat, which *is* Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the ſame is Zoar) and they joined battle with them in the vale of Siddim;

9 When Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five.

10 And the vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods *of* Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's ſon (who dwelt in Sodom) and his goods, and departed.

13 ¶ And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus.

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people.

17 ¶ And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer and of the kings that *were* with him) at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the prieſt of the moſt high God.

19 And he bleſſed him and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth.

20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thine hand. And he gave him tithes of all.

21 And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thyſelf.

22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the Lord, the moſt high God, the poſſeſſor of heaven and earth.

23 That I will not take from a thread, even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich.

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

CHAP XV.

AFTER theſe things the word of the Lord came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward.

2 And Abram, ſaid, Lord God, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

3 And

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8 *And Abram ſaid unto Lot, Let there be no ſtrife I pray thee,* &c.] How ready is the good man to prevent all kinds of animoſities! He ſaw, with concern, the growing diſpute, and to prevent any miſunderſtanding between him and Lot, propoſes a friendly ſeparation; nor does he propoſe even this friendly ſeparation without adding an endearing reaſon, *for we be brethren*: that is, we are members of that grand community whereof God is the common father. There is room enough, though not here, yet in other parts of the country; take thy choice therefore, *if thou wilt take the left hand, then will I go to the right,* &c. Admirable condeſcenſion in this venerable patriarch.

10 *As thou comeſt to Zoar.*] This paſſage has greatly perplexed the commentators, Zoar being at a prodigious diſtance. But if, with the Syriac verſion inſtead of Zoar we read Zoan, the ancient ſeat of the kings of Egypt, which ſtood in the ſouth part of it, in a country well watered, the true import of the paſſage will be this: "That the plain of Jordan, before the Lord deſtroyed "Sodom and Gomorrah, was well watered every where; yea, the plain was "ſo well watered, that it was like the garden of Eden, or the land of Egypt, "and particularly as thou goeſt to Zoan."

18 *Abram came and dwelt in the plain of Mamre, which is in Hebron.*] The good old patriarch had before received a command to ſurvey the whole land of Canaan, which he accordingly did; and at the end of his travels ſettled in the plain, or as others render it, the oaken grove of Mamre.

Commentary on the fourteenth Chapter.

10 *Full of ſlime-pits.*] That is, pits or wells of bitumen, with which the country abounded.

13 *Abram the Hebrew.*] The word *Heber*, which in our tranſlation is rendered *the Hebrew*, ſignifies *on the other ſide*; and accordingly the Septuagint and Aquila tranſlate it, *the ſtranger from beyond the river*, an appellation which they ſuppoſe was given by the Canaanites to Abram and his family, from their coming from the other ſide of the Euphrates. It is indeed very improbable, that the Canaanites ſhould have any knowledge of Abram's being deſcended from Heber; whereas it was natural for them to diſtinguiſh him by the name of the Tranſeuphratian, or foreigner, becauſe he not only came from beyond the Euphrates, but alſo refuſed to enter into any alliance with the Canaanites.

18 *Melchizedek.*] The commentators are far from being agreed who this Melchizedek was. He was doubtleſs one of the princes of Canaan, who, on account of his ſingular virtue and piety, was called Melchizedek, that is, king of righteouſneſs.

King of Salem.] By Salem moſt commentators underſtand Jeruſalem, which is called Salem in ſcripture. *In Salem alſo is the tabernacle, and his dwelling place in Zion,* Pſalm lxxvi. 2. But St. Jerom, Bochart, and others, think it was a place ſituated near Jordan, perhaps the Salim mentioned by St. John, chap. iii. 23.

He was the prieſt of the moſt high God.] It was common, in antient times, for the ſame perſon who ſwayed the ſceptre to ſerve at the altar; and he who executed the functions of a king, to perform the ſacred offices of the prieſthood.

Commentary on the fifteenth Chapter.

1 *Fear not, Abram, I am thy ſhield, and thy exceeding great reward.*] It is natural to ſuppoſe, that Abram, after his victory over the combined forces of Amraphel, &c. muſt be under ſome dread of their returning and taking ample vengeance on him for their defeat. To comfort him amidſt theſe melancholy reflections, the God on whom he truſted appeared to him, and bid him abandon his fear; for the guardian care of his providence ſhould be as a ſhield to protect him from every danger, and his favour prove an abundant ſupply to all his wants. A rich recompence for his virtuous labours!

2 *What wilt thou give me.*] That is, what are all the riches of the earth to me, the greateſt rewards poſſible to be conferred on a mortal in this world, if I muſt die childleſs, and leave every thing to be inherited by a ſervant?

4 *This*

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir.

4 And behold, the word of the Lord *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: and he ſaid unto him: So ſhall thy ſeed be.

6 And he believed in the Lord; and he counted it to him for righteouſneſs.

7 And he ſaid unto him, I *am* the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he ſaid, Lord God, whereby ſhall I know that I ſhall inherit it.

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

11 And when the fowls came down upon the carcaſes, Abram drove them away.

12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him.

13 And he ſaid unto Abram, Know of a ſurety that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years.

14 And alſo that nation whom they ſhall ſerve, will I judge: and afterwards ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to paſs, that when the ſun went down, and it was dark, behold a ſmoaking furnace, and a burning lamp, that paſſed between thoſe pieces.

18 In the ſame day the Lord made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

19 The Kenites, and the Kenizzites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

NOW Sarai Abram's wife bare him no children: and ſhe had an handmaid, an Egyptian, whoſe name *was* Hagar.

2 And Sarai ſaid unto Abram, Behold now the Lord hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her huſband Abram to be his wife.

4 ¶ And he went in unto Hagar, and ſhe conceived; and when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes.

5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the Lord judge between me and thee.

6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

7 And the angel of the Lord found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur.

8 And he ſaid Hagar Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

9 And the angel of the Lord ſaid unto her, Return to thy miſtreſs, and ſubmit thyſelf under her hands.

10 And the angel of the Lord ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude.

11 And the angel of the Lord ſaid unto her, Behold, thou *art* with child, and ſhalt bear a ſon, and ſhall call his name Iſhmael; becauſe the Lord hath heard thy affliction.

12 And he will be a wild man; his hand *will be* againſt every man, and every man's hand againſt him: and he ſhall dwell in the preſence of all his brethren.

13 And ſhe called the name of the Lord that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me?

14 Wherefore the well was called Beer-la-hi-roi; behold, *it is* between Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſon: and Abram called his ſon's name, which Hagar bare, Iſhmael.

16 ¶ And Abram *was* fourſcore and ſix years old when Hagar bare Iſhmael to Abram.

CHAP. XVII.

AND when Abram was ninety years old and nine, the Lord appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And

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4 *This ſhall not be thine heir.*] It appears from hence, that Abram did not rightly underſtand the promiſe that had been made him. He ſeems to have been perſuaded, that the whole related only to an adopted ſon; and therefore he added not improperly, *lo, one born in mine houſe is mine heir.* But now the promiſe is renewed in ſo explicit a manner that it was impoſſible for him to miſunderſtand it.

6 *And he believed in the Lord; and he counted it to him for righteouſneſs.*] The improbability of the thing did not ſtagger his faith: he knew that the Omnipotent Father of the univerſe had promiſed it, and conſequently that no difficulty, however great, could hinder the execution of it.

10 *Divided them in the midſt.*] It was a very ancient cuſtom for thoſe who entered into a covenant with each other, to divide the victims, laying the parts oppoſite to each other, and for both parties to walk between them; ſignifying thereby, that the party who brake the covenant ſhould in like manner be cut aſunder.

12 *An horror of great darkneſs.*] That is, his mind was ſeized with an extreme horror and conſternation.

13 *Four hundred years.*] The number of years has given the commentators a great deal of trouble. They cannot tell how Adam's poſterity can be ſaid to be in a ſtate of ſervitude and ſubjection 400 years; it being evident, that the time they actually ſerved the Egyptians was not two hundred years. But the difficulty will be eaſily removed, if we conſider, that Iſaac was the ſeed to whom the promiſe was made, and conſequently the years muſt be counted from his birth: and the interval of time between the birth of Iſaac, and the departure out of Egypt, is juſt four hundred years.

15 *Thou ſhalt go to thy fathers in peace.*] That is, the God whom thou haſt faithfully ſerved will not ſuffer thee to ſee theſe evils; but thou ſhalt die in peace, and leave plenty ſmiling in all thine habitations.

16 *In the fourth generation.*] This fourth generation muſt be reckoned from the going down of Jacob into Egypt; and Aaron and Moſes were the fourth deſcent from Levi, Exod. vi. 16, 18, 20.

The iniquity of the Amorites is not yet full.] From hence we may learn, that the Almighty Judge of all the earth will not extirpate a nation, till they have filled up the meaſure of their iniquity; and till all the offered terms of mercy and pardon are rejected.

17 *A ſmoaking furnace and a burning lamp.*] The Hebrew word which we render a burning lamp, ſignifies a lamp of fire, or lightening.

18 *From the river of Egypt.*] We muſt not here underſtand the Nile, but ſome river which runs near the borders of Egypt; perhaps that called the Sihor, Joſh. xiii. 3.

Commentary on the ſixteenth Chapter.

2 *And Sarai ſaid unto Abram, &c.*] Sarai had waited ten years in expectation of the performance of God's promiſe; and judging now, by the courſe of nature, that her huſband's iſſue muſt proceed from ſome other woman; ſhe prevailed with him to take her handmaid Hagar to be his ſecondary wife: pleaſing herſelf with the thoughts, that, if her maid ſhould conceive by her huſband, the child would be reputed her's and the divine promiſe completed.

12 *A wild man.*] In the original it is a *wild aſs-man*, i. e. a man reſembling the wild aſs of Arabia, a creature remarkable for his wildneſs. Like this creature, Iſhmael was to be of a rambling unſettled nature, eſtranged from ſociety, and delighting in the woods. And this prediction was fully accompliſhed in Iſhmael, who inhabited the wilderneſs of Paran, and became an archer.

His hand ſhall be againſt every man.] That is, he ſhall be untractable, and of a rough diſpoſition, apt to infeſt his neighbours, and conſequently provoking his neighbours to infeſt him.

He ſhall dwell in the preſence of all his brethren.] That is, his poſterity ſhall be ſo numerous and powerful, that they ſhall poſſeſs a very ſpacious country, and extend their borders to the territories of their brethren, or thoſe deſcended from the loins of Abram; nor ſhall they be diſpoſſeſſed of their country by any monarch of the earth. This prophecy has been litterally fulfilled; for the children of Iſhmael have never been conquered, but retain their independency to this very day. See *Univerſal Hiſtory*, vol. xx. p. 196.

13 *She called, &c.*] It is difficult to underſtand the meaning of this verſe, as it ſtands in our tranſlation; but in the original the ſenſe is plain, and may be tranſlated in the following manner; *She called the name of Jehovah that ſpake unto her, Thou art the God of viſion: for ſhe ſaid, what, do I alſo ſee after the viſion?* In order to underſtand the meaning of the interrogation, *do I alſo ſee after the viſion*, it muſt be obſerved, that the inhabitants of theſe early ages were fully perſuaded, that all ſuch appearances were attended either with death, or a total deprivation of ſight. It was therefore natural for Hagar, after beholding this heavenly viſion, and finding her ſight unimpaired, to break out in a kind of rapture, and aſk herſelf that pertinent queſtion, *do I ſee after the viſion?* The patriarch Jacob makes nearly the ſame reflection on a ſimilar occaſion: *I have ſeen God face to face, and my life is preſerved.* Gen. xxxii. 30.

14 *The well was called Beer-la-hi-roi.*] That is, the well of the living viſion.

Commentary on the ſeventeenth Chapter.

1 *I am the Almighty God.*] The power and all ſufficiency of God is a very comfortable reflection to good men, who, rejoicing in the teſtimony of their conſciences, are confident that his omnipotence will not be employed againſt them, but for their good; a powerful incentive to piety and virtue!

4 *Thou*

2 And I will make my covenant between me, and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant, which ye shall keep between me, and you, and thy seed after thee; every man-child among you shall be circumcised:

11 And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old, shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

AND the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day.

2 And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee from thy servant.

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent

10 And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* old, *and* well stricken in age: *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also?

13 And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh.

16 ¶ And the men rose up from thence, and looked towards Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I do.

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

20 And

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4 *Thou shalt be a father of many nations.*] This promise, if we consider it in its literal sense, was fully completed; for Arabia, Idumea, and Canaan, were peopled by the descendants of Isaac and Ishmael; besides which, many tribes sprung from his children by Keturah.

5 *Neither shall thy name any more be called Abram; but thy name shall be Abraham.*] It was a common custom among the oriental nations, to change the names of persons on any remarkable event; of which there are several instances in scripture. And as the Almighty had now promised to make him the father of many nations, he changed his name from Abram, which signifies *mighty father*, to Abraham *the mighty father of a multitude*.

8 *And I will be their God.*] That is, thy seed shall be favoured with manifestations of my presence, be under my peculiar protection, and enjoy the greatest temporal prosperity, provided they keep my precepts, and walk in my statutes.

10 *This is my covenant.*] That is, this is the sign or token of my covenant; as the paschal Lamb, which was a memorial of the passover, is called the *Passover of the Lord*, Exod. xii. 11.

11 *It shall be a token of the covenant.*] It shall be a badge or characteristic, that they are partakers of the promise dedicated to the worship of the one true God, and thus made members of his peculiar church, and entitled to the blessings of it.

14 *That soul shall be cut off from his people.*] This expression has been variously explained by commentators; some think it refers to the parents who were to be cut off for neglecting to perform this ceremony on their child; and this sense is supported by the Syriac version, where it is said, whoever shall not circumcise, &c. shall be cut off: others think it related to the children themselves, who were to be cut off, unless they took care to have this ceremony performed before they were thirteen years of age. In a spiritual sense, this expression of *cutting off from his people*, implies, that all impure souls, whom the apostle calls stiff-necked, and uncircumcised in their heart (Acts vii. 51.) are thereby cut off, or excluded from the favour of God.

15 *Thou shalt not call her name Sarai, but Sarah shall her name be.*] The word Sarai, in the Hebrew, signifies, *my princess*, and Sarah, *princess of multitudes*.

16 *Give thee a son also of her.*] The promise of God to Abraham, concerning his issue, is now fully unfolded; and we may observe, that as the works of nature and art arrive at perfection by a series of advances, so the divine promises and manifestations brighten and clear up, as they advance nearer to their completion.

17 *Then Abraham fell upon his face, and laughed.*] This laugh, in the opinion of most commentators, proceeded from a sudden emotion of joy.

23 *In the self-same day.*] It was not consistent with the faith and piety of Abraham, to defer putting in execution his part of the covenant; he did not even defer it till the morrow, but performed it the same day.

Commentary on the Eighteenth Chapter.

1 *And the Lord appeared unto him*, &c.] The greatest divines consider these appearances under the Old Testament as preludes to the holy incarnation; and are of opinion that it was the Logos, or son of God, who now deigned to visit him.

And he sat in the tent door.] What a beautiful idea does this convey to us, of the ancient hospitality of the East! A venerable father waits at the door of his tent to invite strangers, as they passed by, to refresh themselves during the heat of the day.

10 *I will return unto thee according to the time of life.*] Some commentators think the true sense to be, "according to the time of perfecting the "child's life in the womb," i. e. within the space of nine months.

20 And the Lord ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous:
21 I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.
22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the Lord.
23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?
24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein?
25 That be far from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be far from thee: Shall not the judge of all the earth do right?
26 And the Lord ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes.
27 And Abraham anſwered and ſaid, Behold now I have taken upon me to ſpeak unto the Lord, which *am but* duſt and aſhes.
28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*.
29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do *it* for forty's ſake.
30 And he ſaid *unto him*, Oh let not the Lord be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it*, if I find thirty there.
31 And he ſaid, Behold, now I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy *it* for twenty's ſake.
32 And he ſaid, Oh let not the Lord be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy it for ten's ſake.
33 And the Lord went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them; and he bowed himſelf with his face toward the ground;
2 And he ſaid, Behold now, my lords, turn in, I pray you, into your ſervant's houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay, but we will abide in the ſtreet all night.
3 And he preſſed upon them greatly; and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened bread, and they did eat.
4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter.
5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.
6 And Lot went out at the door unto them, and ſhut the door after him,
7 And ſaid, I pray you, brethren, do not ſo wickedly.
8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto theſe men do nothing; for therefore came they under the ſhadow of my roof.
9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door.
10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.
11 And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door.
12 ¶ And the men ſaid unto Lot, Haſt thou here any beſides? Son-in-law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place.
13 For we will deſtroy this place: becauſe the cry of them is waxen great before the face of the Lord, and the Lord hath ſent us to deſtroy it.
14 And Lot went out, and ſpake unto his ſons-in-law, which married his daughters, and ſaid, Up, get ye out of this place; for the Lord will deſtroy this city: but he ſeemed as one that mocked unto his ſons-in-law.
15 ¶ And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters which are here; leſt thou be conſumed in the iniquity of the city.
16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and ſet him without the city.
17 And it came to paſs, when they had brought them forth abroad, that he ſaid, Eſcape for thy life: look not behind thee, neither ſtay thou in all the plain: eſcape to the mountain, leſt thou be conſumed.
18 And Lot ſaid unto them, Oh not ſo, my Lord.
19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercy which thou haſt ſhewed unto me in ſaving my life: and I cannot eſcape to the mountain, leſt ſome evil take me, and I die.
20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh let me eſcape thither (*is* it not a little one?) and my ſoul ſhall live.
21 And he ſaid unto him, See, I have accepted thee concerning this thing alſo, that I will not overthrow this city, for the which thou haſt ſpoken.
22 Haſte thee, eſcape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.
23 ¶ The ſun was riſen upon the earth when Lot entered into Zoar.
24 Then the Lord rained upon Sodom and upon Gomorrah brimſtone and fire from the Lord out of heaven.
25 And he overthrew thoſe cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.
26 ¶ But his wife looked back from behind him, and ſhe became a pillar of ſalt.
27 ¶ And Abraham gat up early in the morning, to the place where he ſtood before the Lord.
28 And

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20 *The cry of Sodom.*] That is, the flagrant crimes committed by the inhabitants of Sodom, cry to heaven for vengeance.
21 *I will go down now and ſee*, &c.] We muſt not underſtand the words in a literal ſenſe, the omniſcient Being was fully apprized of all the crimes committed in Sodom; for *he is about our path and about our bed, and ſpieth out all our ways*; it is a figurative expreſſion, accommodated to the ſhallow capacities of mortal beings.
25 *Shall not the judge of all the earth do right?*] That is, ſhall not the great judge of all the human race execute juſtice? Nothing is hid from him, nor can he be intimidated, and therefore we may rely with the greateſt confidence upon the great judge of heaven and earth, that *he will never perwert judgment*. But it does by no means follow from hence, that God ought always to make a viſible diſtinction between good and bad men, with regard to temporal rewards and puniſhments; or that the virtuous ought never to be involved in the ſame calamities with the wicked. The contrary of this is plain from daily experience, and confirmed by the obſervation of the wiſeſt of men, *There is one event to the righteous and to the wicked.* Eccl. ix. 2. But then the good man reaps the peculiar fruits of virtue and religion, which is ſuch a teſtimony of providence in his favour, as renders his lot, even in this life, much happier than that of his wicked neighbour.

Commentary on the Nineteenth Chapter.

1 *Lot ſat in the gate.*] It was the cuſtom in ancient times to tranſact public and private buſineſs at the gate of the city; we may therefore ſuppoſe that Lot was then ſitting at the gate on buſineſs, or on purpoſe to invite ſtrangers to his houſe.
5 *Bring them out unto us, that we may know them.*] The men of Sodom were ſo wicked, that even the laws of hoſpitality, held ſacred among all the oriental nations, were no ſecurity in that city. Their unnatural luſts had ſuch predominance over them, that they attempted to commit the moſt heinous of crimes upon the perſons of ſtrangers.
8 *Behold now, I have two daughters*, &c.] Lot, rather than violate the ſacred laws of hoſpitality, expoſes his own perſon to the frantic rage of a lawleſs multitude; and even offers them to expoſe his two daughters to their unbridled luſt, to ſave his gueſts from ſuch injurious treatment. Perhaps he carried the matter too far; but the great perturbation of his mind might make him ſpeak unadviſedly.
11 *Smote the men with blindneſs.*] It appears that this was not a total blindneſs, but ſuch a dimneſs of ſight as prevented their ſeeing objects diſtinctly.
24 *The Lord rained*, &c.] By the repetition of the word Lord in this verſe, ſome commentators will have, that the firſt implies an angel acting in the name of God; but others think it relates to the Son of God, executing judgment by a power delegated to him from his father.
25 *And he overthrew thoſe cities*, &c.] The ſtorm of thunder and lightning, or, as others think, of liquid fire, which overthrew theſe cities, is thought to have been accompanied with a dreadful earthquake, becauſe the country where they ſtood was turned into the lake Aſphaltites, which we call the ſalt or dead ſea. But be this as it may, we ſhould learn from hence, that *if God ſpared not the old world, but brought in a flood upon the ungodly*, and if *he, turning the cities of Sodom and Gomorrah into aſhes, condemned them with an overthrow*, or, according to St. Jude, condemned them to the *vengeance of eternal fire*; we need not doubt, but that, as he is in all ages the ſame, a God of juſtice, as well as of mercy, no iniquity can ultimately eſcape. Treaſure up theſe reflections in thy remembrance, O my ſoul! Recollect them with the moſt ſerious attention, when thou lieſt down, and when thou riſeſt up. When thou walkeſt, receive them as thy companions; when thou talkeſt, liſten to them as thy prompters; and whatever thou doeſt, conſult them as thy directors.
26 *His wife looked back*, &c.] It muſt be remembered, that Lot's wife was one of the daughters of Sodom, and therefore it is natural to ſuppoſe, that diſregarding the ſtrict charge of the angel, and perhaps diſbelieving his threats, ſhe ſtill loitered, and often turned to look on the place of her nativity. But perhaps

28 And he looked towards Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoke of the country went up as the ſmoke of a furnace.

29 ¶ And it came to paſs when God deſtroyed the cities of the plain, that God remembered Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the firſt-born ſaid unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth.

32 Come, let us make our father drink wine, and we will lie with him, that we may preſerve ſeed of our father.

33 And they made their father drink wine that night: and the firſt-born went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe.

34 And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo; and go thou in, *and* lie with him, that we may preſerve ſeed of our father.

35 And they made their father drink wine that night alſo; and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were both the daughters of Lot with child by their father.

37 And the firſt-born bare a ſon, and called his name Moab: the ſame *is* the father of the Moabites unto this day.

38 And the younger, ſhe alſo bare a ſon, and called his name Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

CHAP. XX.

AND Abraham journeyed from thence toward the ſouth country, and dwelled between Cadeſh, and Shur, and ſojourned in Gerar.

2 And Abraham ſaid of Sarah his wife, She *is* is my ſiſter: And Abimelech king of Gerar ſent and took Sarah.

3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a man's wife.

4 But Abimelech had not come near her: and he ſaid, Lord, wilt thou ſlay alſo a righteous nation?

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe herſelf ſaid, He *is* my brother: in the integrity of my heart, and innocency of my hands, have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integrity of thy heart; for I alſo with-held thee from ſinning againſt me: therefore ſuffered I thee not to touch her.

7 Now therefore reſtore the man *his* wife; for he *is* a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou and all that *are* thine.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their ears: and the men were ſore afraid.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me, and on my kingdom a great ſin? thou haſt done deeds unto me that ought not to be done.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, Surely the fear of God *is* not in this place; and they will ſlay me for my wife's ſake.

12 And yet indeed *ſhe is* my ſiſter; ſhe is the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

13 And it came to paſs, when God cauſed me to wander from my father's houſe, that I ſaid unto her, This *is* thy kindneſs which thou ſhalt ſhew unto me; At every place whither we ſhall come, ſay of me, He *is* my brother.

14 And Abimelech took ſheep and oxen, and men-ſervants and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* before thee: dwell where it pleaſeth thee.

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver; behold he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus ſhe was reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children*.

18 For the Lord had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abraham's wife.

CHAP. XXI.

AND the Lord viſited Sarah as he had ſaid, and the Lord did unto Sarah as he had ſpoken.

2 For Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time of which God had ſpoken to him.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 And Abraham circumciſed his ſon Iſaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 ¶ And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me.

7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſon of Hager the Egyptian, which ſhe had born unto Abraham mocking.

10 Wherefore ſhe ſaid unto Abraham, Caſt out this bond-woman and her ſon: for the ſon of this bond woman ſhall not be heir with my ſon, *even* with Iſaac.

11 And the thing was very grievous in Abraham's ſight, becauſe of his ſon.

12 ¶ And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice; for in Iſaac ſhall thy ſeed be called.

13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* to Hagar (putting *it* on

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perhaps by *a pillar of ſalt*, is only meant a laſting monument; as a perpetual covenant is called a covenant of ſalt, Numb. xviii. 19.

31 *There is not a man*, &c.] It is natural to ſuppoſe that the daughters of Lot, having long ſeen the unbounded licentiouſneſs that reigned in Sodom, had no great horror for the crime of inceſt; but hoped by this method, which to them ſeemed the only one, to have a chance for bringing into the world the promiſed ſeed, which was to break the ſerpent's head.

37 *And called his name Moab.*] The word Moab, in Hebrew, ſignifies *from my father.*

38 *Ben-ammi.*] That is, the ſon of my people.

Commentary on the Twentieth Chapter.

2 *She is my ſiſter.*] The ſame deception was before uſed by Abraham in Egypt, Chap. xii. 13. Le Clerc is of opinion, that this fact is recorded out of the order of time, and that it muſt have happened ſeveral years before; it being hardly ſuppoſeable that a woman of ninety could, even in that age of the world, retain ſo much beauty as to make young men fall in love with her.

3 *And God came to Abimelech.*] Hence we learn that the Canaanites were not yet corrupted in religion, both Abimelech and his ſervants being worſhippers of the true God.

6 *For I alſo with-held thee from ſinning*, &c.] The word *for* renders the ſenſe obſcure, and therefore ſhould be omitted, eſpecially as it is not in the original.

11 *I thought ſurely the fear of God*, &c.] Abraham had ſeen ſuch an univerſal corruption of manners in other countries, that he concluded this of Gerar was no better than the reſt, though the event ſhows he was miſtaken.

16 *Behold he is to thee*, &c.] The true ſenſe of the paſſage ſeems to be this: Inſtead of having recourſe to the mean artifice of calling Abraham thy brother, and ſo expoſing thy honour, be henceforth never afraid to acknowledge him openly for thy huſband, ſo ſhall he be to thee *a veil or covering of the eyes*, or ſafeguard to thy chaſtity.

Commentary on the Twenty-firſt Chapter.

6 *God hath made me to laugh*, &c.] It ſhould be obſerved, that the word Iſaac ſignifies laughter or joy; it was natural therefore for Sarah on reflecting how ſhe had formerly laughed by way of deriſion, to declare, that ſhe had now indeed reaſon to laugh and rejoice for ſo great and unexpected a bleſſing.

9 *Saw the ſon of Hagar the Egyptian, mocking.*] That is, Sarah had obſerved Iſhmael inſulting and vexing her ſon Iſaac; and then was deſirous that Iſhmael and his mother ſhould no longer continue in the family.

11 *And the thing was grievous in Abraham's ſight.*] Abraham was willing to gratify his wife in any reaſonable demand, but this was too great a trial of his conſtancy: and therefore he applied to his God for direction, who was pleaſed to aſſure him that he would take care of Iſhmael, and ordered him not to let his affection, either for Hagar or Iſhmael her ſon, prevent his doing what Sarah requeſted.

14 *And Abraham roſe up early in the morning*, &c.] The behaviour of Abraham towards his ſon Iſhmael, has, by the contemners of revelation, been repreſented as cruel to the laſt degree. It will be neceſſary to obſerve, that though

on her ſhoulder) and the child, and ſent her away: and ſhe departed, and wandered in the wilderneſs of Beer-ſheba.

15 And the water was ſpent in the bottle; and ſhe caſt the child under one of the ſhrubs.

16 And ſhe went and ſat her down over againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lifted up her voice, and wept.

17 And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Ariſe, lift up the lad, and hold him in thine hand: for I will make him a great nation.

19 And God opened her eyes, and ſhe ſaw a well of water: and ſhe went and filled the bottle with water, and gave the lad drink.

20 And God was with the Lad; and he grew and dwelt in the wilderneſs, and became an archer.

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to paſs at that time that Abimelech, and Phicol the chief captain of his hoſt, ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt.

23 Now therefore ſwear unto me here by God, that thou wilt not deal falſely with me, nor with my ſon, nor with my ſon's ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned.

24 And Abraham ſaid, I will ſwear.

25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelech's ſervants had violently taken away.

26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham took ſheep, and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham ſet ſeven ewe-lambs of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What mean theſe ſeven ewe-lambs, which thou haſt ſet by themſelves.

30 And he ſaid, For *theſe* ſeven ewe-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well.

31 Wherefore he called that place Beer-ſheba: becauſe there they ſware both of them.

32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phicol the chief captain of his hoſt, and they returned into the land of the Philiſtines.

33 And Abraham planted a grove in Beer-ſheba, and called there on the name of the Lord, the everlaſting God.

34 And Abraham ſojourned in the Philiſtines land many days.

CHAP. XXII.

AND it came to paſs after theſe things, that God did tempt Abraham, and ſaid unto him, Abraham. And he ſaid, Behold, *here I am*

2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt offering, and roſe up and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes and ſaw the place afar off.

5 And Abraham ſaid unto his young men, Abide ye here with the aſs; and I and the lad will go yonder and worſhip, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid *it* upon Iſaac his ſon; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where is the lamb for a burnt offering?

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt offering. So they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Iſaac his ſon, and laid him on the altar upon the wood.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the Lord called unto him out of heaven, and ſaid, Abraham, Abraham. And he ſaid, Here *am* I.

12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only *ſon* from me.

13 And

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though Iſhmael is called a child in our tranſlation, yet he was really fifteen or ſixteen years old; for he was thirteen when he was circumciſed, which was before Sarah had conceived; and if we ſuppoſe, that Iſaac was two years old when he was weaned, Iſhmael muſt be near ſixteen at the time when Abraham ſent him away. Another obſervation is alſo neceſſary, namely, that by bread and water, is meant all kinds of proviſion neceſſary for their journey, till they arrived at the place intended. Theſe obſervations being premiſed, let us return to Hagar and Iſhmael, who had now retired from Abraham's tent. It was no difficult thing for any perſon to find a livelihood in this early age of the world; thoſe who had flocks, found ground enough to ſpare in every country to maintain them; and creatures were ſo numerous, that a perſon who had no flocks, might, in the wilderneſs and uncultivated places, kill enough of all ſorts for his maintenance, without injuring any body: and accordingly we find that Iſhmael choſe to reſide in the wilderneſs, where he became an archer. And it appears from the ſequel, that Hagar met with no great difficulty in providing for herſelf and her ſon. Nor did Iſhmael fare any worſe than was common for the younger ſons to do in thoſe days, when they were diſmiſſed, in order to ſettle in different parts of the world. Jacob was diſmiſſed in the ſame manner from Iſaac, without ſervants or attendants.

19 *And God opened her eyes.*] That is, he made her obſerve a well of water in the neighbourhood, which, from the great perturbation of her mind, had before eſcaped her ſight.

25 *And Abraham reproved Abimelech,* &c.] In order to underſtand the reaſon for Abraham's reproving Abimelech on account of a well of water, which we ſhould reckon a very inſignificant thing, it muſt be remembered, that in theſe hot and arid countries, a well of water was an ineſtimable treaſure.

33 *And Abraham planted a grove.*] Hence we ſee the groves have always been conſidered as the moſt proper places for retirement: and doubtleſs the ſilence and natural gloom which reign in theſe bowery ſolitudes, muſt diſpoſe the mind to ſerious contemplation.

Commentary on the Twenty-ſecond Chapter.

1 *God did tempt Abraham.*] That is, God gave Abraham an opportunity of exhibiting to men in all ages, a glorious proof of his faith in the divine power and veracity, that he might make him happy in a diſtinguiſhing reward.

2 *Take now thy ſon, thine only ſon Iſaac, whom thou loveſt.*] Our tranſlation, by inverting the order of the words, has impaired the beauty of the original, where it is as follows. *Take now thy ſon, thine only ſon whom thou loveſt, even Iſaac.* In which we may obſerve in what an elegant manner the character riſes higher and higher to make ſtronger impreſſions on the mind of this holy man. *Take now thy ſon:* this was not enough to diſtinguiſh him from Iſhmael; therefore God adds, *thine only ſon*, born to thee of thine own wife, and born to be thine heir, *whom thou loveſt*, with a peculiar affection, *even Iſaac*, with whom *I have eſtabliſhed my covenant*, and with his ſeed after him.

Get thee into the land of Moriah.] The word Moriah ſignifies *God manifeſted*, and was ſo called from God's appearing there to Abraham. And upon this very mountain where that patriarch attempted to ſacrifice his ſon, the temple of Solomon was afterwards built, and upon one part of it, namely mount Calvary, our bleſſed Saviour offered himſelf a ſacrifice for the ſins of perverſe mankind.

And offer him there for a burnt offering.] A very material objection has been ſtarted here, and which it will be neceſſary to remove; namely, how Abraham could be ſatisfied that this command was from God, when it appears inconſiſtent with the very nature of the Divine Being, and ſubverſive of morality. But this objection will vaniſh, if we can ſhew that Abraham did really know that the command came from God: for though no power on earth can authoriſe the taking away an innocent perſon's life, yet this may, without any inconſiſtency, be commanded, in a particular caſe, by God; becauſe he who gave life, may take it away whenever he pleaſes, either by a natural diſeaſe, or any other inſtrument he thinks proper. Abraham well knew, that both himſelf and his ſon were at God's diſpoſal, who was ſupreme Lord of both, and who, as he had a right to demand Iſaac's life, had likewiſe a right to chuſe his inſtrument. And when he was taken away, he ſtill knew, that God could again reſtore him in a manner more extraordinary; and that raiſing him from the grave was no more difficult to Infinite Power, than raiſing him from the womb of a woman, barren at firſt, and now long ſince, by the courſe of nature, paſt the power of conception.

7 *And Iſaac ſaid, My father—Behold the fire and the wood; but where is the lamb for the burnt offering?*] So melting an expreſſion, uttered from the innocent lips of a ſon tenderly beloved, could not fail of waking in Abraham's breaſt all the tenderneſs of parental affection. And perhaps no particular, during the whole tranſaction, more ſtrongly marks the firmneſs of Abraham's reſolution, than the calm anſwer he makes to this moving queſtion, propoſed in ſo critical a moment: *My ſon, God will provide himſelf a lamb for a burnt offering.*

9 *And bound Iſaac his ſon.*] It ſeems plain from this paſſage, that Iſaac voluntarily conſented to be bound; becauſe he was certainly ſtrong enough to have reſiſted effectually the feeble efforts of his father, who was now an hundred and twenty-five years of age.

12 *Lay not thine hand upon the lad.*] Abraham, fully perſuaded in his mind that the command was from God, and that the Sovereign of the univerſe had a right to employ him or any other perſon as his inſtrument, in taking away a life that he had given, was abſolutely determined to comply with the order, and leave the conſequences to providence. Accordingly he had proceeded ſo far as to *ſtretch forth his hand, and take the knife to ſlay his ſon*, when the Almighty, who only intended to give his ſervant an opportunity of diſplaying, to future ages a glorious example of abſolute obedience and reſignation to the Divine Will, was pleaſed to interpoſe, before he ſtruck the

fatal

ABRAHAMS FAITH.

Gen. XXII. Ver. 12.

And he said, Lay not thine hand upon the Lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered him for a burnt offering, in the ſtead of his ſon.

14 And Abraham called the name of that place Jehovah-jireh: as it is ſaid *to* this day, In the mount of the Lord it ſhall be ſeen.

15 ¶ And the angel of the Lord called unto Abraham out of heaven the ſecond time.

16 And ſaid, By myſelf have I ſworn, ſaith the Lord, for becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only *ſon*.

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea ſhore, and thy ſeed ſhall poſſeſs the gate of his enemies;

18 And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice.

19 So Abraham returned unto his young men; and they roſe up, and went together to Beer-ſheba, and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold Milcah, ſhe hath alſo borne children unto thy brother Nahor;

21 Huz his firſt born, and Buz his brother, and Kemuel the father of Aram,

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

CHAP. XXIII.

AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the ſame *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying,

4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.

5 And the children of Heth anſwered Abraham, ſaying unto him.

6 Hear us, my lord; thou *art* a mighty prince amongſt us: in the choice of our ſepulchres bury thy dead: none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt bury thy dead.

7 And Abraham ſtood, up and bowed himſelf to the people of the land, *even* to the children of Heth.

8 And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight, hear me, and intreat for me to Ephron the ſon of Zohar.

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.

10 And Ephron dwelt amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that went in at the gates of his city, ſaying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land;

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron anſwered Abraham, ſaying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ſhekels of ſilver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current *money* with the merchant.

17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame is Hebron in the land of Canaan.

20 And the field and the cave that *is* therein were made ſure unto Abraham, for a poſſeſſion of a burying-place, by the ſons of Heth.

CHAP. XXIV.

AND Abraham was old *and* well ſtricken in age: and the Lord had bleſſed Abraham in all things.

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee ſwear by the Lord, the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell:

4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac.

5 And the ſervant ſaid unto him, Paradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt?

6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again.

7 ¶ The Lord God of heaven which took me from my father's houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.

8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And

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fatal blow; and thus, to the inexpreſſible joy of Abraham, unravelled this intricate plot in the drama of providence.

Now I know that thou feareſt God.] That is, Thou haſt given a ſatisfactory proof of thy piety and reſignation to God, becauſe thou waſt ready to ſacrifice the deareſt thing thou haſt in the world to his command.

14 *Called the name of the place Jehovah-jireh.*] The angel having thus miraculouſly interpoſed in favour of Iſaac, Abraham called the name of the place Jehovah-jireh; that is, *God will provide*, alluding to the anſwer he made to Iſaac's queſtion, ver. 8. *God will provide himſelf a lamb*, in order to perpetuate the remembrance of this deliverance, and for the encouragement of all good men to put their truſt in God, when beſet by the greateſt difficulties, as he would infallibly deliver them.

20 *And it came to paſs*, &c.] Moſes has given us the following genealogy to ſhew from whence Rebekah, Iſaac's wife was deſcended.

Commentary on the Twenty-third Chapter.

2 *To mourn—and to weep.*] Theſe two expreſſions, though ſeemingly ſynonimous, had a very different meaning among the Iſraelites; the former implying private ſorrow, and the latter that ſhewn in public.

4 *Give me a poſſeſſion of a burying place.*] It ſeems to have been a common opinion, in the firſt ages of the world, that it was ignominious to be buried in ground belonging to another; for we find that every family of note had a ſepulchre of their own.

6 *Thou art a mighty prince.*] That is, a prince of diſtinguiſhed greatneſs, worth, and dignity. He was the head of a tribe, lord and governor of his own family, and as ſuch inveſted with ſupreme power.

10 *And Ephron dwelt.*] The word in the original, which we render *dwelt*, ſignifies *ſat*; and therefore the ſenſe will be, that he had a ſeat in their council.

15 *Four hundred ſhekels of ſilver.*] A ſhekel is worth about two ſhillings and fourpence ſterling, conſequently the whole ſum was forty-ſix pounds thirteen ſhillings and four pence. This money, as we learn from ver. 19, was not coined, but paid by weight; and the ſame method was uſed by the children of Iſrael till the captivity.

Commentary on the Twenty-fourth Chapter.

1 *And Abraham was old.*] Moſes tells us, that Abraham was an hundred years old when Iſaac was born (chap. xxi. 5), and Iſaac was forty when he married Rebekah (chap. xxv. 20); conſequently Abraham was now near one hundred and forty years of age.

2 *Put thy hand under my thigh.*] This was the common method of taking an oath, both among the Hebrews, and all the oriental nations.

3 *The God of the heaven, and the God of the earth.*] That is, the Omnipotent Being, who formed all thoſe elegant globes, which decorate the boundleſs tracts of univerſal ſpace.

Thou ſhalt not take a wife, &c.] Abraham is remarkably careful and particular in his ſon's marriage. He well knew, that virtue alone could render his days happy, and that the daughters of Canaan were degenerating apace, and therefore none of them proper to become the miſtreſs of his family.

4 *But thou ſhalt go unto my country.*] That is, to Meſopotamia, the place of Abraham's nativity, and where he lived many years.

5 *Muſt I needs bring thy ſon again into the land from whence thou cameſt?*] That is, "If the woman refuſe to follow me into the land of Canaan, muſt "I return and fetch thy ſon to her?" A queſtion which Abraham immediately reſolves in the negative. No conſideration could prevail upon him to let his ſon return to a land which he himſelf was obliged to leave, on account of the idolatry of its inhabitants.

10 ¶ And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand) and he aroſe and went to Meſopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 And he ſaid, O Lord God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.

13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the city come out to draw water:

14 And let it come to paſs that the damſel, to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

15 ¶ And it came to paſs before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel ſon of Milcah, the wife of Nahor Abraham's brother, with her pitcher upon her ſhoulder.

16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her: and ſhe went down to the well, and filled her pitcher and came up.

17 And the ſervant ran to meet her, and ſaid, Let me, (I pray thee) drink a little water of thy pitcher.

18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking.

20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well, to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit, whether the Lord had made his journey proſperous, or not.

22 And it came to paſs as the camels had done drinking, that the man took a golden ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room in thy father's houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor.

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the Lord.

27 And he ſaid, bleſſed *be* the Lord God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the Lord led me to the houſe of my maſter's brethren.

28 And the damſel ran and told *them of* her mother's houſe theſe things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſs when he ſaw the ear-ring and bracelets upon his ſiſter's hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man, and behold he ſtood by the camels at the well.

31 And he ſaid, Come in, thou bleſſed of the Lord, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 ¶ And the man came into the houſe: and he ungirded his camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the mens feet that *were* with him.

33 ¶ And there was ſet *meat* before him to eat: but he ſaid, I will not eat, until I have told mine errand. And he ſaid, Speak on.

34 And he ſaid, I *am* Abraham's ſervant.

35 And the Lord hath bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

36 And Sarah my maſter's wife bare a ſon to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſon of the daughters of the Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my father's houſe, and to my kindred, and take a wife unto my ſon.

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The Lord before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſon of my kindred, and of my father's houſe.

41 Then ſhalt thou be clear from this my oath, when thou comeſt to my kindred: and if they give not thee *one*, thou ſhalt be clear from my oath.

42 And I came this day unto the well, and ſaid, O Lord God of my maſter Abraham, if now thou do proſper my way which I go,

43 Behold I ſtand by the well of water; and it ſhall come to paſs, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the Lord hath appointed out for my maſter's ſon.

45 And before I had done ſpeaking in mine heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water*: and I ſaid unto her, Let me drink, I pray thee.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I aſked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahor's ſon, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head and worſhipped the Lord, and bleſſed the Lord God of my maſter Abraham, which had led me in the right way to take my maſter's brother's daughter unto his ſon.

49 And now if you will deal kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel anſwered, and ſaid, The thing proceedeth from the Lord: we cannot ſpeak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy maſter's ſon's wife, as the Lord hath ſpoken.

52 And it came to paſs, that when Abraham's ſervant heard their words, he worſhipped the Lord, *bowing himſelf* to the earth.

53 And the ſervant brought forth jewels of ſilver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave alſo to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they roſe up in the morning, and he ſaid, Send me away unto my maſter.

55 And her brother and her mother ſaid, let the damſel abide with us *a few* days, at the leaſt ten; after that ſhe ſhall go.

56 And he ſaid unto them, Hinder me not, ſeeing the Lord hath proſpered my way: ſend me away, that I may go to my maſter.

57 And they ſaid, We will call the damſel, and enquire at her mouth.

58 And they called Rebekah, and ſaid unto her. Wilt thou go with this man? And ſhe ſaid, I will go.

59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abraham's ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother of* thouſands of millions, and let thy ſeed poſſeſs the gate of thoſe which hate them.

61 ¶ And Rebekah aroſe, and her damſels, and they rode upon the camels, and followed the man: and the ſervant took Rebekah and went his way.

62 And Iſaac came from the way of the well Lahai-roi; for he dwelt in the ſouth country.

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12 *And he ſaid, O Lord God of my maſter Abraham*, &c.] We have here a pleaſing inſtance of the good old patriarch's care in training up his ſervants, as well as his ſon, in the paths of religion.

19 *I will draw water for thy camels alſo.*] An inſtance of a moſt humane and obliging diſpoſition; for it muſt be remembered, that camels are very thirſty creatures, and conſequently it required conſiderable labour to draw water ſufficient for theſe beaſts, of which there were ten in number.

31 *Come in, thou bleſſed of the Lord.*] A manner of ſalutation that cannot fail of conveying an elegant picture of eaſtern hoſpitality: for ſurely we can never expreſs more eſteem for a perſon, than by calling him the *favourite of God?*

33 *I will not eat, until I have told mine errand.*] We have here a picture of a faithful ſervant, one who prefers his maſter's buſineſs to his own pleaſures; and is therefore impatient till he has delivered his meſſage, and ſatisfied himſelf whether his journey ſhould be proſperous or not.

63 And Iſaac went out to meditate in the field at the eventide: and he lifted up his eyes, and ſaw, and behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when ſhe ſaw Iſaac, ſhe lighted off the camel.

65 For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took a veil and covered herſelf.

66 And the ſervant told Iſaac all the things that he had done.

67 And Iſaac brought her into his mother Sarah's tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was comforted after his mother's *death*.

CHAP. XXV.

THEN again Abraham took a wife, and her name *was* Keturah.

2 And ſhe bare him Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And Jokſhan begat Sheba, and Dedan. And the ſons of Dedan were Aſshurim, and Letuſhim, and Leummim.

4 And the ſons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All theſe *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Iſaac.

6 But unto the ſons of the concubines which Abraham had, Abraham gave gifts, and ſent them away from Iſaac his ſon (while he yet lived) eaſtward, unto the eaſt country.

7 And theſe *are* the days of the years of Abraham's life which he lived, an hundred threeſcore and fifteen years.

8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of years*; and was gathered to his people.

9 And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac: and Iſaac dwelt by the well Lahai-roi.

12 ¶ Now theſe *are* the generations of Iſhmael Abraham's ſon, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And theſe *are* the names of the ſons of Iſhmael, by their names, according to their generations: The firſt-born of Iſhmael, Nebajoth, and Kedar, and Adbeel, and Mibſam.

14 And Miſhmah, and Dumah, and Maſſah.

15 Hadar and Temah, Jetur, Naphiſh, and Kedemah.

16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations.

17 And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years: and he gave up the ghoſt and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he died in the preſence of all his brethren.

19 ¶ And theſe *are* the generations of Iſaac Abraham's ſon: Abraham begat Iſaac.

20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian, of Padan-aram, the ſiſter to Laban the Syrian.

21 And Iſaac intreated the Lord for his wife, becauſe ſhe *was* barren: and the Lord was intreated of him, and Rebekah his wife conceived.

22 And the children ſtruggled together within her: and ſhe ſaid, If *it be* ſo, why *am* I thus? And ſhe went to enquire of the Lord.

23 And the Lord ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger.

24 And when her days to be delivered were fulfilled, behold *there were* twins in her womb.

25 And the firſt came out red all over, like an hairy garment, and they called his name Eſau.

26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac was threeſcore years old when ſhe bare them.

27 And the boys grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents.

28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob.

29 ¶ And Jacob ſod pottage: and Eſau came from the field, and he *was* faint.

30 And Eſau ſaid to Jacob, Feed me, I pray thee, with that ſame red *pottage*; for I *am* faint: therefore was his name called Edom.

31 And Jacob ſaid, Sell me this day thy birthright.

32 And Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall this birth-right do to me?

33 And Jacob ſaid, Swear to me this day; and he ſware unto him: and he ſold his birth-right unto Jacob.

34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up, and went his way: thus Eſau deſpiſed *his* birth-right.

CHAP. XXVI.

AND there was a famine in the land beſides the firſt famine that was in the days of Abraham. And Iſaac went unto Abimelech king of the Philiſtines, unto Gerar.

2 And

---

63 *Went out to meditate.*] In what a beautiful attitude is Iſaac here drawn by the inſpired penman! Nothing ſurely can be more proper for a creature that borders on eternity, and is haſting continually to his final audit, than daily to ſlip from the hurry of buſineſs, to conſider and adjuſt the things *that belong to his peace*. The world is a troubled ocean, and who can erect ſtable purpoſes on its fluctuating waves? The world is a ſchool of wrong, and who does not feel himſelf warping to its pernicious influences? But ſafety dwells in ſolitude. Every meddling and intruſive avocation is ſecluded: ſilence holds the door againſt the ſtrife of tongues, and all the impertinences of idle converſation. Happy they whoſe improvements have kept pace with the fleeting minutes; who have ſeized them as they advanced, and engaged them in the purſuit of wiſdom, and the ſervice of virtue!

65 *She took a veil and covered herſelf.*] It was a common practice among the women of the eaſt to wear a veil, whenever they went abroad; but this particular action of Rebekah's ſeems to be done in conformity to the cuſtom of all brides, who covered themſelves with the nuptial veil, when they were firſt introduced to their huſbands.

67 *And Iſaac was comforted after his mother's death.*] We have here an inſtance of filial affection in theſe early ages. Sarah had now been dead three years, and yet Iſaac continued to lament for her.

Commentary on the Twenty-fifth Chapter.

8 *Abraham gave up the ghoſt.*] How calm is the goodman's evening of life! In what a ſmiling ſerenity does his ſun go down! He retires *full of days*, as a *ſhock of corn* ripe with age, and laden with plenty, *cometh in in his ſeaſon*. In that important hour, how will the well-grounded hopes of pardon and peace aſſwage the agonies, and ſweeten the bitterneſs of death? Can all the pomps of a deluded world adminiſter any ſupport, in that laſt important hour? Can they compoſe the affrighted thoughts, or buoy up the departing ſoul amidſt all the pangs of diſſolution? But the conſcience of the good man whiſpers peace to his ſoul, who quits this *vale of tears* with *hopes of immortality*.

And was gathered to his people.] This expreſſion is by the beſt commentators underſtood of the ſoul of this venerable patriarch, which, on the diſſolution of its earthly tabernacle, joined thoſe of his pious anceſtors in the realms of happineſs above.

18 *He died in the preſence of all his brethren.*] In the Hebrew it is *he fell*, and may ſignify *his lot fell*: and then the paſſage may be rendered, "His lot fell, or he dwelt, in the preſence of all his brethren;" agreeable to the prediction of the angel before Iſhmael was born.

20 *And Iſaac was forty years old.*] It muſt be remembered, that many of the following particulars happened ſeveral years before the death of Abraham, though they are related after that event.

22 *If it be ſo, why am I thus?*] That is, why did I conceive, if I muſt ſuffer ſuch uncommon and excruciating pains? It is better for me to die than to live in ſuch continual miſery.

She went to enquire of the Lord.] The commentators are not agreed in what manner Rebekah enquired of the Lord: they ſeem in general to agree, that ſhe had recourſe to ſome prophet; but who that prophet was is the queſtion. Le Clerc, and others, think it was Melchiſedek.

23 *Two nations*, &c.] That is, the founders of two nations; namely, the Iſraelites and Idumeans, the former being deſcended from Jacob, and the latter from Eſau.

The elder ſhall ſerve the younger.] That is, the poſterity of the elder ſhall in time be ſubdued by the younger; a prophecy that was literally fulfilled in the days of David, who ſubdued the Idumeans or Edomites.

25 *Red all over like a hairy garment.*] This expreſſion may denote, either that Eſau at his birth was wholly covered with red hair, or that the colour of his fleſh was ruddy, like a garment of red hair. And hence his name was called Eſau, from *Eſchaw*, which, among the ancient Hebrews, ſignified a hair-cloth.

26 *His name was called Jacob.*] From *hekeb*, the heel.

27 *A plain man dwelling in tents.*] That is, he was of a mild and gentle nature, one that delighted in the ſoft acts of peace, and the innocent pleaſures of a paſtoral life.

30 *Feed me with that ſame red pottage.*] The words in the original are, *feed me with that red, that ſame red*; which ſome conſider as a plain proof, that Eſau did not know the ingredients of which this pottage was made.

31 *Sell me this day thy birth-right.*] It is not eaſy to ſay what particular privileges were annexed to the birth-right; we know the elder had a ſuperiority over the younger brethren, and was heir to a great part of his father's eſtate. But if theſe were all the privileges annexed to the birth-right, the apoſtle could not, with propriety, call the ſelling it a *profane action*, though it was doubtleſs a fooliſh one. It is therefore thought, that whoever enjoyed the birth-right had a title to the land of Canaan, which included the bleſſing promiſed to the peculiar ſeed of Abraham, from whom the Meſſiah was to deſcend. This much is evident, that fathers in thoſe early days, conferred a bleſſing on their firſt-born, which was conceived to extend to their poſterity, according to the words of the ſon of Sirach. *The bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations*, Eccleſ. iii. 9.

I am

2 And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed:

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife: and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah, because she was fair to look upon.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife, shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year an hundred-fold, and the Lord blessed him.

13 And the man waxed great, and went forward, and grew until he became very great.

14 For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier than we,

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen; saying, The water *is* ours: and he called the name of the well Esek, because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you.

28 And they said, We saw certainly that the Lord was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the Lord.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Isaac and to Rebekah.

CHAP. XXVII.

AND it came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: And he said unto him, Behold, *here am* I.

2 And he said, Behold, now I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son: And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the Lord before my death.

8 Now therefore, my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

10 And thou shall bring *it* to thy father that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And

I am at the point to die.] We have here a true picture of a profane sensualist, who, for a sordid momentary pleasure, will give up the most solid joys of futurity.

Commentary on the Twenty-sixth Chapter.

2 *Go not down into Egypt.*] It appears from this passage, that Isaac had formed a design of going into Egypt, because of the famine which then raged in the land of Canaan; but God dissuaded him from it, lest that fruitful country should have induced him to have fixed his residence there.

3 *The oath.*] All the promises God had confirmed to Abraham by an oath, namely, ; "That he would multiply his seed as the stars of heaven, and as "the sand that is upon the sea-shore; and that his seed should possess the "gate of his enemies."

5 *Because that Abraham obeyed my voice, and kept my charge*, &c.] By using such a variety of expressions, God seems to indicate how highly he was pleased with the punctuality of Abraham's obedience to every thing he commanded him.

7 *She is my sister.*] Isaac we see in this particular imitated the weakness of his father, and made use of a prevarication, when he ought to have told the truth.

10 *Thou shouldest have brought guiltiness upon us.*] Abimelech, we see, speaks with such detestation of the crime of adultery, that he thought the bare committing of such a sin, was sufficient to call down the wrath of heaven upon their heads, and involve the whole nation in some terrible calamity.

12 *Sowed in the land*, &c.] The great regard paid to Isaac by Abimelech induced the patriarch to farm some lands of the inhabitants, and practice the arts of husbandry; nor was he deceived in his expectations, for the Lord so blessed the labour of his hands; that he received an hundred-fold; so true is the observation of the wise man, that *the blessing of the Lord maketh rich.*

16 *Go from us*, &c.] Notwithstanding all the friendship which Abimelech had shewn to Isaac, when he feared that Isaac would rival him in power, acts according to the policy of kings, and desires Isaac to retire from him.

Thou art much mightier than we.] This passage might be better rendered, because *thou art increased*, or *made mighty by us.*

19 *Of springing water.*] In the Hebrew it is *living water.* A name the orientals gave to waters of perennial springs, in contradistinction to rain water, which they saved in cisterns.

22 *Rehoboth.*] *Free space, or room*, because his flocks had now room to range the country in search of the richest pastures.

Commentary on the Twenty-seventh Chapter.

1 *Isaac was old.*] He was now an hundred and thirty-seven, as appears from comparing the several parts of his history; but he lived thirty years after this transaction happened.

4 *Make me savoury meat.*] Isaac, who always loved Esau better than Jacob, now desires his son to procure him some venison, and make him savoury meat, that his spirits might be exhilerated, and his mind properly disposed for giving the prophetic benediction.

5 *And Rebekah heard.*] She well knew that Isaac preferred Esau to Jacob, and had now sent him to take venison, that he might pronounce upon him the *blessing of Abraham.* She was therefore determined, if possible, to prevent it, and by stratagem get it pronounced upon the head of her younger son.

13 *Upon me be thy curse.*] Rebekah seems to have been well assured, that

Jacob

ISAAC blessing JACOB. Gen: 27.

And Jacob went near unto Isaac his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat, and the bread which she had prepared into the hand of her son Jacob.

18 And he came unto his father, and said, My father, and he said, Here *am* I; who art thou, my son?

19 And Jacob said unto his father, I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the Lord thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father, and he felt him, and said, The voice is Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field, which the Lord hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born Esau.

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea *and* he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right; and behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy Lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah: And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban thy brother to Haran:

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me.

CHAP. XXVIII.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people.

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob, and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan.

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father:

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And

Jacob had a just title to the first blessing, which Esau had sold with his birth-right, and which God had designed for Jacob from the beginning; whence she thought it her duty to deceive Isaac into an action which he ought to have done designedly, and therefore takes the whole curse upon herself, provided Isaac should discover the falacy. But though the above circumstances have a great tendency to alleviate the guilt of the action, yet they are far from being sufficient to justify the whole conduct either of Jacob or his mother; the former having increased his crime by affirming himself to be Esau, which was an absolute falshood. Hence we may learn, the great and even absolute necessity there was for a Saviour, to take away the sins of the world; for we see that the greatest men in all ages committed transgressions, and consequently required the blood of the immaculate Lamb to wash away their crimes.

21 *Come near that I may feel thee.*] Isaac, we see, still entertained a doubt that this was not his son Esau: and therefore desires his son to approach his couch that he might feel him.

27 *He smelled the smell of his raiment.*] From hence we may infer, that the orientals perfumed their garments with the odoriferous scent of flowers, which the country of Arabia was famous for producing; and this elegant smell had, we find, such an influence on the spirits of Isaac, that he breaks out in a kind of rapture. *See, the smell of my son is as the smell of a field which the Lord hath blessed.*

28 *God give thee of the dew of heaven*, &c.] This blessing is very remarkable, and delivered in all the elegance of oriental expression, *God give thee the dew of heaven*; a wish of the greatest importance in hot countries where Isaac dwelt; for showers being there less frequent than with us, the morning and evening dews were of the utmost importance to refresh the earth, and produce that plenty for which the country was so remarkable.

And the fatness of the earth.] That is, a country producing every thing desirous in human life. Under these two expressions, therefore, Isaac wishes his son all blessings which a fruitful country can produce.

33 *Isaac trembled very exceedingly.*] The astonishment, consternation, and anxiety, that at once seized his mind were inexpressible. He thought he had taken sufficient care not to be deceived; but now finds too late, he had not been sufficiently circumspect.

Yea, and he shall be blessed.] Isaac was firmly persuaded, that the prayers and benedictions of dying parents, poured forth with devotion, in behalf of their children, were ratified in heaven; and consequently never to be reversed. And hence, though he could not approve the unjust means used by Jacob to procure this blessing; yet instead of endeavouring to render abortive what he had done, he is astonished at the mysterious conduct of Providence, which had employed his tongue as an instrument to pronounce its own decree; and therefore reverently acquiesces in the divine determination, *Yea, and he shall be blessed.*

40 *When thou shalt have the dominion*, &c.] That is, when thou shalt become great and powerful, then thou shalt free thyself from thy brother's power, and be master of thine own land.

It may not here be improper to consider in what sense Jacob's blessing was superior to that of his brother: and this superiority principally consisted in conveying to Jacob the special blessing given by God to Abraham; namely, that all the nations of the earth should be blessed through the Messiah, *the great captain of our salvation*, who was, *in the fullness of time*, to descend from his race, according to the flesh.

Commentary on the Twenty-eighth Chapter.

4 *Give thee the blessing of Araham.*] Isaac in this place confirms the blessing he had before given to Jacob, and settles on him in a distinct manner that glorious promise, that from him should descend that promised seed, who was to break the serpent's head.

9 *Unto Ishmael.*] By this expression must be understood, that he went to

10 ¶ And Jacob went out from Beer-ſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſun was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold, a ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

13 And behold, the Lord ſtood above it, and ſaid, I *am* the Lord God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed.

14 And thy ſeed ſhall be as the duſt of the earth: and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the families of the earth be bleſſed.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land for I will not leave thee, until I have done *that* which I have ſpoken to thee of.

16 ¶ And Jacob awaked out of his ſleep, and he ſaid, Surely the Lord is in this place; and I knew it not.

17 And he was afraid, and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of the city *was called* Luz, at the firſt.

20 And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my father's houſe in peace: then ſhall the Lord be my God.

22 And this ſtone, which I have ſet *for* a pillar, ſhall be God's houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

CHAP. XXIX.

THEN Jacob went on his journey, and came into the land of the people of the eaſt.

2 And he looked, and behold, a well in the field, and lo, there were three flocks of ſheep lying by it; for out of that well they watered the flocks; and a great ſtone was upon the well's mouth.

3 And thither were all the flock's gathered: and they rolled the ſtone from the well's mouth, and watered the ſheep, and put the ſtone again upon the well's mouth in his place.

4 And Jacob ſaid unto them, My brethren, whence *be* ye? And they ſaid, Of Haran *are* we.

5 And he ſaid unto them, Know ye Laban, the ſon of Nahor? And they ſaid, We know *him*.

6 And he ſaid unto them. *Is* he well? And they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep.

7 And he ſaid, Lo *it is* yet high day, neither *is it* time that the cattle ſhould be gathered together: water ye the ſheep, and go *and* feed *them*.

8 And they ſaid, We cannot, until all the flocks be gathered together, and *till* they roll the ſtone from the well's mouth; then we water the ſheep.

9 ¶ And while he yet ſpake with them, Rachel came with her father's ſheep: for ſhe kept them.

10 And it came to paſs, when Jacob ſaw Rachel, the daughter of Laban his mother's brother, and the ſheep of Laban his mother's brother: that Jacob went near, and rolled the ſtone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kiſſed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's ſon: and ſhe ran and told her father.

13 And it came to paſs when Laban heard the tidings of Jacob his ſiſter's ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe: and he told Laban all theſe things.

14 And Laban ſaid to him, Surely thou *art* my bone and my fleſh. And he abode with him the ſpace of a month.

15 ¶ And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed; but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter.

19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man: abide with me.

20 And Jacob ſerved ſeven years for Rachel; and they ſeemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob ſaid unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feaſt.

23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to paſs, that in the morning, behold, it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me?

26 And Laban ſaid, It muſt not be ſo done in our country, to give the younger before the firſt-born.

27 Fulfil

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the country inhabited by the children of Iſhmael, that deſcendant of Abraham dying ſeveral years before, namely, in the one hundred and twenty-third year of Iſaac's life, who was now one hundred and forty.

11 *Upon a certain place*, &c.] This place, the ſacred hiſtorian tells us, was called Luz, which in the Hebrew ſignifies an almond; whence it ſeems natural to conclude, that the ſpot made uſe of by Jacob for his couch, was a grove of almond trees.

12 *Behold a ladder*, &c.] The ancient patriarchs were often favoured with nocturnal viſions, by that beneficent being, who guards all his creatures with ſuch peculiar care; who ſurrounds the path and bed of every individual, and remarks even the moſt minute tranſaction. *In a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumberings upon the bed: then he openeth the ears of men and ſealeth their inſtruction.* Job xxxiii. 15, 16. Commentators have given various explanations of this noble, this ſublime repreſentation, which filled the mind of Jacob: but doubtleſs, the ladder which reacheth from earth to heaven, is a proper emblem of the providence of God, whoſe care extends to all things on the earth and in the heaven. The angels are repreſented as aſcending and deſcending on this myſterious ladder, becauſe theſe miniſtring ſpirits are always active in the execution of the wiſe deſigns of providence, and appointed the ſpecial guardians of the juſt. They aſcend to receive, and deſcend to execute the Divine Orders. And laſtly, by the repreſentation of the Divine Majeſty appearing above the ladder, is meant, that though the conduct of providence is often above the reach of human comprehenſion, yet the whole is directed by infinite Wiſdom and Goodneſs; and though in this vale of miſery we can ſee only a few lower ſteps of the ladder, neareſt to the earth, yet it hath a top that reacheth unto heaven.

14 *And in thy ſeed ſhall all the families of the earth be bleſſed.*] This is the grand bleſſing given to Abraham, and in this conſiſted the great difference between the bleſſing of Jacob and Eſau. This is the happy promiſe which was accompliſhed in the fulneſs of time, when the great Meſſiah, the Prince of Peace, deſcended from the bliſsful manſions of his father to viſit theſe ſcenes of woe, and redeem mankind from the power of ſin and death!

16 *Surely the Lord is in this place, and I knew it not.*] That is, this ſurely is one of thoſe ſacred places, where the Deity vouchſafes, in a more peculiar manner to reſide.

17 *The houſe of God*, &c.] That is, this is a place where the Divine Majeſty dwells in an eſpecial manner; for I have ſeen the angels of the Moſt High, aſcending and deſcending, together with the glorious repreſentation of the Deity himſelf above the clouds: and therefore, ſurely I may conſider this as the gate or entrance to thoſe happy manſions, where the celeſtial inhabitants are filled with the glories of their great Creator.

18 *Took the ſtone, and ſet it up for a pillar.*] Jacob was deſirous of perpetuating the memory of this heavenly viſion, and therefore erected the ſtone which he had uſed for a pillow, as a monument to inform ſucceeding generations of the ſpot where the God of his fathers had vouchſafed to appear to him, and promiſe him his aid and protection.

19 *Beth-el.*] The word Beth-el, in the Hebrew, ſignifies a houſe of God.

20 *If God will be with me——then ſhall the Lord be my God.*] That is, if God will condeſcend to preſerve me in my journey, that I return again to this place, then will I glorify him here in a public and remarkable manner, by adhering ſtedfaſtly to the true religion in the midſt of this land of idolators; and this ſtone which I have ſet up for a pillar, ſhall mark out my place of ſolemn worſhip.

Commentary on the Twenty-ninth Chapter.

1 *The people of the eaſt.*] What is here meant are the people of Meſopotamia, which lay to the eaſtward of Canaan; but the inhabitants of Arabia are generally implied by this term.

6 *Rachel.*] The word Rachel, in the Hebrew, ſignifies *a ſheep*; an emblem of that meekneſs which conſtitutes the greateſt ornament of the fair ſex.

8 *We cannot*, &c.] That is, we cannot do this with equity; for the well being common to all the inhabitants of the place, it was unjuſt to uncover and diſturb the waters, till all the flocks were gathered together.

9 *For ſhe kept them.*] The paſtoral life was very honourable in the primitive ages of the world. Thus Jacob, Moſes, and David were ſhepherds; and the latter wcilded the paſtoral crook, before he ſwayed the regal ſcepter.

23 *Took Leah his daughter, and brought her to him.*] It was the cuſtom in theſe days to bring the bride veiled, and without lights, to the bridegroom; and, therefore, it was no difficulty for Laban to impoſe upon Jacob in this particular.

27 Fulfil

27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

28 And Jacob did alſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in alſo unto Rachel; and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other years.

31 ¶ And when the Lord ſaw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived and bare a ſon, and ſhe called his name Reuben: for ſhe ſaid, Surely the Lord hath looked upon my affliction; now therefore my huſband will love me.

33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the Lord hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name Simeon.

34 And ſhe conceived again, and bare a ſon: and ſaid, Now this time will my huſband be joined unto me, becauſe I have borne him three ſons: therefore was his name called Levi.

35 And ſhe conceived again, and bare a ſon; and ſhe ſaid, now will I praiſe the Lord: therefore ſhe called his name Judah, and left bearing.

CHAP. XXX.

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die.

2 And Jacob's anger was kindled againſt Rachel; and he ſaid, *Am* I in God's ſtead, who hath withheld from thee the fruit of the womb?

3 And ſhe ſaid, Behold, my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees, that I may alſo have children by her.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a ſon.

6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a ſecond ſon.

8 And Rachel ſaid, With great wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name Naphtali.

9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her to Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a ſon.

11 And Leah ſaid, A troop cometh: and ſhe called his name Gad.

12 And Zilpah Leah's maid bare Jacob a ſecond ſon.

13 And Leah ſaid, Happy am I, for the daughters will call me bleſſed: and ſhe called his name Aſher.

14 ¶ And Reuben went in the days of wheat-harveſt, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſon's mandrakes.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my huſband? and wouldſt thou take away my ſon's mandrakes alſo? And Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſon's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſon's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and ſhe conceived, and bare Jacob the fifth ſon.

18 And Leah ſaid, God hath given me mine hire, becauſe I have given my maiden to my huſband: and ſhe called his name Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon.

20 And Leah ſaid, God hath endued me *with* a good dowry; now will my huſband dwell with me, becauſe I have borne him ſix ſons: and ſhe called his name Zebulun.

21 And afterwards ſhe bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my reproach:

24 And ſhe called his name Joſeph; and ſaid, the Lord ſhall add to me another ſon.

25 ¶ And it came to paſs, when Rachel had borne Joſeph, that Jacob ſaid unto Laban, ſend me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry:* for I have learned by experience, that the Lord hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it.*

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattle was with me.

30 For *it was* little which thou hadſt before I *came*, and it is *now* increaſed unto a multitude; and the Lord hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattle, and all the brown cattle among the ſheep, and the ſpotted and ſpeckled among the goats: and *of ſuch* ſhall be my hire.

33 So ſhall my righteouſneſs anſwer for me in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-ſtraked, and ſpotted, and all the ſhe-goats, that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſons.

36 And he ſet three days journey betwixt himſelf and Jacob: and Jacob fed the reſt of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the haſel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-ſtraked, ſpeckled, and ſpotted.

40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks toward the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Laban's cattle.

41 And it came to paſs whenſoever the ſtronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle

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27 *Fulfil her week.*] That is, perfect thy marriage with Leah, by keeping the ſolemnity of ſeven days faſting, the ſpace allowed for marriage feaſts.

Commentary on the Thirtieth Chapter.

1 *Rachel envied her ſiſter.*] Barrenneſs was always conſidered as a curſe; but Rachel had another motive, namely, the deſire of fulfilling the promiſe to Abraham, that his ſeed ſhould be as the ſtars of heaven, and that in him, i. e. in one of his deſcendants, all nations of the earth ſhould be bleſſed.

Give me children, or elſe I die.] We have here a lively picture of human folly in general. If children are to parents, like a flowery chaplet, whoſe beauties bloſſom with ornament, and whoſe odours breathe delight, death, or ſome fell misfortune, may find means to entwine themſelves with the lovely wreath. Whenever our ſouls are poured out, with paſſionate importunity, after any inferior acquiſition, it may be truly ſaid in the words of our Divine Maſter, *Ye know not what ye aſk.* Does Providence withold the thing that we long for? It denies in mercy, and only withholds the occaſion of our miſery, if not the inſtrument of our ruin. Where imagination dreams of unmingled ſweets, there experience frequently finds the bitterneſs of woe.

14 *Found mandrakes in the field.*] The moſt probable opinion is, that theſe were the mandrake-apples.

17 *And God hearkened unto Leah.*] The ſcriptures in every page teach this great truth, that the Almighty Creator ſuperintends every action in the univerſe; and we learn from this paſſage, that his providence is, in a particular manner, intereſted in the conceptions and births of the human ſpecies.

32 *Of ſuch ſhall be my hire.*] Jacob doth not mean by this, that all the cattle already ſpeckled and ſpotted, &c. ſhould be given him, but that he would ſeparate all the ſpotted ſheep and goats; and then, whatever thoſe which were of one colour produced afterwards of the above variety, he would take for his wages; that whenever Laban pleaſed to look into Jacob's cattle, he might be convinced they were really his own.

36 *He ſet three days journey.*] By a journey here, we muſt underſtand the diſtance flocks were able to travel in one day.

cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: ſo the feebler were Laban's, and the ſtronger Jacob's.

43 And the man increaſed exceedingly, and had much cattle, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

AND he heard the words of Laban's ſons, ſaying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's, hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as before.

3 And the Lord ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob ſent and called Rachel and Leah to the field unto his flock.

5 And ſaid unto them, I ſee your father's countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattle bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattle ring-ſtraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to paſs at the time that the cattle conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the rams which leaped upon the cattle *were* ring-ſtraked, ſpeckled, and griſled

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rams which leap upon the cattle *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah anſwered, and ſaid unto him, *Is there* yet any portion or inheritance for us in our father's houſe?

15 Are we not counted of him ſtrangers? for he hath ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padam-aram; for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſheer his ſheep: and Rachel had ſtolen the images that *were* her father's.

20 And Jacob ſtole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day, that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt: but the God of your fathers ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And now *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy father's houſe; *yet* wherefore haſt thou ſtolen my Gods?

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy Gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and ſat upon them. And Laban ſearched all the tent, but found *them* not.

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me. And he ſearched, but found not the images.

36 ¶ And Jacob was wroth and chode with Laban: and Jacob anſwered and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin, that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy ſhe-goats have not caſt their young: and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts* I brought not unto thee: I bare the loſs of it; of my hand didſt thou require it *whether* ſtolen by day, or ſtolen by night.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe: I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattle: and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Iſaac, had been with me, ſurely thou hadſt ſent me away now empty. God hath ſeen mine affliction, and the labour of my hands, and rebuked *thee* yeſternight.

43 ¶ And Laban anſwered, and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattle *are* my cattle, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have borne?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones; and they took ſtones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-ſahadutha; but Jacob called it Galeed.

48 And

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43 *And the man increaſed exceedingly.*] Covetouſneſs, like all other exorbitant paſſions overſhoots the mark, and diſappoints itſelf. Thus it was with Laban, whoſe covetouſneſs would not allow him to ſettle upon Jacob any fixed wages, though he owed the greateſt part of his riches to his care; but he readily embraced an offer which Jacob made him, becauſe it ſeemed at firſt an advantageous one; though by the wiſe order of providence, which takes the crafty in their own ſnare, he found himſelf deceived in the event.

Commentary on the Thirty-firſt Chapter.

7 *Changed my wages ten times.*] This expreſſion is generally uſed for an indefinite number, though in all probability it was literally true; for ſix years had now elapſed ſince the agreement abovementioned.

13 *I am the God of Beth-el.*] This viſion muſt be conſidered as diſtinct from that mentioned in the 11th verſe; though, becauſe the ſame thing is mentioned, they are here related together.

19 *And Rachel had ſtolen the images.*] The Hebrew word, which we render *images*, is teraphim, and implied a kind of penates, or houſhold gods, which they worſhipped as ſymbols of the Divinity, and conſulted as oracles; and hence Laban calls them his gods. What theſe teraphim were, is far from being agreed on. Some think they were repreſentations of the angelic powers and made in imitation of the Shecinah, or Divine Preſence, that appeared to Abraham's family. Others think they were images of their anceſtors, or little pillars inſcribed with the names of the founders of the family: and perhaps this was the motive that induced Rachel to ſteal them.

21 *Paſſed the river.*] By the river is meant the Euphrates.

23 *Seven days journey.*] The diſtance between Haran and mount Gilead is near 250 miles: conſequently Laban muſt have marched 35 miles a day, for ſeven days together.

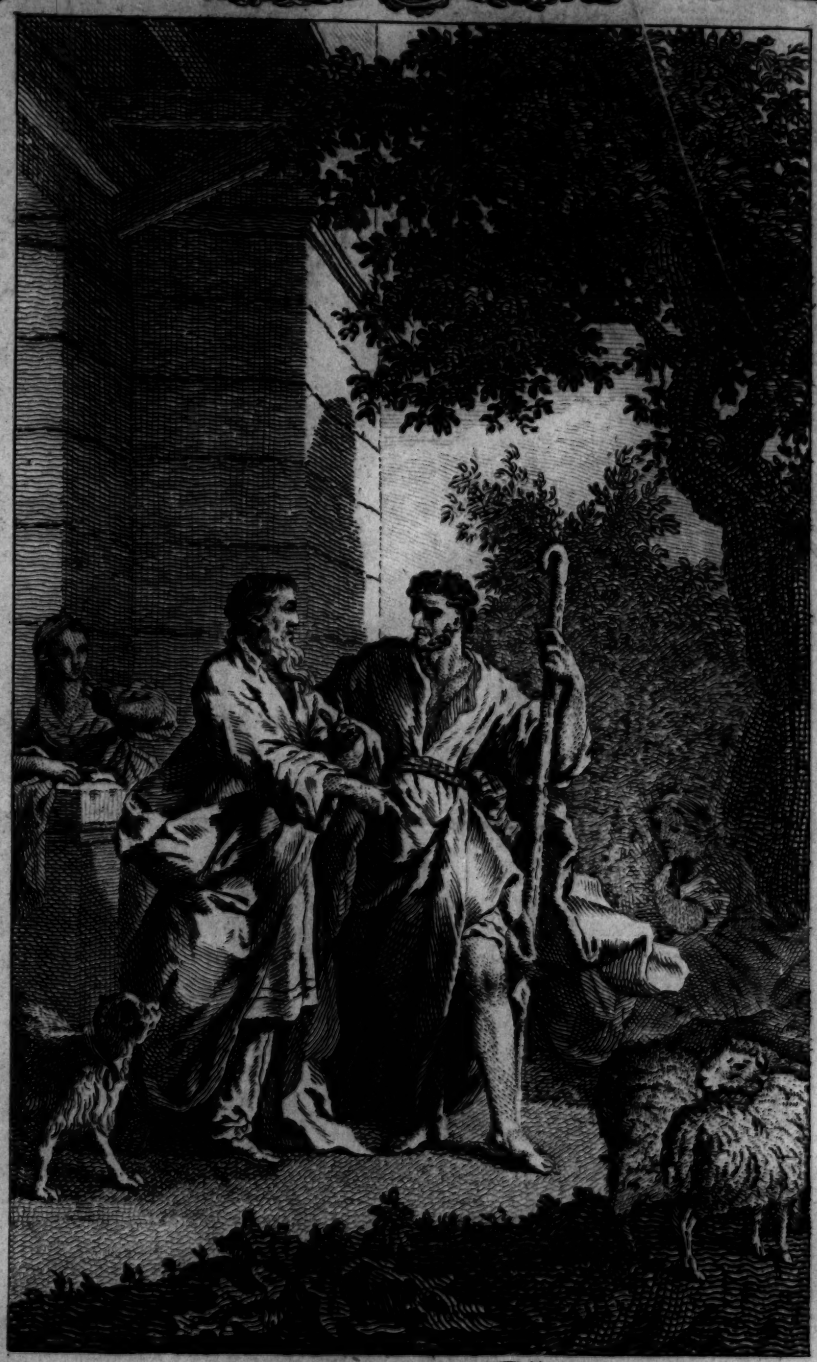
30 *Wherefore haſt thou ſtolen my gods?*] We muſt not imagine that Laban was ſo ſtupid as to think, that images of wood or metal were really gods; but it was the conſtant language of idolators, in all ages, to call their conſecrated ſtatues or images their gods.

32 *With whomſoever thou findeſt thy gods,* &c.] Moſt commentators infer from hence, that theft, at leaſt ſacrilege, was, in thoſe days, puniſhed with death.

42 *The fear of Iſaac.*] That is, the object of Iſaac's religious awe and veneration.

47 *Laban called it Jegar-ſahadutha,* &c.] The name given it by Laban is Syriac, and implies *the heap of teſtimony*; but that given it by Jacob is Hebrew, and ſignifies *the heap of ocular inſpection.*

LABAN and JACOB. Gen: 29. 25.



And it came to pass, that in the Morning, behold it was Leah: and he said to Laban, what is this thou hast done unto me? did not I serve with thee for Rachel.

48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah; for he ſaid, The Lord watch between me and thee, when we are abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us; See, God *is* witneſs betwixt me and thee.

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee:

52 This heap *be* witneſs, and *this* pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father judge betwixt us. And Jacob ſwear by the fear of his father Iſaac.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up, and kiſſed his ſons, and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt: and he called the name of that place Mahanaim.

3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now.

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight.

6 ¶ And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands:

8 And ſaid, If Eſau come to the one company and ſmite it, then the other company which is left ſhall eſcape.

9 ¶ And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the Lord which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.

13 ¶ And he lodged there that ſame night; and took of that which came to his hand, a preſent for Eſau his brother.

14 Two hundred ſhe-goats, and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty ſhe-aſſes, and ten foles.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They *be* thy ſervant Jacob's; it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall ye ſpeak unto Eſau, when ye find him.

20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us: for he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept of me.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a man with him, until the breaking of the day.

25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wreſtled with him.

26 And he ſaid, Let me go, for the day breaketh: and he ſaid, I will not let thee go, except thou bleſs me.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou power with God and with men, and haſt prevailed.

29 And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? and he bleſſed him there.

30 And Jacob called the name of the place Peniel: for I have ſeen God face to face, and my life is preſerved.

31 And as he paſſed over Penuel the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh in the ſinew that ſhrank.

CHAP. XXXIII.

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him: and they wept.

5 And

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53 *The God of Abraham*, &c.] That is, the God adored by Abraham, Nahor, and their father Terah. Some conſider the different expreſſions uſed by Laban and Jacob, as an indication of their different ſentiments with regard to religion. But, it is evident, that they agreed in their opinion of the one Supreme Being; for we find, from ver. 54, that they both partook of the ſame ſacrifice which Jacob offered to the true God.

Commentary on the Thirty-ſecond Chapter.

1 *The angels of God met him.*] As Jacob was favoured with a heavenly viſion when he firſt departed from his father's houſe to go to Padan-aram; ſo the Divine Being thought proper again to favour him with the ſame token of his protection at his return.

2 *Mahanaim.*] That is, two hoſts or camps; probably becauſe the angels appeared like two armies drawn up on either ſide for his protection, according to that elegant expreſſion of the Pſalmiſt, *The angel of the Lord encampeth round about them that fear him, and delivereth them.* Pſalm xxxiv. 7.

3 *And Jacob ſent meſſengers*, &c.] He ſent this meſſage to Eſau, in order to ſoften his reſentment, if he ſtill retained any, and win his favour by complaiſance and reſpect.

7 *Jacob was greatly afraid.*] We have here a very remarkable inſtance of the timidity of guilt; for Jacob, notwithſtanding the repeated experience he had enjoyed of the Divine Protection, yet the conſciouſneſs of having injured his brother ſtill diſturbs his mind, and haunts him with terror.

9 *And Jacob ſaid, O God of my father.*] After this vigilant patriarch had done every thing that human prudence could ſuggeſt for his deliverance, he throws himſelf upon his God for protection, by an humble and fervent addreſs.

11 *Smite the mother with the children.*] This ſhould rather be rendered, *ſmite the mother upon the children*; and ſignifies a havock and extirpation of all without mercy.

24 *And there wreſtled a man with him.*] That is, an angel in the form of a man, who repreſented the Almighty Being, called God, ver. 28, 30. Hence ſome commentators think it was the eternal Logos, the ſon of God.

28 *No more Jacob.*] This paſſage ſhould be rendered, *Thy name ſhall not only be called Jacob, but Iſrael*; which ſignifies, *a prince powerful with God.*

30 *Peniel*, or as it is in the next verſe *Penuel.*] That is, *the face of God.*

I have ſeen God face to face.] That is, I have been admitted to the greateſt familiarity with this repreſentative of the Almighty, and by his means enjoyed ſuch happy intercourſe with God, as is the portion of thoſe bleſſed ſpirits who approach neareſt the Divine Preſence.

32 *Therefore the children of Iſrael eat not*, &c.] The ſinew here meant is that which faſtens the hip-bone into its ſocket, comprehending the fleſh of that muſcle that is connected to it.

Commentary on the Thirty-third Chapter.

3 *Bowed himſelf to the ground ſeven times.*] This ſubmiſſive behaviour in Jacob, was intended to ſhew his brother, that he was ſtill ſenſible of the privileges he enjoyed, as being the elder.

4 *Eſau ran to meet him.*] This whole paſſage ſhews, that whatever evil Eſau had purpoſed to do his brother Jacob, at the time he deprived him of his father's bleſſing, it was now wholly obliterated from his mind.

5 And he lifted up his eyes, and saw the women and the children: and said, Who *are* those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the hand-maidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near, and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough; my brother, keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough: and he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me, and if men should over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my Lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me; and he said, What needeth it? Let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle; therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-Israel.

CHAP. XXXIV.

AND Dinah the daughter of Leah, *which* she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter (now his sons were with his cattle in the field) and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field, when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us: *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me, I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me, but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, Because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised: for that *were* a reproach unto us.

15 But in this will we consent unto you: if ye will be as we *be*, that every male of you be circumcised:

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing; because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 And Hamor and Shechem his son, came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us: therefore let them dwell in the land, and trade therein: for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle, and their substance, and every beast of theirs, *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city: and every male was circumcised, all that went out of the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon, and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor, and Shechem his son, with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites, and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me, and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister, as with an harlot?

CHAP. XXXV.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee, when thou fleddest from the face of Esau thy brother.

2 Then

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8 *These are to find grace in the sight of my lord.*] It was the common practice of the orientals to approach their superiors with presents; and by Jacob's calling his brother lord, sufficiently indicates, that the birth-right was not bestowed on his person, but on his posterity.

12 *Let us take our journey.*] Esau was very desirous that his brother should accompany him to mount Seir; but this Jacob convinced him was impossible, without doing the greatest injury both to his children and flocks, which obliged him to travel in a very slow manner.

19 *For an hundred pieces of money.*] The word which we render *pieces of money*, is *kesita*, and properly signifies *lambs*: whence the Septuagint translation has it *an hundred lambs*. But that our translation is just, appears from Acts vii. 16. where this field is said to have been bought with money.

Commentary on the Thirty-fourth Chapter.

1 *Dinah went out to see the daughters of the land.*] Dinah was now about sixteen years of age, and probably desirous of seeing the dresses and ornaments of the women of that country, rambled from her mother's tent.

5 *And Jacob held his peace until they were come.*] That is, he concealed his resentment for this base action till his sons returned, who were then with his cattle in the field.

18 *And their words pleased Hamor, &c.*] The whole transaction sufficiently informs us, that tho' Shechem had committed this unguarded action, yet he was far from being of a bad disposition, and that he was passionately fond of Dinah.

25 *Two of the sons of Jacob, &c.*] Notwithstanding the Shechemites had submitted to the painful operation of circumcision, the proposed condition of reconciliation with Jacob's family; yet Simeon and Levi took the advantage of the time when they were in the greatest pain and anguish, and consequently least able to resist, to fall upon the city, and destroy all the male inhabitants: an action shocking to humanity; for doubtless, many of the sufferers were entirely innocent of their leader's crime; and, even the guilty, by submitting to the proposed terms of agreement, had made a proper reparation to Jacob's family for the injury offered.

Commentary on the Thirty-fifth Chapter.

1 *Go up to Beth-el.*] Beth-el was situated about twenty miles south of Shechem,

2 Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be clean, and change your garments.

3 And let us ariſe, and go up toBeth-el, and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which were in their hand, and *all their* earings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he, and all the people that were with him.

7 And he built there an altar, and called the place El beth-el, becauſe there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's nurſe died, and ſhe was buried beneath Beth-el, under an oak; and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael.

11 And God ſaid unto him, I *am* God Almighty: be fruitful and multiply: a nation, and a company of nations ſhall be of thee, and kings ſhall come out of thy loins.

12 And the land which I gave Abraham and Iſaac, to thee will I give it, and to thy ſeed after thee will I give the land.

13 And God went up from him, in the place where he talked with him.

14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

16 And they journeyed from Beth-el: and there was but a little way to come to Ephrath; and Rachel travelled, and ſhe had hard labour.

17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not: thou ſhalt have this ſon alſo.

18 And it came to paſs, as her ſoul was in departing (for ſhe died) that ſhe called his name Ben-oni, but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem.

20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachel's grave, unto this day.

21 And Iſrael journeyed, and ſpread his tent beyond the tower of Edar.

22 And it came to paſs, when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve.

23 The ſons of Leah, Reuben, Jacob's firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſons of Rachel: Joſeph and Benjamin.

25 And the ſons of Bilhah, Rachel's hand-maid: Dan and Naphtali.

26 And the ſons of Zilpah, Leah's handmaid: Gad and Aſher. Theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah, (which *is* Hebron) where Abraham and Iſaac ſojourned.

28 And the days of Iſaac were an hundred and fourſcore years.

29 And Iſaac gave up the ghoſt, and died, and was gathered unto his people, *being* old, and full of days: and his ſons Eſau and Jacob buried him.

CHAP. XXXVI.

NOW theſe are the generations of Eſau, who *is* Edom.

2 Eſau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite; and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite:

3 And Baſhemath, Iſhmael's daughter, ſiſter of Nebajoth.

4 And Adah bare to Eſau Eliphaz: and Baſhemath bare Reuel.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.

6 And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattle, and all his beaſts, and all his ſubſtance which he had got in the land of Canaan, and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers, could not bear them, becauſe of their cattle.

8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom.

9 ¶ And theſe *are* the generations of Eſau, the father of the Edomites in mount Seir.

10 Theſe *are* the names of Eſau's ſons: Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau.

11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon, and ſhe bare to Eliphaz, Amalek. Theſe *were* the ſons of Adah Eſau's wife.

13 And theſe *are* the ſons of Reuel: Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.

14 And theſe were the ſons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

15 ¶ Theſe *were* dukes of the ſons of Eſau, the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz.

16 Duke Korah, duke Gatam *and* duke Amalek: theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ſons of Adah.

17 ¶ And theſe *are* the ſons of Reuel Eſau's ſon: duke Nahath, duke Zerah, duke Shammah, duke Mizzah. Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ſons of Baſhemath Eſau's wife.

18 ¶ And theſe *are* the ſons of Aholibamah Eſau's wife: duke Jeuſh, duke Jaalam, duke Korah: theſe were the dukes *that*

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chem, and was the place where Jacob had the viſion when he was on his journey to Padan-aram.

2 *Put away the ſtrange gods*, &c.] In the Hebrew it is, *put away the gods of the ſtranger*; that is, thoſe idols or falſe gods which ſtrangers worſhip. Hence we may obſerve, that idolatry has found an entrance even into Jacob's family. Perhaps Rachel ſtill kept the teraphim ſhe had ſtolen from her father.

And be clean.] The proper ſenſe of the word is *the waſhing of the body with water*. But as the ſoul is polluted by ſin, in the ſame manner as the body is by external filth, it may alſo be conſidered as ſignifying repentance, by which the ſoul is cleaned and purified, as the body is by waſhing it in water. And hence, this rite of waſhing the body with water was uſed as a ſign of inward purification, not only among the idolatrous heathens, but alſo by the worſhippers of the true God, both before and under the law. *Waſh ye, make ye clean, put away the evil of your doings from before mine eyes*, Iſaiah i. 16.

7 *El-beth-el.*] That is, *the God of Beth-el.*

8 *Deborah, Rebekah's nurſe died.*] This woman came with her miſtreſs from Meſopotamia to Canaan, when ſhe married Iſaac; whoſe family ſeems now to have been joined to that of Jacob, and therefore this tranſaction muſt have happened after the death of Iſaac.

10 *Iſrael ſhall be thy name.*] The word Iſrael implies *a prince powerful with God.*

18 *Ben-oni.*] Rachel had impatiently longed for children: but was now fatally convinced that what ſhe conſidered as the greateſt happineſs that could attend her, was really the greateſt pain; and thence called this ſon Ben-oni, the ſon of my ſorrow: but his father, to avert this ſiniſter omen, changed his name to Benjamin, the ſon of my ſtrength, or right hand.

21 *The tower of Edar.*] That is, the tower of the flock. It is thought to have been ſituated near Jeruſalem, and is mentioned by the prophet Micha, chap. iv. 8.

27 *And Jacob came to Iſaac his father.*] That is, he joined his houſhold to that of his father, and dwelt with him, to be the joy and comfort of his old age.

29 *And his ſons Eſau and Jacob buried him.*] The place where this eminent patriarch was buried is not mentioned here; but it was in the cave of Machpelah, where the remains of Abraham and Sarah, his father and mother, were depoſited. See chap. xlix. 31.

Commentary on the Thirty-ſixth Chapter.

1 *Theſe are the generations of Eſau.*] This genealogy of Eſau was inſerted to anſwer a double intention; firſt, to ſhew how truly his father's prophetic bleſſing was fulfilled; and ſecondly, to inform the Iſraelites which were the tribes of Edom, and the extent of the country they inhabited, that they might not, through ignorance, attack any of their cities, which God himſelf had given them for their inheritance.

6 *And Eſau took his wives*, &c.] The prodigious flocks and herds enjoyed by the ſons of Iſaac, rendering it impoſſible for them to dwell together, Eſau retired to Mount Seir, leaving Jacob in Hebron, to enjoy, unmoleſted, the fruitful paſtures of Canaan.

And went into the country.] This is very obſcurely rendered; for going into the country may imply either his retiring farther into the land of Canaan, or out of it. The ſeptuagint tranſlation has it *out of the land of Canaan*, and ſo it ſtands in the Samaritan text; and this ſeems to be the true reading.

15 *Theſe were the dukes.*] We muſt not underſtand that thoſe who are called dukes, were rulers of provinces; they were only the heads or chiefs of particular families.

that came of Aholibamah, the daughter of Anah Eſau's wife.

19 Theſe *are* the ſons of Eſau (who *is* Edom) and theſe *are* their dukes.

20 ¶ Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan, were Hori, and Heman: and Lotan's ſiſter *was* Timna.

23 And the children of Shobal *were* theſe: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe: Diſhon, and Aholibamah the daughter of Anah.

26 And theſe *are* the children of Diſhon; Hemdan, and Eſhban and Ithran, and Cheran.

27 The children of Ezer *are* theſe: Bilhan, and Zaavan, and Akan.

28 The children of Diſhan *are* theſe: Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah.

30 Duke Diſhon, duke Ezer, duke Diſhan; theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And theſe *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

32 And Bela the ſon of Beor reigned in Edom, and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the ſon of Zerah of Bozra, reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani, reigned in his ſtead.

35 And Huſham died, and Hadad the ſon of Bedad [who ſmote Midian in the field of Moab] reigned in his ſtead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of Rehoboth, *by* the river reigned in his ſtead.

58 And Saul died, and Baal-hanan the ſon of Achbor, reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Pau: and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth.

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion he *is* Eſau the father of the Edomites.

CHAP. XXXVII.

AND Jacob dwelt in the land wherein his father was a ſtranger, in the land of Canaan.

2 Theſe *are* the generations of Jacob: Joſeph *being* ſeventeen years old, was feeding the flock with his brethren, and the lad was with the ſons of Bilhah, and with the ſons of Zilpah his father's wives: and Joſeph brought unto his father their evil report.

3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſon of his old age; and he made him a coat of many colours.

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph dreamed a dream, and he told *it* his brethren; and they hated him yet the more.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it to his brethren, and ſaid, Behold, I have dreamed a dream more: and behold, the ſun, and the moon, and the eleven ſtars made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? ſhall I, and thy mother, and thy brethren indeed come to bow down ourſelves to thee, to the earth?

11 And his brethren envied him, but his father obſerved the ſaying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? come, and I will ſend thee unto them: and he ſaid unto him, Here *am* I.

14 And he ſaid to him, Go, I pray thee, ſee whether it be well with thy brethren, and well with the flocks: and bring me word again: ſo he ſent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold *he was* wandering in the field: and the man aſked him, ſaying, What ſeekeſt thou?

16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks?*

17 And the man ſaid, They are departed hence; for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan.

18 And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him, to ſlay him.

19 And they ſaid one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit, and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams.

21 And Reuben heard *it*, and he delivered him out of their hands, and ſaid, Let us not kill him.

22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him: that

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35 *Who ſmote Midian in the of Moab.*] That is, he defeated the Midianites on the frontiers of his country, as they were coming to invade him, his territories joining thoſe of Moab.

Commentary on the Thirty-ſeventh Chapter.

1 *And Jacob dwelt in the land where his father was a ſtranger.*] This paſſage ſhould be rendered, *And Jacob dwelt in the land of his father's ſojourning.*

2 *Theſe are the generations.*] The Hebrew word *toledoth*, rendered generations, properly ſignifies the *origin of things*, and ſhould here have been tranſlated *hiſtory*, and then the beginning of the verſe will ſtand thus: *This is the Hiſtory of Jacob*; or, *Theſe are the memorable tranſactions of Jacob and his family.*

Joſeph brought unto their father his evil report.] That is, he ſaw with grief, the miſdemeanors of his brethren, and reported them to his father; flattering himſelf, that the ſalutary reprimands and councils of their father, would be proper motives to correct their behaviour for the future.

3 *The ſon of his old age.*] It has been aſked, why Joſeph ſhould be called the ſon of Jacob's old age, when Benjamin was ſeveral years younger than he? To this it may be anſwered, that Benjamin was now a child, and conſequently could not as yet have given any inſtances of the goodneſs of his diſpoſition, which Joſeph had doubtleſs often done. Jacob might well conſider him as the greateſt comfort of his old age, though he was not his youngeſt ſon.

A coat of many colours.] The orientals were remarkably fond of garments diverſified with different colours, or embroidered with flowers, &c. and, in all probability, the coat which Jacob procured for his favourite ſon was of that kind. But this inſtance of his father's regard for him, increaſed the hatred of his brethren.

9 *Behold, the ſun, and the moon.*] This dream was of the ſame import with that mentioned in verſe 5, but more comprehenſive, including alſo his father, who now thought proper to check him; leſt, from a perſuaſion that they were true predictions, he might grow fond of his own importance, and his brethren hate him worſe than before.

13 *Come, and I will ſend thee,* &c.] It was no wonder that Jacob ſhould be uneaſy with regard to his ſons, when it is remembered that they were feeding their flocks in Shechem, the ſcene of their late inhuman cruelty; for it was natural for him to fear, that the inhabitants of the land would take the firſt favourable opportunity of revenging the death of their countrymen. He therefore thought proper to ſend Joſeph to enquire of their welfare. Nor had Joſeph himſelf any apprehenſions of injurious treatment: he thought it his duty to execute his father's pleaſure; and therefore, inſtead of raiſing difficulties againſt undertaking the journey, he chearfully anſwered, *Here am I:* Whatever commands my father pleaſes to give me, I am ready to obey.

17 *And found them in Dothan.*] Joſeph, in obedience to the command of his father, repaired to Shechem; but, on his arrival, he found they were retired from thence: however, he continued in ſearch, till at laſt he found them in Dothan, a place about eight miles north from Shechem.

19 *Behold, this dreamer cometh.*] In the Hebrew it is, *Behold, this maker of dreams cometh*: a ſufficient proof that they conſidered his dreams as fictions of his own.

20 *Come now therefore, and let us ſlay him.*] This inſtance ſhould teach us the natural progreſs of ſin, and how eaſily men proceed from bad actions to worſe. The ſeeds of envy and emulation grew up by degrees into actual hatred,

that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him.

24 And they took him and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread; and they lifted up their eyes, and looked, and behold, a company of Ishmaelites came from Gilead, with their camels, bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it*, if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him: for he *is* our brother, and our flesh; and his brethren were content.

28 Then there passed by Midianites, merchant-men; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver; and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit: and behold Joseph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they sent the coat of many colours, and they brought *it* to their father, and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew *it*, and said, *It is* my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his daughters rose up to comfort him: but he refused to be comforted: and he said, For I will go down into the grave, unto my son, mourning: Thus his father wept for him.

36 And the Midianites sold him into Egypt, unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

CHAP. XXXVIII.

AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah: and he took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son: and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his: and it came to pass when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the Lord: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown: (for he said, Lest peradventure he die also as his brethren *did*) and Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adulamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath, to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which *is* by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot, because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee, (for he knew not that she *was* his daughter-in-law) and she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock: and she said, Wilt thou give *me* a pledge till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand: and he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* openly by the way-side? and they said, there was no harlot in this place.

22 And he returned to Judah, and said I cannot find her: and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest *we* be shamed: behold, I sent this Kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot: and also, behold, she *is* with child by whoredom: and Judah said, Bring her forth, and let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowedged *them*, and said, She hath been more righteous than I: because that I gave her not to Shelah my son, and he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that behold twins *were* in her womb.

28 And it came to pass when she travailed, that *the one* put out his hand, and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother that had the scarlet thread upon his hand, and his name was called Zarah.

CHAP.

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hatred, and hatred, by an easy transition, degenerated into intentional murder.

28 *There passed by Midianites.*] In verse 25, they are called Ishmaelites. The caravan seems to have consisted of both; for they were near neighbours, and appear to have lived promiscuously, and joined together in trade

Twenty pieces of silver.] By the word *piece* is generally understood shekel, so that the whole sum will be about forty-seven shillings sterling. A mean price indeed! But perhaps no more was asked, that the merchants might have no objection against making the purchase.

29 *He rent his clothes.*] This was one of the signs of ancient mourning, and used in cases of the greatest distress. From this behaviour of Reuben it is plain, that he was not privy to the transaction of selling Joseph to the Ishmaelites.

34 *Jacob rent his clothes, and put sackcloth on his loins.*] What an affecting idea is here conveyed to the reader's mind! The hoary patriarch rends his clothes, covers his aged body with sack-cloth, and refuses to be comforted.

35 *I will go down into the grave unto my son, mourning.*] And, in all probability, he never ceased lamenting for his son, till he received the joyful tidings of his being still alive, and governor over all the land of Egypt.

Commentary on the Thirty-eighth Chapter.

1 *And it came to pass at that time.*] It may not be amiss to observe, that the words *in those days*, *at that time*, &c. often refer in scripture to a considerable space of time.

8 *Go in unto thy brother's wife.*] It was the custom among the inhabitants of the east, that, if a person died without issue, his brother was to take his wife, and the first child accounted a descendant from the deceased brother, and inherit his estate: and hence Maimonides infers, that Moses only enacted into a law, a custom long before in force.

11 *Remain a widow*, &c.] Hence we may observe, that the contract of marriage, in those days, obliged the woman, in case her husband died without issue, to marry his next brother; and that as long as any of his brethren remained, they were bound to marry his wife, unless she had a child.

14 *And I sat in an open place.*] The original implies, that she sat in a place where two ways met. Grotius, in his comment on Matt. v. 27. observes, that the antients did not suffer harlots to enter into their cities, and that they always wore a veil over their faces to conceal their infamy.

29 *This breach be upon thee.*] That is, Be thou for ever called irruption or breach.

30 *Zarah.*] *He ariseth*; because, like the sun, he had given a sign of his coming, by putting out his hand.

CHAP. XXXIX.

AND Joseph was brought down to Egypt, and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian bought him of the hands of the Ishmaelites which had brought him down thither.

2 And the Lord was with Joseph, and he was a prosperous man, and he was in the house of his master the Egyptian.

3 And his master saw that the Lord *was* with him, and that the Lord made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him over-seer over his house: and all *that* he had he put into his hand.

5 And it came to pass, from the time that he had made him over-seer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake: and the blessing of the Lord was upon all that he had in the house and in the field.

6 And he left all that he had in Joseph's hand: and he knew not ought he had, save the bread which he did eat: And Joseph was a goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph, and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand.

9 *There is* none greater in this house than I, neither hath he kept back any thing from me but thee; because thou *art* his wife; how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business, and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth;

14 That she called unto the men of her house, and spake unto them saying, See, he hath brought in an Hebrew unto us, to mock us: he came in unto me to lie with me, and I cried with a loud voice;

15 And it came to pass, when he heard that I lifted up my voice, and cried, that he left his garment with me, and fled and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying. The Hebrew servant which thou hast brought unto us, came in unto me to mock me.

18 And it came to pass, as I lifted up my voice, and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, that she spake unto him, saying, After this manner did thy servant to me, that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison: and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that* was under his hand, because the Lord *was* with him: and *that* which he did, the Lord made *it* to prosper.

CHAP. XL.

AND it came to pass after these things, *that* the butler of the king of Egypt, and his baker, had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.

4 And the captain of the guard charged Joseph with them, and he served them, and they continued a season in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them; and behold they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

8 And they said unto him, we have dreamed a dream, and *there* is no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him; In my dream, behold, a vine *was* before me:

10 And in the vine *were* three branches, and it *was* as though it budded, *and* her blossom shot forth, *and* the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup *was* in my hand, and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: the three branches *are* three days.

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place, and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me, when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house.

15 For

Commentary on the Thirty-ninth Chapter.

1 *And Joseph.*] Moses having given the preceding account of a remarkable transaction that happened in Judah's family, now resumes the history of Joseph whom his inhuman brethren had sold to the Ishmaelites.

7 *And it came to pass*, &c.] The integrity and upright behaviour of Joseph had advanced him in Potiphar's house, but the comeliness of his person soon became the occasion of his disgrace. His mistress, charmed with his youth and beauty, solicited him to her embraces; but all her importunities had no other effect than to render more eminent that virtue which supports a man under all temptations.

9 *How can I do this great wickedness*, &c.] This answer is truly noble, and highly worthy of imitation: it speaks a mind whose passions are in entire subjection to the ruling principle of reason and conscience; one who had the most delicate sentiments of honour, and the most lively impressions of religion. His honest heart startles at the thought of committing so foul a crime as adultery; and the ingratitude and breach of trust with which that crime would have been accompanied in him, presents it to his mind in the blackest colours; so that these virtuous sentiments concurring with his awful reverence of the Supreme Being, who beholds and judges all the actions of the sons of men, enable him to repel this violent assault with the utmost horror and indignation. This is an example of the greatest probity and inflexible integrity; an example worthy the highest commendation. Joseph was then a servant in a strange country: he was tempted by an imperious woman: if he complied, he would be sure of concealment and rewards; he would be sure to enjoy his place, and be advanced: if he resisted, he must expect to be accused and treated as a criminal, be deprived of his place, of his liberty, of his fame, and perhaps of his life too. These are weighty considerations, but he prefers chains, ignominy, and even death itself, to the crime of committing so heinous an action, *and sinning against God.*

12 *He left his garment.*] That is, his loose mantle, or upper garment. Doubtless he might have recovered that from her, had he thought proper to have used force. Perhaps he feared to stay lest she should prevail upon him, and therefore prudently determined to embrace the surest way to overcome temptations, namely, to fly from them.

14 *To mock us.*] That is, to bring a disgrace both upon himself and me.

20 *And he was there in the prison.*] He continued in this place of confinement three years, and was for some time used very cruelly, being thrust down into the dungeon, the lowest and most dismal part of the prison.

Commentary on the Fortieth Chapter.

4 *And the captain of the guard charged Joseph with them.*] This captain of the guard was Potiphar, his old master: and therefore must have now been convinced of his innocence, by the confidence he placed in him; though, to conceal the dishonour of his wife, he thought proper still to confine him.

5 *Each man according to the interpretation of his dream.*] That is, their dreams were very suitable to the respective offices they held, and to the events that were soon to happen to them.

8 *There is no interpreter.*] The Egyptians were persuaded that their magicians or wise men could interpret dreams, and accordingly consulted them when any thing remarkable of this kind happened: but these officers confinement rendered it impossible for them now to have recourse to the magicians, however solicitous they might be of doing it.

Do not interpretations belong to God.] That is, none but God himself who hath the sole direction of future events, or one whom he inspires for that purpose, can explain the meaning of prophetic dreams.

13 *Lift up thine head.*] This should be rendered *reckon or number thine head*; being a custom with the kings of Egypt, to have the names of all the officers of their court called over on their birth-day, and such as were guilty of heinous crimes struck off the roll, and punished according to their deserts, while the less guilty were pardoned, released out of prison, and restored to their former posts.

23 *Yet*

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing, that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream, and behold *I had* three white baſkets on my head.

17 And in the uppermoſt baſket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the baſket upon my head.

18 And Joſeph anſwered and ſaid, This *is* the interpretation thereof: the three baſkets *are* three days.

19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree, and the birds ſhall eat thy fleſh from off thee.

20 ¶ And it came to paſs the third day, *which was* Pharaoh's birth-day, that he made a feaſt unto all his ſervants: and he lifted up the head of the chief butler, and of the chief baker among his ſervants.

21 And he reſtored the chief butler unto his butlerſhip again, and he gave the cup into Pharaoh's hand.

22 But he hanged the chief baker, as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him.

CHAP. XLI.

AND it came to paſs at the end of two full years, that Pharaoh dreamed: and behold, he ſtood by the river.

2 And behold, there came up out of the river ſeven well favoured kine and fat-fleſhed: and they fed in a meadow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed: and ſtood by the *other* kine, upon the brink of the river.

4 And the ill-favoured, and lean-fleſhed kine did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept, and dreamed the ſecond time: and behold, ſeven ears of corn came up upon one ſtalk, rank and good.

6 And behold, ſeven thin ears, and blaſted with the eaſt-wind, ſprung up after them.

7 And the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to paſs in the morning, that his ſpirit was troubled, and he ſent, and called for all the magicians of Egypt, and all the wiſe men thereof: and Pharaoh told them his dreams, but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day.

10 Pharaoh was wroth with his ſervants, and put me in ward, in the captain of the guard's houſe, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard: and we told him, and he interpreted to us our dreams, to each man according to his dream, he did interpret.

13 And it came to paſs, as he interpreted to us, ſo it was; me he reſtored unto my office, and him he hanged.

14 Then Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it; and I have heard ſay of thee, *that* thou canſt underſtand a dream to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace.

17 And Pharaoh ſaid unto Joſeph, in my dream, behold, I ſtood upon the bank of the river,

18 And behold there came up out of the river ſeven kine, fat fleſhed, and well-favoured; and they fed in a meadow.

19 And behold, ſeven other kine came up after them, poor, and very ill favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt, for badneſs.

20 And the lean, and the ill-favoured kine did eat up the firſt ſeven fat kine.

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good.

23 And behold, ſeven ears withered, thin and blaſted with the eaſt-wind, ſprung up after them.

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians; but *there was* none that could declare it to me.

25 And Joſeph ſaid unto Pharaoh, The dream of Pharaoh is one; God hath ſhewed Pharaoh what he is about to do.

26 The ſeven good kine are ſeven years: and the ſeven good ears are ſeven years: the dream is one.

27 And the ſeven thin and ill-favoured kine that came up after them, are ſeven years, and the ſeven empty ears, blaſted with the eaſt wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh, what God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty, throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven years of famine, and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice, *it is* becauſe the thing is eſtabliſhed by God, and God will ſhortly bring it to paſs.

33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years.

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land, againſt the ſeven years of famine which ſhall be in the land of Egypt, that the land periſh not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the ſpirit of God *is*?

39 And Pharaoh ſaid unto Joſeph; Foraſmuch as God hath ſhewed thee all this, there is none ſo diſcreet and wiſe as thou *art*.

40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring, from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of fine linen, and put a gold chain about his neck.

43 And he made him to ride in the ſecond chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh ſaid unto Joſeph, I am Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſeph's name Zaphnath-Paaneah: and he gave him to wife Aſenath the daughter of Poti-pherah, prieſt of On: and Joſeph went out from the preſence of Pharaoh, and went out over all the land of Egypt.

46 And

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23 *Yet did not the chief butler remember Joſeph.*] The courtiers were, we ſee, in thoſe early ages no ſtrangers to ingratitude; but in proſperity forgot thoſe friends who aſſiſted them in the days of their adverſity.

Commentary on the Forty-firſt Chapter.

1 *He ſtood by the river.*] That is, by the river Nile, or probably that branch of it, near which the city of Tanais and the king's palace ſtood.

2 *There came up out of the river.*] As Egypt owed its fertility to the overflowings of the Nile, theſe fat and lean kine are with great propriety repreſented as riſing out of it.

9 *I do remember my faults.*] That is, I call to mind the offences I committed againſt Pharaoh, and alſo my ingratitude to a fellow priſoner.

16 *It is not in me.*] My wiſdom is not greater than thoſe thou haſt already conſulted. It is God alone that can explain theſe myſteries; and he I doubt not, will enable me to *give Pharaoh an anſwer of peace.*

42 *Took off his ring.*] The princes of the eaſt wore a ring, both by way of ornament and as a badge of their imperial dignity; and accordingly it deſcended together with the ſceptre to their children.

44 *Without thee ſhall no man lift up, &c.*] This is a proverbial expreſſion, importing that no man ſhould do the ſmalleſt thing in public affairs, without his order.

45 *Prieſt of On.*] The word which we tranſlate prieſt, may ſignify either one who miniſters and preſides at the Altar, or one who governs in civil affairs. Perhaps Poti-pherah was both lieutenant of the province to which the city of On gave name, and alſo officiated as prieſt: for the prieſthood, in the firſt ages, was often united with the regal dignity, and enjoyed by the ſame perſon.

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt, and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for *it was* without number.

50 And unto Joseph were born two sons, before the years of famine came; which Asenath the daughter of Poti-pherah, priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

53 And the seven years of plenteousness that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands: but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth; and Joseph opened all the store-houses, and sold unto the Egyptians: and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAP. XLII.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do you look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence, that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befal him.

5 And the sons of Israel came to buy *corn* among those that came; for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came and bowed down themselves before him, *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of of them, and said unto them, Ye *are* spies: to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food *are thy* servants come.

11 We *are* all one man's sons: we *are* true men; thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, thy servants are twelve brethren, the sons of one man in the land of Canaan, and behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you saying, ye *are* spies.

15 Hereby ye shall be proved: by the life of Pharaoh, ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh, surely ye *are* spies.

17 And he put them altogether into ward three days.

18 And Joseph said unto them the third day, This do, and live: *for* I fear God.

19 If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses.

20 But bring your youngest brother unto me, so shall your words be verified, and ye shall not die: and they did so.

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 ¶ And Reuben answered them, saying, Spake I not unto you, saying, do not sin against the child, and ye would not hear? therefore behold also, his blood is required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

24 And he turned himself about from them and wept, and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money: for behold, it was in his sack's mouth.

28 And he said unto his brethren, My money is restored, and lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying,

30 The man, *who is* the lord of the land spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true men, we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that you *are* no spies, but that ye *are* true men: *so* will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold, every man's bundle of money *was* in his sack: and when *both*

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47 *Brought forth by handfuls.*] That is, every grain brought forth an handful of stalks: a degree of fertility very remarkable even in Egypt itself.

51 *Manasseh.*] Oblivion or forgetfulness. Because, said he, God *had made me to forget all my toil, and all my father's house.* That is, God hath defaced the uneasy remembrance of all the hardships I suffered from my brethren.

52 *Ephraim.*] That is, fruitful; for the reason mentioned in the text.

54 *And the dearth was in all lands.*] The famine extended itself to all the adjacent countries: for when any thing spreads far and near, it is said, by a common figure of speech, to be extended over all the world.

Commentary on the Forty-second Chapter.

6 *Joseph was governor*, &c.] The word *shallit*, which we render governor, has two senses. 1. An absolute and independent authority, and 2. Delegated authority, or that derived from another. And in the latter sense it is here used; Joseph being deputy governor under Pharaoh.

And bowed themselves before him.] This manner of salutation was common in their own country, but was not in use among the Egyptians; a sufficient proof that Jacob's family had no acquaintance with the inhabitants of the neighbouring kingdoms. But by using the customary form of their family, they fulfilled the dreams of Joseph, as far as they had any relation to themselves, and doubtless brought those dreams to Joseph's remembrance.

9 *Ye are spies.*] This expression should have been rendered interrogatively, *Are ye not spies?* or, I must consider you as spies till ye have proved the contrary.

11 *We are all one man's sons.*] As if they had said, thy servants are no spies, but all the sons of one man: and surely it can never be suspected that any person would send all his children on so dangerous a design; nor that a whole country has any thing to fear from the efforts of a single family,

15 *By the life of Pharaoh.*] This expression is by the generality of interpreters considered as an oath, and laid hold of by the enemies to revelation as a proof that Joseph had changed his religion with his fortune. But if we consider the words attentively, we shall be soon convinced that they only imply a solemn asseveration, that *he would as certainly do so and so, as he valued the life and honour of his prince.*

21 *We are verily guilty concerning our brother.*] Human nature shudders at adversity, though it is often the most effectual monitor to awaken conscience, and make mankind acquainted with themselves. The behaviour of Joseph's brethren affords us a lively instance of this.

24 *And he turned from them and wept.*] Though Joseph could counterfeit the stranger in his looks, his air, his voice, he still retained the brother in his heart. The confusion and distress of his brethren awakened all his fraternal tenderness, and drew tears of compassion from his eyes.

And took Simeon and bound him.] Simeon was the principal actor in the cruel murder of the Shechemites; and there is reason to think, from his fiery nature, that he was one of the most implacable enemies to Joseph. The Rabins even say, that he was the very person that put him into the pit.

28 *Their heart failed them.*] How timorous is a guilty conscience! It considers

both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children*; Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befal him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

CHAP. XLIII.

AND the famine *was* sore in the land.

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go, that we may live, and not die, both we, and thou, and *also* our little ones.

9 I will be surety for him: of my hand shalt thou require him: If I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, if *it must be* so now, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds.

12 And take double money in your hand, and the money that was brought again in the mouth of your sacks: carry *it* again in your hand, peradventure it *was* an oversight.

13 Take also your brother, and arise, go again unto the man.

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin: if I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin, and rose up and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready: for *these* men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house, and they said, Because of the money that was returned in our sacks at the first time, are we brought in; that he may seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir! we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet, and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

29 And he lift up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother of whom ye spake unto me? and he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yern upon his brother: and he sought *where* to weep, and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess *was* five times so much as any of theirs. And they drank, and were merry with him.

CHAP. XLIV.

AND he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they, and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou doest overtake them, say unto them, Wherefore have ye rewarded evil for good:

5 *Is* not this *it* in which my lord drinketh? and whereby indeed he divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words?

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siders every harmless circumstance as an omen of destruction, and construes the soft lapse of a silver stream into the discordant sound of an inflamed multitude, coming to take vengeance for the sufferings of the innocent.

36 *Me have ye bereaved of my children.*] Jacob, by laying a particular emphasis on the word *me*, seems to indicate that he suspected his sons were not affected by these calamities; and even that they had engaged in a plot to deprive him of Benjamin.

37 *Slay my two sons if I bring him not to thee.*] Reuben doubtless knew that it was not in his power absolutely to secure Benjamin's safe return; but was so fully convinced of his own and his brethren's intention, and so confident that Joseph would inviolably observe his promise, that he dares even to stake the life of his two sons on the event.

38 *Bring down my grey hairs with sorrow to the grave.*] This verse is remarkably pathetic and picturesque. We see the hoary patriarch in the attitude of grief, lamenting the loss of his children, in the most melting expressions of paternal fondness.

Commentary on the Forty-third Chapter.

8 *Send the lad.*] Benjamin was now twenty-four years of age, and had children of his own; but is here called a lad, because he was the youngest of all the sons of Jacob, and the darling of their aged father.

11 *Take of the best of the fruits---a little balm,* &c.] That is, Take of the fruits for which the land of Canaan is particularly remarkable. The balm mentioned in this passage is what we now call *balm of Gilead*, and is esteemed a proper present for a prince.

12 *Take double money.*] That is, Both the money that was returned in the mouth of your sacks, and as much more.

14 *If I be bereaved of my children, I am bereaved.*] This expression is worthy the prudence and piety of Jacob. He had taken every precaution in his power to render their journey successful, and then leaves the event to be determined by God.

29 *My son.*] An appellation of courtesy, used by superiors, in saluting those that were below them.

32 *The Egyptians might not eat with the Hebrews,* &c.] The Egyptians were addicted to so many superstitious niceties, even in their eating, that they could not endure to sit at table with the people of any other nation.

34 *And he took and sent messes,* &c.] It was a custom among the ancients for the master of the feast to distribute to every one his portion.

Benjamin's mess was five times, &c.] This was done probably not only to shew his particular regard for Benjamin, but also to observe whether they would look upon their younger brother with the same envious eye as they had formerly done upon himself.

Commentary on the Forty-fourth Chapter.

2 *My cup.*] Various reasons are given by commentators for Joseph's making use of this stratagem to stay his brethren; but perhaps he intended no

words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold?

9 With whom *soever* of thy servants it be found, both let him die, and we also will be my lord's bondmen.

10 And he said, Now also let it *be* according unto your words: he with whom it is found, shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, *and* left at the youngest: and the cup was found in Benjamin's sack.

13 ¶ Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he was yet there, and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold we *are* my lord's servants: both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

18 ¶ Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*.

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since.

29 And if ye take this also from me, and mischief befal him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father; and the lad *be* not with us; seeing that his life is bound up in the lad's life,

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

CHAP. XLV.

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I *am* Joseph: Doth my father yet live? and his brethren could not answer him: for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you; and they came near: and he said, I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

11 And there will I nourish thee, for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that you have seen; and ye shall haste, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he kissed all his brethren, and wept upon them: and after that, his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan.

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye: take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff: for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To

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more than to find a specious pretence for detaining Benjamin, being ignorant of the peremptory charge which Jacob had given with regard to this favourite child.

13 *Rent their clothes.*] When Moses here says, *They rent their clothes*, he at the same time paints their inward anguish and confusion in more lively colours than the strongest expressions could have done.

14 *They fell before him on the ground.*] A scene of this kind must affect, in a particular manner, the tender heart of their compassionate brother.

15 *Can certainly divine.*] That is, Could you think that I, who foretold this grievous famine, could not also discover the theft you have committed?

18 *For thou art even as Pharaoh.*] That is, Thou art invested with the same princely power and majesty with Pharaoh himself.

34 *Lest peradventure I see the evil that shall come on my father.*] The whole speech of Judah, of which I have cited the conclusion, highly deserves the reader's attention. He acts the part both of a faithful brother, and dutiful son, who rather than behold the misery of his father, in case Benjamin was left behind, submits to become a bondman in his stead.

Commentary on the Forty-fifth Chapter.

1 *Could not refrain himself.*] The efforts of nature could be no longer suppressed, his tender passions, by the moving speech of Judah, are wound up to such a pitch as to oblige him to throw off all disguise.

2 *He wept aloud.*] Words are but ill adapted to express the sentiments of the heart on such an important occasion. So many tender sentiments croud in upon Joseph's mind at once, that his words are choaked in the passage: joy, pity, fraternal love, intermixed with a high veneration of Providence in bringing about so surprising an event; all these swell his soul with emotions too big for utterance, and which can only be vented by the more expressive language of nature, that of tears, and convulsive sighs.

3 *I am Joseph: doth my father yet live?*] How quick the transition! his soul is so full of filial affection for his father, that before he has finished his sentence he enquires after him, though they had before told him he was alive. And how must such an abrupt declaration affect his brethren!

5 *Now therefore be not grieved,* &c.] With sentiments equally generous and pious, he bids them think no more of their former ill usage of him, but adore the Divine Providence, that had turned their action into so signal a blessing to them and the whole family.

8 *Hath made me a father to Pharaoh.*] That is, he does nothing without my advice and counsel, even as a dutiful son does nothing of moment without consulting his father.

15 *After that his brethren talked with him.*] When they recovered from their astonishment, and he had tenderly embraced them, they began to talk familiarly with him.

20 *Regard not your stuff.*] Be not too solicitous about your stuff, or implements of husbandry; for the land of Egypt will abundantly supply you with whatever you want.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she-asses laden with corn, and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt, and Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, *It is* enough; Joseph my son *is* yet alive; I will go and see him before I die.

CHAP. XLVI.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him.

7 His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben Jacob's first-born.

9 And the sons of Reuben; Hanock and Phallu, and Hezron and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez, were Hezron, and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Pad-an-aram, with his daughter Dinah: all the souls of his sons and his daughters, *were* thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: And the sons of Beriah: Heber and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel, Jacob's wife, Joseph, and Benjamin.

20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; Hushim.

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons wives, all the souls *were* threescore and six;

27 And the sons of Joseph which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me,

32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass when Pharaoh shall call you, and shall say, what *is* your occupation?

34 That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

CHAP. XLVII.

THEN Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks, for the famine *is* sore in the land of Canaan: now therefore we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And

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26 *And Jacob's heart fainted, for he believed them not.*] The tide of joy which suddenly rushed upon him at hearing that his favourite son, whom he had so long considered as dead, was still in being, was too impetuous to be resisted.

28 *And Israel said, It is enough,* &c.] There is no necessity for your labouring to paint his glory in Egypt: it is enough for me to know, that he is still alive.

Commentary on the Forty-sixth Chapter.

1 *Came to Beer-sheba,* &c.] This was the place where Abraham had formerly planted a grove, *and called upon the name of the everlasting God*, chap. xvi. 33. And here Isaac built an altar, and found favour with God, chap. xxvi. 23, 24, 25; which were, doubtless, very powerful reasons for Jacob to make choice of the same spot.

4 *I will go down with thee,* &c.] That is, I will support and defend thee, and, at the appointed time, bring thy posterity up from thence.

Joseph shall put his hand upon thine eyes;] Or, as it may be rendered, *close thine eyes*; an office which, among the ancients, was performed by the nearest relation, or dearest friend.

8 *Came into Egypt.*] By this expression most commentators understand the whole time Jacob lived in Egypt, namely, seventeen years; because, otherwise, it would be difficult to conceive how Pharez could have two sons when Jacob went down into Egypt, as he was not then above ten years old.

15 *Thirty and three.*] Jacob himself is included in this number.

27 *All the souls that came into Egypt, were threescore and ten.*] As this is the sum total of all that came into Egypt first and last, it is plain that Jacob himself, as well as Joseph and his two sons must be included.

30 *And Israel said unto Joseph, Now let me die,* &c.] Excess of joy, at this happy meeting, had prevented for some time their speaking to each other: at last the hoary patriarch bursts forth in this pathetic exclamation, *Now let me die, since I have seen thy face, because thou art yet alive!*

34 *Say, thy servants trade hath been about cattle.*] He was desirous they should speak the truth; well knowing, that their declaring themselves to be shepherds, would procure their being settled in a distinct body by themselves, far distant from the snares of the court; namely, in the land of Goshen.

For every shepherd is an abomination unto the Egyptians.] The Egyptians especially the courtiers, disdained to converse with shepherds, looking upon their employment as vile and despicable. For the word *abomination*, in this place, signifies no more than to *loathe*, or *contemn*.

Commentary on the Forty-seventh Chapter.

7 *Jacob blessed Pharaoh.*] That is, he wished him health, and a long and happy reign.

9 Of

8 And Pharaoh ſaid unto Jacob, How old *art* thou?

9 And Jacob ſaid unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father, and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded.

12 And Joſeph nouriſhed his father and his brethren, and all his father's houſhold with bread, according to *their* families.

13 ¶ And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaoh's houſe.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth.

16 And Joſeph ſaid, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattle of the herds, and for the aſſes; and fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent, my lord alſo hath our herds of cattle; there is not ought left in the ſight of my lord, but our bodies, and our lands.

19 Wherefore ſhall we die before thine eyes, both we and our land? buy us, and our land for bread, and we and our land will be ſervants unto Pharaoh, and give *us* ſeed, that we may live, and not die, that the land be not deſolate.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaoh's.

21 And as for the people he removed them to cities, from *one* end of the borders of Egypt, even to the *other* end thereof.

22 Only the land of the prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſs in the increaſe, that ye ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; except the land of the Prieſts only, *which* became not Pharaoh's.

27 ¶ And Iſrael dwelt in the land of Egypt in the country of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt ſeventeen years: ſo the whole age of Jacob was an hundred forty and ſeven years.

29 And the time drew nigh that Iſrael muſt die: and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

30 But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying place. And he ſaid, I will do as thou haſt ſaid.

31 And he ſaid, Swear unto me: And he ſware unto him. And Iſrael bowed himſelf upon the bed's head.

CHAP. XLVIII.

AND it came to paſs after theſe things, that *one* told Joſeph, Behold thy father *is* ſick: and he took with him his two ſons Manaſſeh and Ephraim.

2 And *one* told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf and ſat upon the bed.

3 And Jacob ſaid unto Joſeph, God Almighty appeared unto me at Luz in the land of Canaan, and bleſſed me.

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee, *for* an everlaſting poſſeſſion.

5 ¶ And now thy two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they ſhall be mine.

6 And thy iſſue which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem.

8 And Iſrael beheld Joſeph's ſons, and ſaid, Who *are* theſe?

9 And Joſeph ſaid unto his father, They *are* my ſons, whom God hath given me in this *place:* And he ſaid, bring them, I pray thee unto me, and I will bleſs them.

10 Now the eyes of Iſrael were dim for age, *ſo that* he could not ſee. And he brought them near unto him; and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face: and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth.

13 And Joſeph took them both, Ephraim in his right hand towards Iſrael's left hand, and Manaſſeh in his left hand towards Iſrael's right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manaſſeh's head, guiding his hands wittingly; for Manaſſeh *was* the firſt-born

15 ¶ And

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9 *Of my pilgrimage.*] This beautiful expreſſion is often uſed by the ſacred penmen to ſignify the life of man; but it had a more remarkable propriety when applied to the patriarchs of old, who ſojourned in the land of Canaan with the conſent of the inhabitants, and were continually ſhifting their tents from one place to another, in ſearch of paſture for their flocks. We are likewiſe warranted by the apoſtle to explain this expreſſion as pointing to a future life. For thoſe holy men lived in the firm faith and expectation of a heavenly and eternal world, and therefore confeſſed themſelves *pilgrims and ſtrangers upon earth.* Heb. xi. 9, 13.

11 *In the land of Rameſes.*] So called from a king of that name then reigning there.

19 *Both we and our land.*] Land is ſaid to die, when it lies untilled and deſolate.

21 *As for the people he removed them to cities.*] We are told before (chap. xli. 48.) that *Joſeph gathered up the food, and laid it up in the cities; the food of the field that was round about every city, laid he up in the ſame.* And therefore, inſtead of ſuffering the people to live in the country, where it would have been difficult to have taken due care of them, he removed them into the cities where the corn was laid up, for the better conveniency of feeding them; an act of the greateſt prudence, compaſſion, and generoſity.

22 *Only the land of the prieſts bought he not.*] The Egyptian prieſts were the whole body of the nobility of the land: they were the king's counſellors, and according to Diodorus Siculus, in ſome things his joint agents. They were the moſt learned body of the nation, particularly in aſtronomy. They alſo acted as magiſtrates, and filled the chief offices of ſtate; for the original word equally ſignifies *prince* and *prieſt*, as we have before obſerved. Hence we ſee the reaſon why Joſeph did not purchaſe their lands, namely, the greatneſs of their authority, which rendered their perſons, and conſequently their eſtates, too ſacred to be taxed or alienated to the crown.

23 *I have bought you,* &c.] Though he might, in juſtice, have inſiſted on the bargain he had made with them; yet he generouſly gave them their freedom, and returned their eſtates, laying only a tax on them, for the better ſupport of the Egyptian crown and government.

29 *Put, I pray thee, thine hand under my thigh.*] That is, Swear unto me.

31 *And Iſrael bowed himſelf upon the bed's head.*] The word which we render *bowed himſelf*, ſignifies either a mere natural action, or bowing in token of religious worſhip; and the word which anſwers to *bed's head*, ſignifies alſo *the top*, or *extremity of a ſtaff*.

Commentary on the Forty-eighth Chapter.

1 *One told Joſeph.*] This expreſſion is uſed to ſignify that a meſſenger was ſent from Jacob to acquaint Joſeph with his ſickneſs.

2 *And Iſrael ſtrengthened himſelf.*] The pleaſing news of his beloved ſon's arrival, had ſo great an effect on the ſpirits of the weak patriarch, that he was enabled to ſit upon his bed.

6 *And thy iſſue which thou begetteſt after them ſhall be thine.*] That is, they ſhall not make diſtinct tribes, but be conſidered as the deſcendants of my other ſons.

14 *And Iſrael ſtretched out his right hand,* &c.] It was, after this, a cuſtom among the Hebrews to lay hands on the head of the perſon conſecrated to any ſolemn office. Thus when Moſes conſtituted Joſhua his ſucceſſor, he laid his hands upon his head, purſuant to the command of God himſelf, Numb. xxvii. 18, 23.

15 ¶ And he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham and Iſaac: and let them grow into a multitude in the midſt of the earth.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his father's hand, to remove it from Ephraim's head unto Manaſſeh's head.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*; he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 And Iſrael ſaid unto Joſeph, Behold, I die: but God ſhall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow.

CHAP. XLIX.

AND Jacob called his ſons, and ſaid, Gather yourſelves together, that I may tell you *that* which ſhall befall you in the laſt days.

2 Gather yourſelves together, and hear, ye ſons of Jacob; and hearken unto Iſrael your father.

3 ¶ Reuben, thou *art* my firſt-born, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power.

4 Unſtable as water, thou ſhall not excel, becauſe thou wenteſt up to thy father's bed: then defiledſt thou *it*; he went up to my couch.

5 ¶ Simeon and Levi *are* brethren; inſtruments of cruelty *are* in their habitations.

6 O my ſoul come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall.

7 Curſed *be* their anger, for it *was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and ſcatter them in Iſrael.

8 ¶ Judah, Thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies: thy father's children ſhall bow down before thee.

9 Judah *is* a lion's whelp; from the prey my ſon thou art gone up: he ſtooped down, he couched as a lion, and as an old lion: who ſhall rouſe him up?

10 The ſceptre ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him *ſhall* the gathering of the people *be*.

11 Binding his fole unto the vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood of grapes.

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell at the haven of the ſea; and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

14 ¶ Iſſachar *is* a ſtrong aſs, couching down between two burdens.

15 And he ſaw that reſt *was* good, and the land that *it was* pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 ¶ Dan ſhall judge his people, as one of the tribes of Iſrael.

17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward.

18 I have waited for thy ſalvation, O Lord.

19 ¶ Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt.

20 Out of Aſher his bread *ſhall be* fat, and ſhall yield royal dainties.

21 ¶ Naphtali *is* a hind let looſe: he giveth goodly words.

22 ¶ Joſeph

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15 *The God which fed me.*] That is, the God who protected me from all dangers, and ſupplied all my wants with the care of a watchful ſhepherd.

16 *The Angel which redeemed me from all evil.*] The word in the Hebrew, which we render *Angel*, ſignifies a meſſenger.

Grow into a multitude.] In the original it is, *increaſe like fiſhes*, which are reckoned the moſt prolific of all creatures.

20 *In thee ſhall Iſrael bleſs.*] That is, theſe two tribes ſhall be ſo eminent and proſperous, that it ſhall become a proverbial form among my poſterity, in wiſhing happineſs to others, *God make you as happy as Ephraim and Manaſſeh.*

21 *Bring you again into the land of your fathers.*] By the *land of your fathers* is meant in the land of Canaan.

22 *One portion above thy brethren, which I took out of the hand of the Amorite*, &c.] By this portion Jacob doubtleſs meant the parcel of ground which he purchaſed of Hamor the prince of the country, and which it ſeems he afterwards took from the Amorites, who had ſeized it after his removal to another part of Canaan.

Commentary on the Forty-ninth Chapter.

1 *In the laſt days.*] That is, hereafter, or in future times.

3 *Reuben, thou art my firſt-born*, &c.] All the epithets uſed here by Jacob, refer in general to the prerogatives of the firſt-born, which Reuben was to have enjoyed, had he not forfeited them by his unnatural crime in defiling his father's bed.

Unſtable as water thou ſhalt not excell.] That is, as water is prone to flow, and ſtill tends downward to an inferior ſituation, ſo ſhalt thou fall from thy pre-eminence, and ſink into a level with the reſt of thy brethren.

5 *Simeon and Levi are brethren.*] That is, they are brethren in iniquity; confederates in contriving the barbarous murder of the Shechemites.

6 *O my ſoul! come not thou into their ſecret.*] By this pathetic exclamation, the good old patriarch expreſſes his deteſtation of the barbarity of his ſons.

And in their ſelf-will they digged down a wall.] This paſſage has been variouſly rendered by commentators; but the true ſenſe of it ſeems to be, *In their ſelf-will, or head-ſtrong paſſion, they exterminated the enemy*; for the word *ſhor*, which in our tranſlation is rendered a *wall*, ſignifies alſo an enemy.

I will divide them.] That is, I propheſy their diviſion, that they who were aſſociated in wickedneſs, ſhould in their poſterity be disjoined from one another, and be ſcattered up and down among their brethren, leſt by their vicinity to each other, they might have an opportunity, after the example of their fathers, to aſſociate in wicked deſigns.

8 *Judah, thou art he whom thy brethren ſhall praiſe.*] That is, thou art Judah, and well thou deſerveſt the name, for thy brethren ſhall praiſe thee, alluding to the name Judah, which ſignifies praiſe.

Thy father's children ſhall bow down before thee.] That is, ſhall acknowledge the dignity of this tribe above the reſt; thy brethren ſhall confer ſuch honour upon thee, as is uſual to be conferred upon the firſt-born.

9 *Judah is a lion's whelp.*] The hoary patriarch now illuſtrates what he had ſaid before by ſimilies, comparing Judah to a lion's whelp, a lion, and an old lion, to expreſs the beginning, increaſe, and full growth of the power of that tribe.

Who ſhall rouſe him up?] That is, it would be more eligible to provoke the rage of a ſlumbering lion, than diſturb the repoſe of this warlike tribe.

10 *The ſceptre ſhall not depart from Judah*, &c.] This famous paſſage has been explained by a variety of commentators; but Dr. Sherlock, the late biſhop of London, has ſet it in the cleareſt light; The words there, *The ſceptre ſhall not depart from Judah*, are equivalent to theſe, *Judah's ſceptre ſhall not depart.* Conſequently, the *ſceptre* here is an emblem of *authority in, and over a tribe only*, and can by no means in theſe circumſtances be made to ſignify or denote an authority over all the tribes of Iſrael. What confirms this ſenſe is, that the ſame word in the original, *ſchevet*, ſignifies a *tribe* and a ſceptre, and probably a *tribe*, becauſe a tribe is a collection of people under one ſceptre or authority.

Nor a law-giver from between his feet.] What he has ſaid above to fix the meaning of the word *ſceptre*, ſerves equally to fix the ſenſe of *law-giver*, and muſt be confined to mean ſuch law-givers only, as ſingle tribes had within themſelves.

Until Shiloh come.] The word Shiloh is variouſly rendered; but all interpreters agree in this, that the Meſſiah is here deſigned. If by this word we underſtand *pacificus*, the peace-maker, who can it deſign but the *prince of peace*, him, in whoſe times there was to be abundance of righteouſneſs and peace for evermore? If by it we underſtand *Mittendus*, the perſon to be ſent, as Silvam is rendered, John ix. 7. who can that be, but the ſame of whom ſo many prophecies had been given, even the bleſſed ſeed? *He whom God hath ſent ſpeaketh the words of God*, John iii. 34. *I am from him, and he hath ſent me*, ibid. vii. 29. *God ſent his only begotten ſon into the world, that we might live thro' him.—The father ſent his ſon to be the Saviour of the world*, 1 John ix. 4. 14. If we chuſe rather to interpret it *Filius ejus*, his ſon, who is this peculiar ſon of Judah, but the bleſſed ſeed, *the deſire of all nations*; he was the treaſure in reſerve for Judah, he the perſon *in whom all the nations of the earth were to be bleſſed.*

11 *Binding his fole to the vine.*] By this expreſſion the great fertility of Judah's country is pointed out.

He waſhed his garments in wine.] Expreſſions of this kind are common among the oriental writers. Thus Job ſpeaking of the days of his proſperity, ſays, *I waſhed my ſteps with butter, and the rock poured me out rivers of oil*, chap. xxix. 6.

12 *His eyes ſhall be red with wine.*] The Septuagint and vulgate tranſlations are, *His eyes ſhall be more beautiful than wine, his teeth whiter than milk.*

14 *Iſſachar is a ſtrong aſs*, &c.] In Hebrew it is, *an aſs of bone*; that is, one ſtrong and robuſt.

15 *And became a ſervant unto tribute.*] This part of the prophecy was fulfilled in the time of the judges, when the Iſraelites became tributary to the neighbouring kings.

16 *Dan ſhall judge his people.*] Alluding to the name Dan, which ſignifies *judging.*

17 *Dan ſhall be a ſerpent by the way*, &c.] That is, the tribe of Dan ſhall be remarkable for ſtratagems in war, defeating their enemies more by policy than open force.

19 *Gad, a troop ſhall overcome him.*] The word Gad ſignifies a *troop*; and, in alluſion to the name, Jacob foretels that they ſhould be ſurrounded by enemies, but that, after many difficulties, they ſhould triumph over all oppoſition.

20 *Out of Aſher his bread ſhall be fat.*] That is, the tribe of Aſher ſhall be ſituated in a plentiful tract.

21 *Naphtali is a hind let looſe.*] This is uſed as a proper ſymbol of a free ſpirit, and a lover of liberty.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; whose branches run over the wall.

23 The archers have sorely grieved him, and shot *at him*, and hated him.

24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty *God* of Jacob; from thence *is* the shepherd, the stone of Israel.

25 *Even* by the God of thy father who shall help thee, and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

26 The blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them: every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I *am* to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAP. L.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him for so are fulfilled the days of those which are embalmed and the Egyptians mourned for him threescore and ten days.

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them.

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil; And now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and said, Behold, we *be* thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring it to pass, as *it is* this day, to save much people alive.

21 Now therefore fear you not: I will nourish you and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children, of the third *generation:* the children also of Machir the son of Manasseh, were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he sware unto Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

He giveth goodly words.] This son of Jacob was probably of a very affable temper, and remarkable for his pleasing address, and thence the words might with propriety be applied to his person; but how can they be applied to a tribe whereof he was the representative? Some of the Jewish interpreters paraphrase the passage in the following manner: *Naphtali is a messenger swift as a hind, bounding over the rocks to bring good tidings.*

22 *Joseph is a fruitful bough,* &c.] Joseph is here compared to a fruitful bough, shooting forth two luxuriant stems or branches, because from him two tribes descended.

23 *The archers have sorely grieved him,* &c.] By the archers we are to understand Joseph's brethren, who hated him, and sold him into Egypt; his mistress, who falsely accused him; and his master, who put him in prison; but chiefly the first, who shot at him the arrows of malice, envy, calumny, and *bitter words.*

From thence is the shepherd, the stone of Israel.] That is the Divine Providence hath thought proper to raise up Joseph to be the nourisher and whole support of me and my family.

26 *The blessings of thy father,* &c.] That is, Thy father's blessings are more ample, prevalent, and comprehensive, than the blessings of my progenitors in behalf of me.

On the crown of the head of him that was separate from his brethren.] The word *nazir,* which we render *separate,* signifies either separated by a vow, or by dignity; and hence Joseph is called the Nazarite of his brethren, because of the eminent dignity to which he was advanced above them.

27 *Benjamin shall ravin as a wolf.*] Benjamin, the last of Jacob's sons, who had been so great a favourite of his father, probably expected a suitable blessing from him: but whether Jacob foresaw no extraordinary merit or happiness attending this tribe, or that it should afterwards be blended with that of Judah, and consequently share the blessing of that tribe, he contented himself with describing him by his fierce and warlike disposition, who, like the wolf, should shed the blood of his enemies, and in the evening divide the spoil.

33 *He gathered up his feet into the bed,* &c.] While he pronounced these his dying benedictions, he sat up on the bed-side with his feet hanging down to the ground; but having ended his speech, he drew his feet into the bed, and reclining his head on his pillow, calmly yielded up his breath into the hands of his beneficent Creator.

Commentary on the Fiftieth Chapter.

1 *And kissed him.*] It is natural to suppose that Joseph first closed his father's eyes, as God had promised Jacob he should; and then, according to the custom of those times, parted from the body with a kiss.

4 *Joseph spake unto the house of Pharaoh.*] It was customary, among the inhabitants of the east, for all mourners not to enter the royal presence; and for this reason Joseph made application to the great officers of the court, and not to Pharaoh himself.

7 *All the servants of Pharaoh.*] This funeral of Jacob seems to be without a parallel in history, for splendor and magnificence.

10 *Beyond Jordan.*] Atad and Abel-mizraim lay on the west of Jordan; but was on the other side of that river, with respect to the place where Moses was when he wrote this history, which was in the wilderness of Arabia, on the east of Jordan.

16 *Thy father did command,* &c.] We have here a remarkable instance of the timidity of guilt. The wrongs they had done their brother filled their minds with such gloomy apprehensions, that they fancied Joseph had only smothered his resentment out of respect to his father, but would now take ample vengeance on them for their perfidious behaviour.

19 *For am I in the place of God?*] That is, God has pleased to make me the instrument under him to support you, and preserve you, and is it possible you can suspect me capable of doing you hurt?

20 *Ye thought evil against me, but God meant it for good.*] Your intention in selling me into Egypt, was to render me wretched and miserable; but God was pleased to change my state of indigence and slavery into that of liberty and plenty.

25 *Carry up my bones from hence.*] He was so confident that God would give them the land of Canaan, that he desires his remains might be kept unburied till the God of their fathers thought proper to visit them. And accordingly his request was fulfilled, and his bones deposited in Shechem with those of the other patriarchs.

THE

THE

SECOND BOOK OF MOSES,

CALLED

EXODUS.

The ARGUMENT.

This book is called Exodus, *from its giving an account of the deliverance of the children of Israel out of Egypt; that word in the Greek language, signifying,* the going out *or* departure. *It is called in Hebrew* Sepher Shemoth, *i. e.* The book of the Names, *because it begins with the names of the children of Israel. This Book contains an history of about an hundred and forty-five years, from the death of Joseph to the building of the tabernacle, or from the year of the world* 2369, *to* 2514.

CHAP. I.

NOW these are the names of the children of Israel, which came into Egypt, every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we.

10 Come on, let us deal wisely with them: lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives of which the name of the one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him, but if it *be* a daughter, then she shall live.

17 But

Commentary on the First Chapter.

1 *Now these are the names.*] The principal intention of Moses in registering the number of the children of Israel, when they came into Egypt, was to demonstrate, that God had fulfilled his promise to Abraham, in multiplying his seed.

6 *And Joseph died, and all his brethren, and all that generation.*] If we consider that Levi and Amram lived one hundred and thirty-seven years, chap. vi. 16, 20, we shall easily perceive, that a pretty long space of time must here be understood.

9 *The children of Israel are more and mightier than we.*] In the Hebrew it is, *The children of Israel more and mightier than we*: that is, will in time be more and mightier than we: supplying the verb *will be*, instead of *are*:

10 *Lest they join unto our enemies.*] The Israelites never considered themselves as settled in Egypt, but as sojourners only.

11 *Built for Pharaoh treasure-cities.*] The same word, which is rendered *treasure cities*, occurs 2 Chron. xvi. 4, and is there translated *store cities*.

16 *If it be a son, ye shall kill him.*] Josephus tells us, that a certain scribe, famous for his predictions, told the king that a Hebrew child should be born about that time, who would prove a scourge to the Egyptians, and advance the glory of his own nation, and if he lived to grow up would be a man eminent for virtue and courage; and that it was by the counsel of this scribe, that Pharaoh issued these orders to the midwives.

17 *The*

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives; and the people multiplied, and waxed very mighty.

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes.

22 And Pharaoh charged all his people, ſaying, Every ſon that is born ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

CHAP. II.

AND there went a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ſon, and when ſhe ſaw him that he *was a* goodly *child*, ſhe hid him three months.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the river's brink.

4 And his ſiſter ſtood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to waſh herſelf at the river, and her maidens walked along by the river's ſide; and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe opened *it*, ſhe ſaw the child: and behold the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrew's children.

7 Then ſaid his ſiſter to Pharaoh's daughter, Shall I go and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaoh's daughter ſaid to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter ſaid unto her, Take this child away, and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaoh's daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

11 ¶ And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand.

13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he ſaid, Who made thee a prince and a judge over us? Intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes feared, and ſaid, Surely this thing is known.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

16 Now the prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* ye are come ſo ſoon to day?

19 And they ſaid an Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? Call him, that he may eat bread.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 ¶ And it came to paſs in proceſs of time, that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God, by reaſon of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Iſaac, and with Jacob.

25 And God looked upon the children of Iſrael, and God had reſpect unto *them*.

CHAP. III

NOW Moſes kept the flock of Jethro his father-in-law, the prieſt of Midian: and he led the flock to the back ſide of the deſert, and came to the mountain of God, *even* to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midſt of a buſh: and he looked, and behold, the buſh burned with fire, and the buſh was not conſumed.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the Lord ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

5 And he ſaid, Draw not nigh hither: put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt, *is* holy ground.

6 Moreover

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17 *The Midwives feared God.*] They had too high ſenſe of religion and humanity to perpetrate ſuch horrid cruelty.

21 *Becauſe the midwives feared God, he made them houſes.*] The obvious ſenſe of theſe words is, that God, in return for their kindneſs to the Iſraelites, bleſt their children, and rendered them proſperous.

And Pharaoh charged all his people, ſaying, every ſon that is born ye ſhall caſt into the river.] Pharaoh, finding himſelf diſappointed by the midwives, now iſſues orders for all his ſervants to execute his inhuman decree.

Commentary on the Second Chapter.

2 *Bare a ſon.*] Moſes was not the firſt-born, his brother Aaron being three years older than he. See chap. vii. 7.

3 *And when ſhe could hide him no longer.*] That is, when the child grew too big to be concealed any longer for fear of being informed againſt by ſome of of her Egyptian neighbours, with whom the Iſraelites lived intermixed.

Of bulruſhes] Rather of Papyrus, a kind of flaggy ſhrub or reed, which grew particularly on the banks of the Nile.

And ſhe laid it in the flags.] Pliny, and other authors tell us that the Egyptians made boats of the papyrus.

6 *Behold, the babe wept.*] Never ſurely did any child cry more ſeaſonably: no wonder that the princeſs was moved with the ſight of ſo much innocence and ſo much beauty in diſtreſs.

10 *And he became her ſon.*] That is, ſhe adopted him, for her own ſon, and gave him a princely education.

She called his name Moſes.] Joſephus, Philo, and others derive the word Moſes from the Egyptian *Mo*, water, and *Iſes*, or *Yſes*, preſerved; conſequently the word implies, *ſaved from the waters*, or *preſerved from drowning*.

11 *He went out unto his brethren.*] That is, he abandoned the pleaſures of the Egyptian court, and joined himſelf to the Hebrews, who were all his brethren, as being all deſcended from their common father Abraham.

12 *He ſlew the Egyptian.*] Philo tells us, that this Egyptian was one of the taſkmaſters, who fell unmercifully upon the Hebrew, becauſe he did not work ſo faſt as that inhuman monſter deſired, and almoſt beat him to death.

15 *And dwelt in the land of Midian.*] This country of Midian is ſuppoſed to be part of Arabia Petræa, which bordered on Goſhen.

17 *And the ſhepherds came and drove them away.*] That is, the ſhepherds drove the flocks from the well; for the word *them* is in the maſculine gender, and therefore cannot refer to the daughters.

21 *And he gave Moſes Zipporah his daughter.*] Though the ſcripture has omitted to mention any tranſaction between the arrival of Moſes at Reuel's houſe, and his marriage of Zipporah; yet it is highly probable, that Reuel did not give him his daughter till he had been ſome time in the country, and given ſufficient proofs of his virtuous qualifications.

22 *Called his name Gerſhom.*] That is, a *ſtranger*, or an *alien*.

Commentary on the Third Chapter.

1 *Led the flock to the back-ſide of the deſert.*] That is, to the inner parts of the deſert, where he found better paſture.

And he came to the mountain of God.] This was called the mountain of God from its towering height.

Even to Horeb.] St. Stephen, Acts, vii, 30. calls it Sinai, becauſe Horeb and Sinai were two ſummits of the ſame mountain.

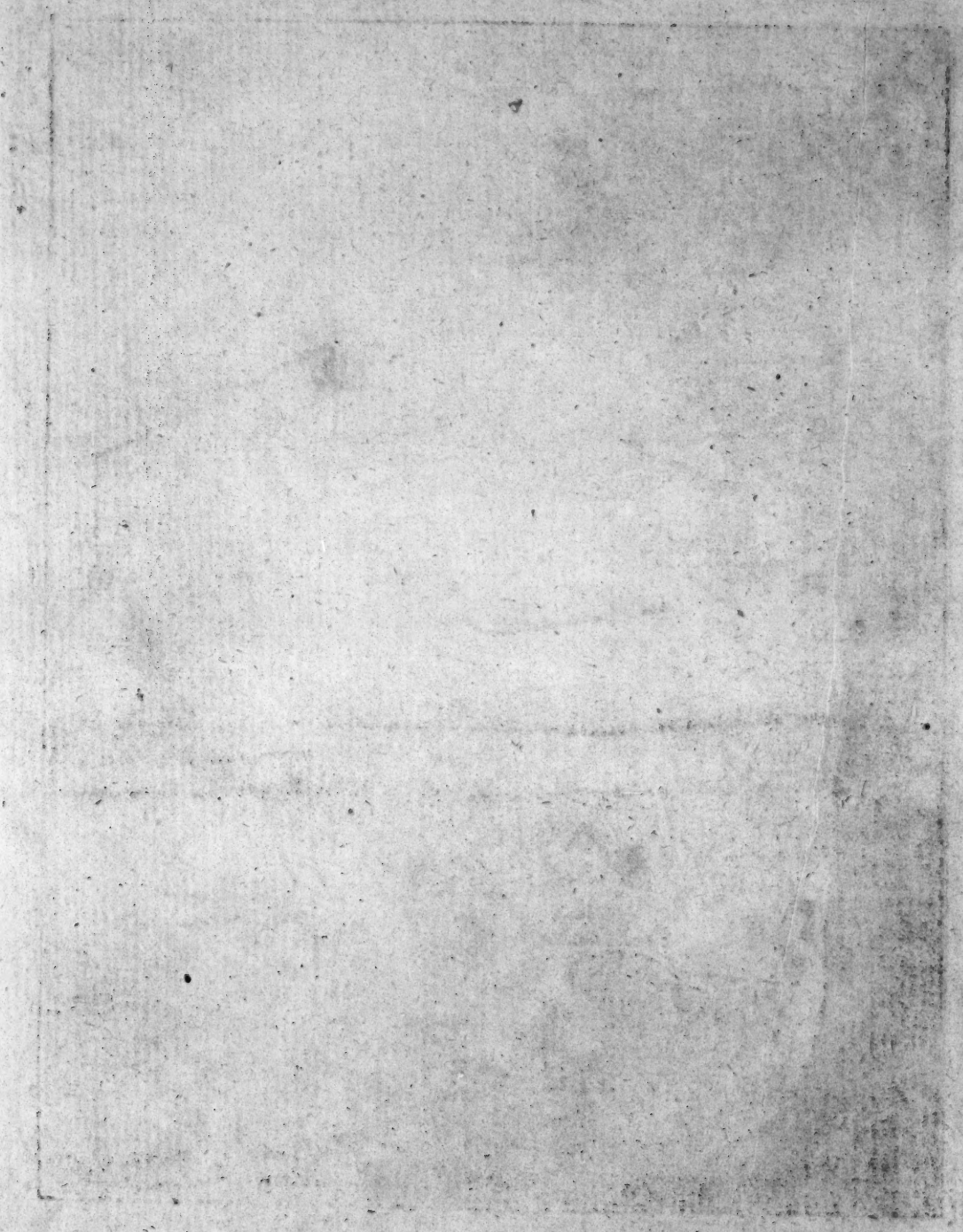
2 *And the Angel of the Lord appeared.*] Many commentators are of opinion that by the Angel of the Lord is meant the Meſſiah, *the meſſenger of the covenant*, that all-glorious perſon, who to make an atonement for ſinful man, ſpilt the laſt drop of his blood.

Out of the midſt of a buſh.] The word *ſeneh*, which we render a buſh, properly ſignifies a bramble buſh; thence the wilderneſs and adjacent mountains were called Sinai, from their being full of brambles.

And behold the buſh burned with fire, and the buſh was not conſumed.] Fire is often uſed in ſcripture as an emblem of calamity, eſpecially that which is national. The buſh therefore burning with fire, but not conſumed, repreſented, that howſoever ſore the Iſraelites might be diſtreſſed, yet their afflictions ſhould not conſume them, or deſtroy them utterly.

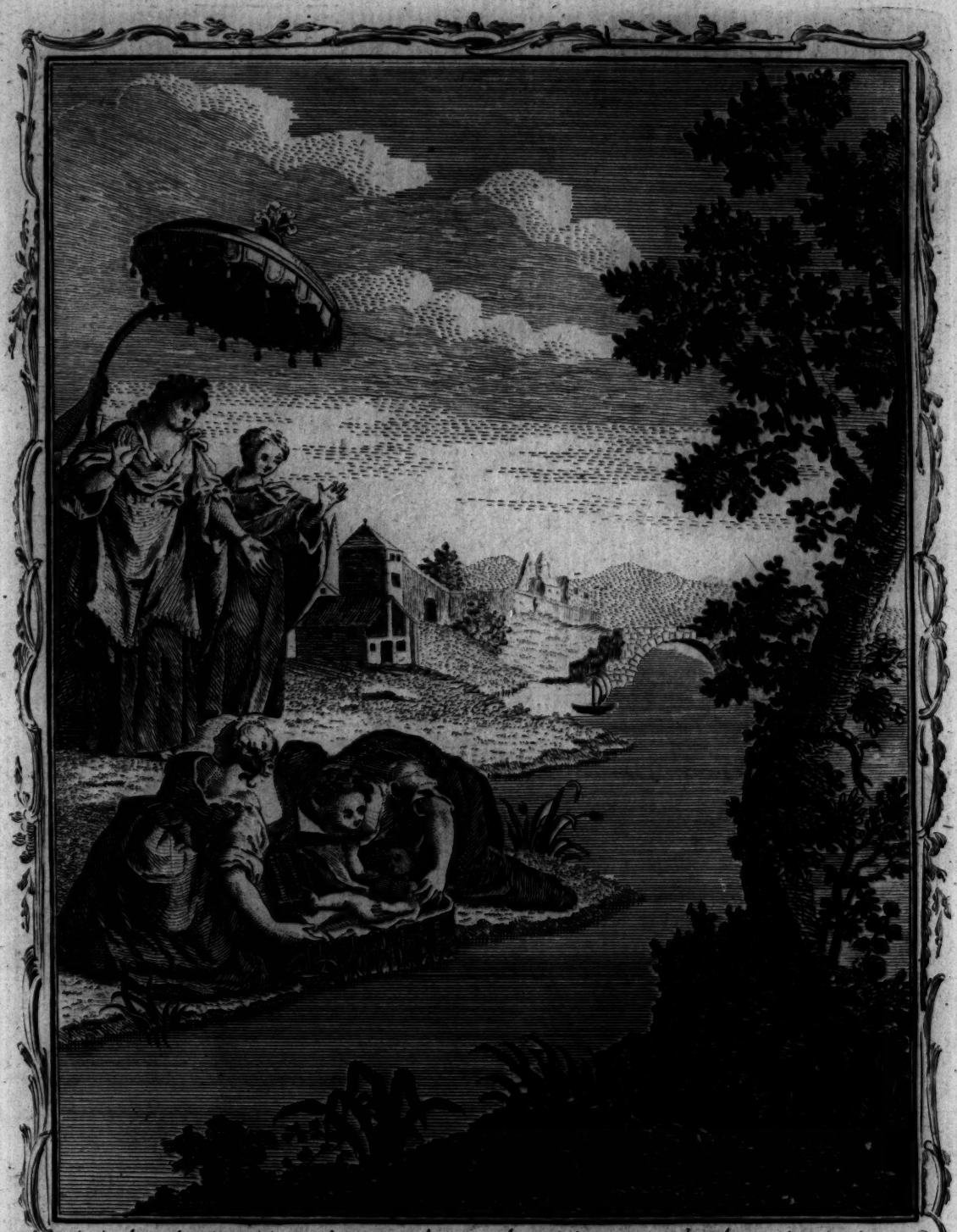
5 *Put off thy ſhoes from off thy feet, &c.*] We cannot approach the great Creator of the univerſe with too much reverence. And how great is the condeſcenſion

And the Shepherds came and drove them away but Moses stood up and helped them, and watered their flock. - Exodus Ch. II. Ve. 17.



And Moses was content to dwell with the Man:
And he gave Moses Zipporah his Daughter.

Exod. II. 21.



And when the Daughter of Pharaoh saw the Ark among the Flags, she sent her Maid to fetch it. And when she had opened it, She saw the Child & behold the Babe wept. And she had Compassion on him, & said, This is one of the Hebrews Children. **Exod. II. 5, 6.**

Moſes and the
Burning Buſh
Exodus III. 2

And the Angel of the Lord appeared to him in a Flame of Fire,
out of the midst of a Bush_ and the Bush burned with Fire
and was not consumed.

6 Moreover he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God.

7 ¶ And the Lord ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry, by reaſon of their taſk-maſters: for I know their ſorrows.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 Now therefore behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayſt bring forth my people, the children of Iſrael out of Egypt.

11 ¶ And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, Certainly, I will be with thee; and this *ſhall be* a token unto thee that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? What ſhall I ſay unto them?

14 And God ſaid unto Moſes, I AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go and gather the elders of Iſrael together, and ſay unto them, The Lord God of your fathers, the God of Abraham, of Iſaac, and of Jacob, appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt.

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and honey.

18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and ye ſhall ſay unto him, The Lord God of the Hebrews hath met with us; and now let us go, we beſeech thee three days journey into the wilderneſs, that we may ſacrifice to the Lord our God.

19 ¶ And I am ſure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty.

22 But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons and upon your daughters; and ye ſhall ſpoil the Egyptians.

CHAP. IV.

AND Moſes anſwered, and ſaid, But behold, they will not believe me, nor hearken unto my voice; for they will ſay, The Lord hath not appeared unto thee.

2 And the Lord ſaid unto him, What *is* that in thine hand? And he ſaid, A rod.

3 And he ſaid, Caſt it on the ground; and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

4 And the Lord ſaid unto Moſes, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the Lord ſaid furthermore unto him, Put now thine hand into thy boſom: and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous as ſnow.

7 And he ſaid, Put thine hand into thy boſom again: and he put his hand into his boſom again, and plucked it out of his boſom, and behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign.

9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhalt take of the water of the river, and pour *it* upon the dry land: and the water which thou takeſt out of the river, ſhall become blood upon the dry land.

10 ¶ And Moſes ſaid unto the Lord, O my Lord, I *am* not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I am ſlow of ſpeech, and of a ſlow tongue.

11 And the Lord ſaid unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the Lord?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou wilt ſend.

14 And the anger of the Lord was kindled againſt Moſes, and he ſaid. *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart.

15 And thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God.

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 ¶ And

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deſcenſion of the Almighty Being, who fills immenſity with his glory, that he deigns to reveal himſelf to ſinful mortals.

6 *And Moſes hid his face,* &c.] In token of profound humility and veneration.

8 *Unto a land flowing with milk and honey.*] The ſacred writings are full of encomiums on the fertility of the land of Canaan; and the expreſſion *flowing with milk and honey,* was a common proverb denoting plenty.

12 *I will be with thee.*] That is, I will ſupport and defend thee in all dangers and difficulties.

And this ſhall be a token unto you, &c.] That is, the viſion which thou haſt now ſeen of the buſh burning, but not conſumed, ſhall be a figure or token that I have ſent thee.

14 *And God ſaid unto Moſes, I am that I am.*] Moſes had deſired to know by what name the divine Majeſty would be called, doubtleſs from a firm opinion that it would be expreſſive of his nature. And in anſwer to this queſtion, God ſaid, *I am that I am.* A name expreſſive of the incommunicable nature and eſſence of the ſupreme Being.

18 *Let us go three days journey into the wilderneſs.*] It was never the intention of the Iſraelites to return; but that Pharaoh might be the more inexcuſable, they were directed at firſt to demand leave only to go as far as Mount Sinai, which was but three days journey from Egypt.

22 *Every woman ſhall borrow,* &c.] The word *Shaal* which we render *borrow,* properly ſignifies *to aſk.* And therefore the true ſenſe of the paſſage will be, *Every woman ſhall aſk of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold and raiment, as ſome compenſation for the injuries the Iſraelites have received.*

Commentary on the Fourth Chapter.

8 *And it ſhall come to paſs,* &c.] Here God condeſcended to give the reaſon why he is pleaſed to add another ſign to the former, namely, that he might overcome the incredulity which he foreſaw would be found in many of the Iſraelites.

They will believe the voice of the latter ſign.] That is, thoſe who cannot be prevailed upon by the firſt ſign, ſhall be convinced by the ſecond; and if any ſhould be ſo obſtinate as to ſtand out againſt the ſecond, they ſhall be convinced by a third.

10 *I am ſlow of ſpeech,* &c.] That is, I am ſo far from being an eloquent ſpeaker, that I have an impediment in my ſpeech.

13 *Send I pray thee by the hand of him whom thou wilt ſend.*] That is, *Send the real perſon thou haſt appointed to execute this commiſſion.*

14 *And the anger of the Lord was kindled againſt Moſes.*] The prophet's backwardneſs at firſt proceeded from a commendable humility, a modeſt diffidence of himſelf. But after God had condeſcended to obviate his objections, and promiſed him ſucceſs in his miſſion, he was guilty of a criminal deſpondency of mind, which now argued a diſtruſt of God himſelf; and therefore it is no wonder that the anger of the Almighty was kindled againſt him.

17 *Thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.*] We muſt not here ſuppoſe that there was any virtue in the rod, a mere bit of wood; the meaning is, that he ſhould wear it as a badge of his office, to give him the more authority in the eyes of the people.

18 ¶ And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the Lord ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife, and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the Rod of God in his hand.

21 And the Lord ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſon, *even* my firſt-born.

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

24 ¶ And it came to paſs by the way in the inn, that the Lord met him, and ſought to kill him.

25 Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt it *at* his feet, and ſaid, Surely a bloody huſband art thou to me.

26 So he let him go: then ſhe ſaid, A bloody huſband *thou art*, becauſe of the circumciſion.

27 ¶ And the Lord ſaid unto Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the Lord, who had ſent him, and all the ſigns which he had commanded him.

29 ¶ And Moſes and Aaron went and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the Lord had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the people believed: and when they heard that the Lord had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads, and worſhipped.

CHAP. V.

AND afterwards Moſes and Aaron went in, and told Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, Who *is* the Lord that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go.

3 And they ſaid, The God of the Hebrews hath met us: let us go, we pray thee, three days journey into the deſert, and ſacrifice unto the Lord our God; leſt he fall upon us with peſtilence, or with the ſword.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and ye make them reſt from their burdens.

6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying,

7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks which they did make heretofore, ye ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 ¶ And the taſk-maſters of the people went out, and their officers, and they ſpake to the people ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where ye can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad thoughout all the land of Egypt, to gather ſtubble inſtead of ſtraw.

13 And the taſk-maſters haſted *them*, ſaying, Fulfil your works, *your* daily taſks, as when there was ſtraw.

14 And the officers of the children of Iſrael, which Pharaoh's taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold thy ſervants *are* beaten; but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, and do ſacrifice to the Lord.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe* after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily taſk.

20 ¶ And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh.

21 And they ſaid unto them, The Lord look upon you, and judge; becauſe ye have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hand to ſlay us.

22 And Moſes returned unto the Lord, and ſaid, Lord, wherefore haſt thou *ſo* evil intreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people: neither haſt thou delivered thy people at all.

CHAP. VI.

THEN the Lord ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the Lord:

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore

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21 *I will harden his heart.*] The meaning of theſe words, *I will harden his heart*, is, he will be ſo far from being ſoftened by the chaſtiſements I ſhall inflict upon him, that he will take occaſion by theſe very plagues to harden himſelf more in rebellion.

22 *Iſrael is my ſon, my firſt-born.*] That is, Iſrael is moſt dear to me, highly favoured above all people.

24 *The Lord met him.*] That is, an angel appeared unto him.

And ſought to kill him.] He appeared in a threatning poſture, and put him in fear of his life.

Commentary on the Fifth Chapter.

1 *Thus ſaith the Lord God of Iſrael.*] It ſhould have been rendered, *Thus ſaith Jehovah the God of Iſrael.*

2 *Who is the Lord?*] In the original it is, *who is Jehovah?* The king of Egypt intended by thus inſulting Jehovah, to ſhew his piety to his own Gods.

5 *Behold the people of the land now are many.*] Pharaoh, inſtead of anſwering their petition, charges them with being the ringleaders of ſedition, and diſturbers of the peace of his kingdom.

15 *Then the officers of the children of Iſrael came unto Pharaoh.*] They flattered themſelves that this inhuman oppreſſion proceeded only from the taſk-maſters, and not from the king himſelf.

17 *But he ſaid, ye are idle.*] This cruel tyrant, inſtead of pitying the hard uſage of the Iſraelites, mocks their complaints; telling them with a ſarcaſtical ſneer that they were idle, when he muſt know they were ready to ſink under their burdens.

21 *And they ſaid, the Lord look upon you, and judge,* &c.] That is, May Providence reward you, as you deſerve.

To put a ſword in their hand to ſlay us.] This is a proverbial expreſſion, implying, *To give them a handle to deſtroy us.*

Commentary on the Sixth Chapter.

3 *By the name of God Almighty.*] In the original it is *El-ſhadai*, God all-powerful.

But by my name Jehovah was I not known to them.] Wherever we find the *Lord* in our tranſlation, the word in the Hebrew is generally *Jehovah*: and conſequently Jehovah cannot be denied to occur as the name of God, which he declared to thoſe patriarchs, Gen. xv. 6, 7; xxii. 16. Under which he appeared to them in viſions, and gave them commands and promiſes, Gen. xxii. 1; xxvi. 2; xxviii. 13. Conſequently Abraham could not be ignorant of the name, when he had given it to a place. There is then a difficulty in the paſſage, which muſt be removed: and this may be done by only changing the punctuation, and reading the paſſage interrogatively: *Did not I appear*

unto

6 Wherefore ſay unto the children of Iſrael, I *am* the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the Lord your God which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did ſwear to give it to Abraham, to Iſaac, and to Jacob; and I will give it you for an heritage: I *am* the Lord.

9 ¶ And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage.

10 And the Lord ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips?

13 And the Lord ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt; to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe *be* the heads of their fathers houſes: The ſons of Reuben the firſt-born of Iſrael are; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

15 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 ¶ And theſe *are* the names of the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: And the years of the life of Levi *were* an hundred thirty and ſeven years.

17 The ſons of Gerſhon; Libni, and Shimi, according to their families.

18 And the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the ſons of Merari; Mahali and Muſhi: theſe *are* the families of Levi according to their generations.

20 And Amram took him Jochebed his father's ſiſter to wife; and ſhe bare him Aaron and Moſes: And the years of the life of Amram *were* an hundred thirty and ſeven years.

21 ¶ And the ſons of Izhar; Korah, and Nepheg, and Zithri.

22 And the ſons of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba, daughter of Amminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar

24 And the ſons of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Kohites.

25 And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to wife; and ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron and Moſes, to whom the Lord ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes and Aaron.

28 ¶ And it came to paſs on the day *when* the Lord ſpake unto Moſes in the land of Egypt,

29 That the Lord ſpake unto Moſes, ſaying, I *am* the Lord: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the Lord, Behold, I *am* of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP. VII.

AND the Lord ſaid unto Moſes, See, I have made thee a god to Pharaoh: and Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak all that I command thee: and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaoh's heart, and multiply my ſigns, and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great judgments.

5 And the Egyptians ſhall know that I *am* the Lord, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the Lord commanded them, ſo did they.

7 And Moſes *was* fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh.

8 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod, and caſt *it* before Pharaoh, and it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the Lord had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe-men, and the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their inchantments.

12 For they caſt down every man his rod, and they became ſerpents: but Aaron's rod ſwallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had ſaid.

14 ¶ And the Lord ſaid unto Moſes, Pharaoh's heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhalt ſtand by the river's brink, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The Lord God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldſt not hear.

17 Thus ſaith the Lord, in this thou ſhalt know that I *am* the Lord: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to blood.

18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink; and the Egyptians ſhall loathe to drink of the water of the river.

19 ¶ And the Lord ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

20 And Moſes and Aaron did ſo, as the Lord commanded: and he lifted up the rod, and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the waters that *were* in the river, were turned to blood.

21 And the fiſh that *was* in the river, died: and the river ſtank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And

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unto Abraham, unto Iſaac, and unto Jacob, by the name of God Almighty? and by my name Jehovah was I not known to them?

With regard to the meaning of the word Jehovah, I ſhall only obſerve, that, according to the beſt commentators, it expreſſes the full import of the name I AM.

6 *And with great judgments.*] That is, by inflicting on them many grievous plagues.

12 *Who am of uncircumciſed lips.*] That is, of lips that cannot utter words; implying, that he wanted eloquence.

20 *And ſhe bare him Aaron and Moſes.*] Hence we ſee how exactly the promiſe made by God (Gen. chap. xv. 16) of delivering the children of Iſrael out of ſervitude, in the fourth generation, that is, the fourth from their deſcent into Egypt, was fulfilled; for Moſes was the ſon of Amram, the ſon of Kohath, the ſon of Levi, the ſon of Jacob.

Commentary on the Seventh Chapter.

1 *I have made thee a god to Pharaoh.*] That is, thou ſhalt be like a god, whoſe oracles ſhall be delivered to Pharaoh by Aaron thy prophet, or interpreter.

5 *The Egyptians ſhall know that I am the Lord.*] That is, the Egyptians ſhall know that I am not a mere local Deity, nor the God of Iſrael only, but Jehovah, the ſupreme God of the univerſe.

12 *They caſt down every man his rod, and they became ſerpents.*] The ſcripture all along ſuppoſes, that evil ſpirits and impoſtures have the power of working ſome kinds of miracles; ſo that we need not be ſurpriſed, that theſe magicians performed by their infernal art, many of thoſe miracles which Moſes wrought by the power of God: For when Aaron's rod was turned into a ſerpent, he ſent for his magicians to do the ſame; and upon finding they could, he thought it no real miracle, and refuſed to let the people go. He made the ſame concluſion upon their bringing up frogs, and upon the rivers being turned into blood; but when the magicians tried, and could not produce lice, then both he and they concluded, that *this was the finger of God.*

Aaron's rod ſwallowed up their rods.] This was a ſufficient demonſtration of the ſuperior power by which Moſes acted above theirs.

13 *And he hardened Pharaoh's heart.*] This paſſage ſhould have been tranſlated, *The heart of Pharaoh was hardened.*

18 *And the fiſh that is in the river ſhall die.*] Here are three grievous effects of this plague, namely, the deſtruction of the fiſh, the ſtench occaſioned by their death, and the want of water to drink.

19 *Stretch out thine hand upon the waters.*] In token of the divine malediction,

22 And the magicians of Egypt did ſo with their inchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had ſaid.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the Lord had ſmitten the river.

CHAP. VIII.

AND the Lord ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs.

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants.

5 ¶ And the Lord ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the Lord, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice unto the Lord.

9 And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only?

10 And he ſaid, To-morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know that *there is* none like unto the Lord our God.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the Lord, becauſe of the frogs which he had brought againſt Pharaoh.

13 And the Lord did according to the word of Moſes: and the frogs died out of the houſes, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the Lord had ſaid.

16 ¶ And the Lord ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice upon man, and upon beaſt.

19 Then the magicians ſaid unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had ſaid.

20 ¶ And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, lo, he cometh forth to the water, and ſay unto him, Thus ſaith the Lord, Let my people go, that they may ſerve me.

21 Elſe if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms of *flies* ſhall be there; to the end thou mayeſt know, that I *am* the Lord in the midſt of the earth.

23 And I will put a diviſion between my people and thy people: to-morrow ſhall this ſign be.

24 And the Lord did ſo: and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants' houſes, and into all the land of Egyyt: the land was corrupted by reaſon of the ſwarm *of flies*.

25 ¶ And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the Lord our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

27 We will go three days' journey into the wilderneſs, and ſacrifice to the Lord our God, as he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the Lord your God in the wilderneſs; only ye ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the Lord, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice to the Lord.

30 And Moſes went out from Pharaoh, and intreated the Lord.

31 And the Lord did according to the word of Moſes; and he removed the ſwarm *of flies* from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

THEN the Lord ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the Lord is upon thy cattle which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the Lord ſhall ſever between the cattle of Iſrael, and the cattle of Egypt: and there ſhall nothing die of all *that is* the children's of Iſrael.

5 And the Lord appointed a ſet time, ſaying, To-morrow the Lord ſhall do this thing in the land.

6 And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Iſrael died not one.

7 And Pharaoh ſent, and behold, there was not one of the cattle of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And

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diction, which was miraculouſly to diffuſe its influence over the ſtreams, ponds, &c.

22 *And the magicians did ſo with their inchantments.*] By their effecting the like change in the waters, Pharaoh vainly imagined that his god was as powerful as the God of the Hebrews. The Divine Being permitted theſe deluded men thus far to ſucceed in their oppoſition, in order to render their impious folly the more conſpicuous; ſince by permitting them to change the waters into blood, and putting it out of their power to reſtore them to their former ſtate, and by permitting them to produce frogs, which they were not able to remove, they only increaſed thoſe plagues upon themſelves and their countrymen.

Commentary on the Eighth Chapter.

8 *Intreat the Lord, that he may take away the frogs.*] This is the very man who proudly ſaid ſome time ago, *Who is the Lord?* But now he is forced to have recourſe to Moſes and Aaron, to become interceſſors to the Lord for him.

9 *And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee?*] I not only indulge thee in this requeſt, but even permit thee to chuſe thine own time.

10 *And he ſaid, To-morrow.*] Doubtleſs Pharaoh was perſuaded from the imperfect notions he had of the Deity, that it was impoſſible to remove this plague in an inſtant, and therefore deſired Moſes to do it to-morrow.

14 *And they gathered them together upon heaps.*] God could eaſily have diſſolved them into duſt: but he would have them lie dead before their eyes, to convince them they were real frogs, and no illuſion.

19 *And Pharaoh's heart was hardened.*] Or, as it may be better rendered, *Yet Pharaoh's heart was hardened:* that is, He ſtill refuſed to let Iſrael go, notwithſtanding he ſaw his magicians baffled, and heard them declare, that Moſes was aſſiſted by a Divine Power.

21 *Swarms of flies.*] By the Septuagint, it is rendered the *dog-fly*, for theſe flies ſtick faſt in the ſkin, lance it with a ſharp proboſcis, and ſuck the blood. And to this the Pſalmiſt ſeems to allude, *He ſent flies among them which devoured them*, lxxviii. 45.

22 *And I will ſever in that day the land of Goſhen*, &c.] Here the God of Iſrael has plainly expreſſed his diſtinguiſhing mercy to his people, which muſt be underſtood in all the other plagues. And hence we may learn, that the Almighty will never leave thoſe who ſincerely truſt in him, they muſt expect chaſtiſement; but ſuch as will *work out for them a far more exceeding and eternal weight of glory*.

Commentary on the Ninth Chapter.

6 *And all the cattle of Egypt died.*] Or, as it may be better rendered, *All the cattle that died were of Egypt*, i. e. belonged to the Egyptians. For it appears from ver. 19. that many of the Egyptian cattle ſurvived the ſtroke.

9 *Shall*

8 ¶ And the Lord ſaid unto Moſes and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it toward the heaven in the ſight of Pharaoh.

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh, and Moſes ſprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beaſt.

11 And the magicians could not ſtand before Moſes, becauſe of the boils: for the boil was upon the magicians, and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had ſpoken unto Moſes.

13 ¶ And the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the Lord God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth.

16 And in very deed for this *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

20 He that feared the word of the Lord among the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes:

21 And he that regarded not the word of the Lord, left his ſervants and his cattle in the field.

22 ¶ And the Lord ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt; upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven, and the Lord ſent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt; and the hail ſmote every herb of the field, and brake every tree of the field.

26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

27 ¶ And Pharaoh ſent and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time: the Lord *is* righteous, and I and my people *are* wicked.

28 Intreat the Lord, for it is enough that there be no *more* mighty thunderings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, As ſoon as I am gone out of the city, I will ſpread abroad my hands unto the Lord: *and* the thunder ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know, how that the earth *is* the Lord's.

30 But as for thee and thy ſervants, I know that ye will not yet fear the Lord God.

31 And the flax, and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not ſmitten: for they *were* not grown up.

33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the Lord: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the Lord had ſpoken by Moſes.

CHAP X.

AND the Lord ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants; that I might ſhew theſe my ſigns before him:

2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſon's ſon, what things I have wrought in Egypt, and my ſigns which I have done among them; that ye may know how that I *am* the Lord.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the Lord God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? Let my people go, that they may ſerve me.

4 Elſe if thou refuſe to let my people go, behold, to-morrow will I bring the locuſts into thy coaſt:

5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth; and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field.

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh.

7 And Pharaoh's ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? Let the men go, that they may ſerve the Lord their God: Knoweſt thou not yet, that Egypt is deſtroyed?

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the Lord your God: *but* who *are* they that ſhall go?

9 And Moſes ſaid, We will go with our young, and with our old, with our ſons, and with our daughters, with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the Lord.

10 And he ſaid unto them, Let the Lord be ſo with you, as I will let you go, and your little ones: look *to it*, for evil *is* before you.

11 Not ſo: go now ye *that are* men, and ſerve the Lord, for that ye did deſire. And they were driven out from Pharaoh's preſence.

12 ¶ And the Lord ſaid unto Moſes, Stretch out thine hand over the land of Egypt, for the locuſts, that they may come up upon

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9 *Shall be a boil breaking forth with blains.*] This ſhould be rendered *an inflammation breaking out into blains.*

11 *And the magicians could not ſtand before Moſes.*] This plague compleated the defeat of the magicians, as it evidently demonſtrated their vanity in oppoſing Moſes, when they could not even defend their own perſons from being tormented by this inflammation.

14 *That thou mayeſt know there is none like me in all the earth.*] That is, to teach thee by ſad experience, ſince thou art not otherwiſe to be convinced, that my power is ſuperior to all other.

16 *For this cauſe have I raiſed thee up.*] That is, though thou haſt long ago deſerved to be deſtroyed, yet I have thought fit to ſpare thee for a conſiderable time to ſhew my wonders in the land of Egypt. For the Hebrew word *hagnamid* does not ſignify to raiſe a thing into being, but to preſerve and eſtabliſh it in being; and accordingly the Septuagint verſion has it, *For this cauſe thou haſt hitherto been preſerved.*

24 *Fire mingled with the hail.*] In the original it is, *Fire catching itſelf among the hail*; that is, one flaſh of lightning taking hold of another, ſo that the flames enfolded, or as it were embraced each other.

25 *And the hail ſmote every herb,* &c.] This expreſſion muſt not be underſtood in its full extent, but that the plants and trees of Egypt were, in general, ſhattered, and a great many of every kind deſtroyed.

28 *That there be no more mighty thunderings.*] In the Hebrew it is *coloth Elohim*, voices of God; for ſo thunder is called in Scripture, becauſe of its awful majeſtic ſound, and powerful effects.

> The thunder is his voice; and the red flaſh
> His ſpeedy ſword of juſtice. At his touch
> The mountains flame. He ſhakes the ſolid earth,
> And rocks the nations. *Thompſon's Spring.*

29 *That the earth is the Lord's.*] The heathens were perſuaded that every country had its particular deity, whoſe power did not extend to the territories of his brother gods. In oppoſition to this notion Moſes gives Pharaoh to underſtand, that Jehovah was not only the God of the Hebrews, but of the whole earth.

Commentary on the Tenth Chapter.

5 *They ſhall cover the face of the earth.*] The ſwarms of locuſts, in the eaſtern countries, are almoſt incredible. Thevenot tells us, "That in that "part of Scythia which the Coſſacks now inhabit, there are infinite numbers "of them, eſpecially in dry ſeaſons, which the north-eaſt wind brings over "from Tartary like a vaſt cloud, and that wherever they light, they devour "all the corn in leſs than two hours time, and frequently make a famine in "the country. Theſe inſects, he adds, live about ſix months; and, when "they are dead, the ſtench of them ſo corrupts and infects the air, that it very "often occaſions dreadful peſtilences." So that one of theſe deſtroying armies of locuſts, being ſent upon Egypt, might well be ſaid to cover the face of the earth.

9 *And Moſes ſaid, We will go with our young, and with our old,* &c.] Moſes, at the end of the verſe, gives the reaſon why all were to go; namely, becauſe *they were to hold a feaſt unto the Lord*, and in theſe ſolemnities the whole body of the nation, men, women, and children, aſſiſted.

10 *Let the Lord be ſo with you, as I will let you go.*] This ſeems to be an ironical expreſſion, implying, Yes, your God Jehovah ſhall deliver you by a miracle, indeed, if ever I part with you in that manner.

upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the Lord brought an eaſt-wind upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the Lord your God, and againſt you.

17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the Lord your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the Lord.

19 And the Lord turned a mighty ſtrong weſt-wind, which took away the locuſts, and caſt them into the Red ſea: there remained not one locuſt in all the coaſts of Egypt.

20 But the Lord hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the Lord ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs *which* may be felt.

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days:

23 They ſaw not one another, neither roſe any from his place for three days: but all the children of Iſrael had light in their dwellings.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the Lord; only let your flocks and your herds be ſtayed: let your little ones alſo go with you.

25 And Moſes ſaid, Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the Lord our God.

26 Our cattle alſo ſhall go with us; there ſhall not an hoof be left behind: for thereof muſt we take to ſerve the Lord our God; and we know not with what we muſt ſerve the Lord, until we come thither.

27 ¶ But the Lord hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.

CHAP. XI.

AND the Lord ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you out hence all together.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold.

3 And the Lord gave the people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of Egypt, in the ſight of Pharaoh's ſervants, and in the ſight of the people.

4 And Moſes ſaid, Thus ſaith the Lord, About midnight will I go out into the midſt of Egypt:

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behind the mill; and all the firſt-born of beaſts.

6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the Lord doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people that follow thee: and after that I will go out: and he went out from Pharaoh in a great anger.

9 And the Lord ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the Lord hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

AND the Lord ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This month *ſhall* be unto you the beginning of months: it *ſhall be* the firſt month of the year to you.

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, in the tenth *day* of this month they ſhall take to them every man a lamb, according to the houſe of *their* fathers, a lamb for an houſe:

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his eating ſhall make your count for the lamb.

5 Your lamb ſhall be without blemiſh, a male of the firſt year: ye ſhall take it out from the ſheep, or from the goats:

6 And ye ſhall keep it up until the fourteenth day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it in the evening.

7 And they ſhall take of the blood, and ſtrike *it* on the two ſide-poſts, and on the upper door-poſt of the houſes, wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night; roaſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it.

9 Eat not of it raw, nor ſodden at all with water, but roaſt with fire: his head with his legs, and with the purtenance thereof.

10 And ye ſhall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye ſhall burn with fire.

11 ¶ And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte; it *is* the Lord's paſſover.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt both man and beaſt:

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16 *I have ſinned againſt the Lord.*] The heathens always conſidered the locuſts as a token of the divine diſpleaſure; and therefore Pharaoh cries out, *I have ſinned againſt Jehovah*; for ſo the word Lord ſhould have been rendered.

19 *And caſt them into the Red Sea.*] This ſea is otherwiſe called the Arabian gulph, and lies to the eaſt of Egypt. The Phœnicians called it the ſea of Edom.

21 *Darkneſs which may be felt.*] That is, darkneſs attended with ſuch groſs clammy moiſture, as may affect them in the moſt ſenſible manner. All was Pitchy darkneſs, without one enlivening ray. How ſolemn, how awful, muſt ſuch a ſcene appear! It muſt reſemble the return of chaos, or the ſhroud of nature!

23 *They ſaw not one another, neither roſe any from his place for three days.*] This paſſage only implies, that none ventured out of their houſes during that time, and that all buſineſs was entirely at a ſtand.

29 *And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.*] That is, I will not appear again before thee, without thy expreſs command.

Commentary on the Eleventh Chapter.

3 *Moreover the man Moſes was very great.*] That is, all the Egyptians held him in great eſteem and veneration, as a perſon that had extraordinary power with God.

5 *From the firſt-born of Pharaoh, that ſitteth upon his throne to the firſt-born of the maid-ſervant that is behind the mill.*] That is, all in general, from the higheſt to the loweſt.

7 *Shall not a dog move his tongue.*] This is a proverbial expreſſion, implying, that in that memorable night all ſhall be peace and quietneſs among the Iſraelites.

8 *And he went out from Pharaoh in a great anger.*] This paſſage ſhould be rendered, *and he went out from Pharaoh who was in a great anger.*

Commentary on the Twelfth Chapter.

2 *This month ſhall be unto you the beginning of months.*] That is, the month from whence you ſhall begin the year; for before this tranſaction their year commenced about the autumnal equinox; but to commemorate their happy deliverance from Egypt, was to commence from this month, which they called *Abib*, an ear of corn, becauſe the corn was then eared in that country. It anſwers nearly to our March.

3 *They ſhall take to them every man a lamb.*] The Hebrew word which we render lamb, ſignifies alſo a kid.

A lamb for an houſe.] The Hebrew word *Beth*, which we here render a houſe, implies alſo a whole people, as the *houſe of Iſrael.*

7 *And they ſhall take of the blood, and ſtrike it,* &c.] They were not to touch the threſhold with blood, becauſe it was always conſidered as prophane to tread on the blood.

11 *Shall ye eat it with your loins girded, your ſhoes on your feet,* &c.] That is, you ſhall eat it in a travelling poſture, that you may be ready to ſet out on your journey at a moment's warning.

It is the Lord's paſſover.] That is, this ſacrifice is offered in remembrance of Jehovah's *paſſing over*, or ſparing the Iſraelites when he ſmote all the firſt-born in the land of Egypt.

12 *Againſt all the gods of Egypt I will execute judgment.*] The word in the original which we render Gods, is *Elohim*, and ſometimes ſignifies prince or Great Man; whence ſome think it means the grandees of Egypt; but it ſeems more properly to imply the idol gods, which the Egyptians worſhipped.

beaſt: and againſt all the Gods of Egypt I will execute judgment: I *am* the Lord.

13 And the blood ſhall be to you for a token upon the houſes where ye *are:* and when I ſee the blood I will paſs over you, and the plague ſhall not be upon you to deſtroy *you*, when I ſmite the land of Egypt.

14 And this day ſhall be unto you for a memorial; and ye ſhall keep it a feaſt to the Lord throughout your generations: ye ſhall keep it a feaſt by an ordinance for ever.

15 Seven days ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread, from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave *that* which every man muſt eat, that only may be done of you.

17 And ye ſhall obſerve *the feaſt of* unleavened bread; for in this ſelf-ſame day have I brought your armies out of the land of Egypt: therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

18 ¶ In the firſt *month*, on the fourteenth day of the month at even, ye ſhall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger or born in the land.

20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

21 ¶ Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take you a lamb according to your families, and kill the paſſover.

22 And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike the lintel, and the two ſide-poſts, with the blood that *is* in the baſon: and none of you ſhall go out at the door of his houſe until the morning.

23 For the Lord will paſs through to ſmite the Egyptians, and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the Lord will paſs over the door, and will not ſuffer the deſtroyer to come into your houſes to ſmite *you*.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs when ye be come to the land, which the Lord will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

26 And it ſhall come to paſs, when your children ſhall ſay unto you, What mean ye by this ſervice?

27 That ye ſhall ſay, It *is* the ſacrifice of the Lord's paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people bowed the head and worſhipped.

28 And the children of Iſrael went away, and did as the Lord had commanded Moſes and Aaron, ſo did they.

29 ¶ And it came to paſs, that at midnight the Lord ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the dungeon: and all the firſt-born of cattle.

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a houſe where *there was* not one dead.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from among my people, both ye, and the children of Iſrael: and go, ſerve the Lord, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone: and bleſs me alſo.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte; for they ſaid, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their ſhoulders.

35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment:

36 And the Lord gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required:* and they ſpoiled the Egyptians.

37 ¶ And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot, *that were* men, beſide children.

38 And a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victual.

40 ¶ Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to paſs at the end of the four hundred and thirty years, even the ſelf-ſame day it came to paſs, that all the hoſts of the Lord went out from the land of Egypt.

42 It *is* a night to be much obſerved unto the Lord, for bringing them out from the land of Egypt: this *is* that night of the Lord to be obſerved of all the children of Iſrael, in their generations.

43 ¶ And the Lord ſaid unto Moſes and Aaron, This *is* the ordinance of the paſſover: there ſhall no ſtranger eat thereof:

44 But every man's ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof.

45 A foreigner, and an hired ſervant, ſhall not eat thereof.

46 In one houſe ſhall it be eaten, thou ſhalt not carry forth ought of the fleſh abroad out of the houſe: neither ſhall ye break a bone thereof.

47 All the congregation of Iſrael ſhall keep it.

48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſover to the Lord, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One law ſhall be to him that is home-born, and unto the ſtranger that ſojourneth among you.

50 Thus did all the children of Iſrael; as the Lord commanded Moſes and Aaron, ſo did they.

51 And it came to paſs the ſelf-ſame day, *that* the Lord did bring the children of Iſrael out of the land of Egypt, by their armies.

CHAP. XIII.

AND the Lord ſpake unto Moſes, ſaying,

2 Sanctify unto me all the firſt-born, whatſoever openeth the womb among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

3 ¶ And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the houſe of bondage; for

16 *An holy convocation.*] That is, a ſolemn feſtival.

19 *Whether he be a ſtranger.*] That is, a perſon of another nation who had embraced the jewiſh religion; for no other ſtrangers were admitted to this feaſt.

21 *Kill the paſſover.*] That is, kill the paſchal lamb.

23 *And when he ſeeth the blood.*] This whole ſacrifice was a type of our great Redeemer, who, to ſave loſt mankind, took the human nature upon him, and ſhed his precious blood to waſh away the ſins of the world. This is the great original, of which the paſchal lamb was only a type! This the lamb that was offered without ſpot, to redeem mankind from the power of death and the grave! This the ſpotleſs victim, who poured out his ſoul for tranſgreſſors, who bled balm for a diſtempered world!

32 *Bleſs me alſo.*] That is, pray to Jehovah, that I and my people may be delivered from this terrible peſtilence.

34 *And the people took their dough before it was leavened.*] This paſſage might have been better rendered, *and the people took their flour before it was leavened.*

Their kneading-troughs.] The word which is here tranſlated kneading-troughs, is in Deut. xxviii. 5, 17. tranſlated *fiore*, and would have been more naturally rendered here *grain* or *corn*.

37 *Rameſes.*] This ſeems to have been the chief city of Goſhen, where the children of Iſrael reſided.

About ſix hundred thouſand on foot that were men.] That is, perſons fit for war, or twenty years old and upwards.

40 *The ſojourning of the children of Iſrael who dwelt in Egypt, &c.*] The word *dwelt* ſhould here be rendered *ſojourned*.

41 *All the hoſts of the Lord.*] They are termed the hoſts of the Lord, becauſe he led them by a pillar of a cloud during their whole rout through the wilderneſs. And from the word hoſts we learn, that they did not go out of Egypt in a wild and confuſed manner, but in good order, like troops marching to meet the enemy.

46 *Neither ſhall ye break a bone thereof.*] This type was particularly fulfilled in Chriſt, the great Redeemer of mankind.

48 *No uncircumciſed perſon ſhall eat thereof.*] Great numbers of the Iſraelites having neglected this rite in Egypt, according to Maimonides, they were now circumciſed, that they might keep the paſſover.

Commentary on the Thirteenth Chapter.

2 *Both of man and beaſt: it is mine.*] This was afterwards revoked, the Levites being choſen to officiate in their ſtead at the altar; and the firſt-born ordered to be redeemed at a certain price, which was part of the prieſts maintenance.

for by ſtrength of hand the Lord brought you out from this *place:* there ſhall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 ¶ And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and honey, that thou ſhalt keep this ſervice in this month.

6 Seven days thou ſhalt eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the Lord.

7 Unleavened bread ſhall be eaten ſeven days: and there ſhall no leavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy ſon in that day, ſaying, *This is* done becauſe of that *which* the Lord did unto me, when I came forth out of Egypt.

9 And it ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes; that the Lord's law may be in thy mouth: for with a ſtrong hand hath the Lord brought thee out of Egypt.

10 Thou ſhalt therefore keep this ordinance in his ſeaſon from year to year.

11 ¶ And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites, as he ſware unto thee, and to thy fathers, and ſhall give it thee,

12 That thou ſhalt ſet apart unto the Lord all that openeth the matrix: and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the Lord's.

13 And every firſtling of an aſs thou ſhalt redeem with a lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt born of man among thy children ſhalt thou redeem.

14 ¶ And it ſhall be when thy ſon aſketh thee in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the Lord brought us out from Egypt, from the houſe of bondage:

15 And it came to paſs when Pharaoh would hardly let us go, that the Lord ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt: therefore I ſacrifice to the Lord all that openeth the matrix, being males; but all the firſt-born of my children I redeem.

16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes: for by ſtrength of hand the Lord brought us forth out of Egypt.

17 ¶ And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near: for God ſaid, Leſt peradventure the people repent when they ſee war, and they return to Egypt.

18 But God led the people about, *through* the way of the wilderneſs of the red ſea: and the children of Iſrael went up harneſſed out of the land of Egypt.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, God will ſurely viſit you; and ye ſhall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they turn, and encamp before Pi-hahiroth, between Migdol and the ſea, over againſt Baal-zephon: before it ſhall ye encamp by the ſea.

3 For Pharaoh will ſay of the children of Iſrael, They *are* entangled in the land, the wilderneſs hath ſhut them in.

4 And I will harden Pharaoh's heart, that he ſhall follow after them, and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I *am* the Lord. And they did ſo.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him:

7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the Lord hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.

9 But the Egyptians purſued after them, all the horſes *and* chariots of Pharaoh, and his horſemen, and his army, and overtook them encamping by the ſea, beſide Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lifted up their eyes, and behold, the Egyptians marched after them, and they were ſore afraid: and the children of Iſrael cried out unto the Lord.

11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.

13 ¶ And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew to you to-day: for the Egyptians whom ye have ſeen to-day, ye ſhall ſee them again no more for ever.

14 The Lord ſhall fight for you, and ye ſhall hold your peace.

15 ¶ And the Lord ſaid unto Moſes, Wherefore crieſt thou unto me? Speak unto the children of Iſrael, that they go forward:

16 But lift up thou thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on dry ground through the midſt of the ſea.

17 And I, behold, I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 And the Egyptians ſhall know that I *am* the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 ¶ And the angel of God, which went before the camp of Iſrael, removed, and went behind them; and the pillar of the

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8 *And thou ſhalt ſhew thy ſon in that day.*] Here Moſes commands the Iſraelties to inform their children, when they were ſettled in the land of Canaan, of the true intent and meaning of the paſſover, that they might offer thankſgivings to the God of their fathers, who had ſo miraculouſly delivered his people from the ſlaviſh bondage of the Egyptians.

17 *God led them not through the way of the land of the Philiſtines, although that was near,* &c.] The diſtance from Egypt to Canaan, through the land of the Philiſtines, was a journey only of a few days. But the Iſraelites were no ſtrangers to the fierce tempers of the Philiſtines (ſee 1 Chron. vii. 21. &c.) and as the ſlavery they had endured in Egypt muſt have broken their ſpirits, and rendered them unfit for war, therefore God was pleaſed to lead them a very different way through the deſert.

18 *God led the people about.*] That is, the pillar of fire, or ſymbol of the Divine Preſence, went before them, and conducted them in the way through the wilderneſs, which was not the direct road to Canaan.

And the children of Iſrael went up harneſſed.] The word *harneſſed* is the ſame word which we render *prepared for war*, Joſ. i. 14. iv. 13.

20 *And encamped at Etham, in the edge of the wilderneſs.*] Etham lay on the edge of the wilderneſs of Shur, next to Egypt, at the bottom of the Arabian gulph, or Red ſea.

21 *By day in a pillar of a cloud.*] It is called a pillar, becauſe it extended from the earth to the clouds, and aſſumed the appearance of a ſtately pillar.

By night in a pillar of fire.] This was to direct their march, and at the ſame time to give them light, that they might travel by night as well as by day.

Commentary on the Fourteenth Chapter.

2 *Speak unto the children of Iſrael, that they turn.*] The intention at firſt was to have entered the wilderneſs from Etham, but they are now directed by an order from Shecinah to turn to the right, and keep along the weſt-ſide of the Red Sea, between Migdol and the ſea.

3 *Pharaoh will ſay of the children of Iſrael, they are entangled in the land.*] That is, he will be perſuaded that you are hemmed in by the rocks on one ſide, and by the ſea on the other.

9 *All the horſes and chariots of Pharaoh, and his horſemen.*] It appears from this paſſage, that the whole army of the Egyptians conſiſted ſolely of chariots and horſemen.

15 *Wherefore crieſt thou unto me?*] That is, tire not thyſelf any longer in prayer, go to thy poſt, lead forward the people, and in doing thy duty rely on my Providence to extricate them.

17 *I will harden the hearts of the Egyptians, and they ſhall follow them.*] That is, I will ſuffer their own violent paſſions, and proud imaginations, to blind their minds, and harden their hearts to their own deſtruction.

I will get me honour.] My power and my juſtice ſhall be magnified and rendered more conſpicuous in the eyes of the world, by means of their miraculous deſtruction.

21 *And*

the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians, and the camp of Israel, and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea, and the Lord caused the sea to go *back* by a strong east-wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand and on their left.

23 ¶ And the Egyptians pursued, and went in after them, to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning-watch the Lord looked unto the host of the Egyptians, through the pillar of fire, and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26 ¶ And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it: and the Lord overthrew the Egyptians in the midst of the sea.

27 And the waters returned, and covered the chariots and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

28 But the children of Israel walked upon dry land in the midst of the sea: and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

CHAP. XV.

THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

2 The Lord *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The Lord *is* a man of war: the Lord *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O Lord, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them, by the greatness of thine arm they shall be *as* still as a stone: till thy people pass over, O Lord, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O Lord, *which* thou hast made for thee to dwell in: *in* the Sanctuary, O Lord, *which* thy hands have established.

18 The Lord shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots, and with his horsmen into the sea, and the Lord brought again the waters of the sea, upon them, but the children of Israel went on dry land in the midst of the sea.

20 ¶ And Miriam the propheteſs, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances.

21 And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur: and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the Lord, and the Lord shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the Lord that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

CHAP.

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21 *And the Lord caused the sea to go back.*] Whether this event was produced by the intervention of angels, or by an immediate act of Divine Power, it is equally true that God was the author, for angels are only his ministers. The Psalmist gives us a most beautiful description of this miracle: *The waters saw thee, O God, the waters saw thee: they were afraid: the depths also were troubled.* Psalm lxxvii. 16.

27 *The sea returned to his strength.*] That is, this enormous mass of waters, which had been, as it were, suspended by the power of the great Creator, had now full scope given to its impetuous rage.

31 *And the people feared the Lord,* &c.] This great miracle for some time filled their minds with awful ideas of God; but this temporary fit of religion turned into infidelity towards God, and impatient murmurings against their leader.

Commentary on the Fifteenth Chapter.

1 *Then sang Moses,* &c.] This song is the most ancient piece of poetry in the world; but in what kind of measure it is composed, is not easy to determine.

3 *The Lord is a man of war.*] This passage is very unhappily rendered: the Arabic has it, *the Lord is mighty in war,* which is much more elegant than our translation.

7 *Thy wrath, which consumed them as stubble.*] This expression is more elegant in the Hebrew, and should have been rendered, *Thy fiery indignation consumed them as stubble.*

8 *With the blast of thy nostrils.*] A poetical expression for the wind, which blew vehemently by order of the almighty.

The waters were gathered together, &c.] The sea itself fled to make us way; its waves gathered themselves on either side, like a wall and bulwark to defend us.

12 *The earth swallowed them.*] That is, it received them into its capacious bosom, wherein the ocean is contained.

13 *Thou hast guided them in thy strength unto thy holy habitation.*] The Almighty is here considered as a shepherd, leading his people in peaceful security, like a flock, to their promised rest in the land of Canaan.

20 *Took a timbrel in her hand.*] It was a custom, from the earliest ages, to use musical instruments in the service of their Maker.

21 *And Miriam answered them.*] The meaning seems to be, that after every verse sung by Moses and the men, Miriam and the women interposed, and repeated this verse, *Sing ye to the Lord for he hath triumphed gloriously,* &c.

24 *And the people murmured.*] We have here a specimen of the unbelief of this people: though they had so lately seen such affecting demonstrations of the extraordinary care of Providence towards them.

27 *And they came to Elim.*] This place is situated on the northern borders of the desert of Sin. Dr. Shaw tells us, that there are now only nine wells remaining, the other three being filled up with drifts of sand, which are common in Arabia.

CHAP. XVI.

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs:

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we ſat by the fleſh-pots, *and* when he did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger.

4 ¶ Then ſaid the Lord unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out, and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the Lord hath brought you out from the land of Egypt:

7 And in the morning, then ye ſhall ſee the glory of the Lord; for that he heareth your murmurings againſt the Lord: And what *are* we, that ye murmer againſt us?

8 And Moſes ſaid, *This ſhall be* when the Lord ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur againſt him: And what *are* we? your murmurings *are* not againſt us, but againſt the Lord.

9 ¶ And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the Lord: for he hath heard your murmurings.

10 And it came to paſs, as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the glory of the Lord appeared in the cloud.

11 ¶ And the Lord ſpake unto Moſes, ſaying,

12 I have heard the murmurings of the children of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the Lord your God.

13 And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

14 And when the dew that lay was gone up, behold, upon the face of the wilderneſs *there lay* a ſmall round thing, *as* ſmall as the hoar froſt on the ground.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, It *is* manna: for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the Lord hath given you to eat.

16 ¶ This *is* the thing which the Lord hath commanded, Gather of it every man according to his eating: an omer for every man, *according to* the number of your perſons, take ye every man for *them* which *are* in his tents.

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſs.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19 And Moſes ſaid, Let no man leave of it till the morning.

20 Notwithſtanding they hearkened not unto Moſes, but ſome of them left of it until the morning, and it bred worms, and ſtank: and Moſes was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot it melted.

22 ¶ And it came to paſs, *that* on the ſixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moſes.

23 And he ſaid unto them, This *is that* which the Lord hath ſaid, To-morrow *is* the reſt of the holy ſabbath unto the Lord: bake *that* which ye will bake, *to-day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein.

25 And Moſes ſaid, Eat that to-day; for to-day *is* a ſabbath unto the Lord: to day ye ſhall not find it in the field.

26 Six days ye ſhall gather it, but on the ſeventh day *which is* the ſabbath, in it there ſhall be none.

27 ¶ And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none.

28 And the Lord ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the Lord hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name thereof Manna: and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey.

32 ¶ And Moſes ſaid, This *is* the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Moſes, ſo Aaron laid it up before the Teſtimony to be kept.

35 And the children of Iſrael did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moſes, and ſaid, Give us water, that we may drink. And Moſes ſaid unto them, Why chide ye with me? wherefore do ye tempt the Lord?

3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us, and our children, and our cattle with thirſt?

4 And Moſes cried unto the Lord, ſaying, What ſhall I do unto this people? they be almoſt ready to ſtone me.

5 And the Lord ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael: and thy rod wherewith thou ſmoteſt the river, take in thine hand, and go.

6 Behold

Commentary on the Sixteenth Chapter.

4 *The people ſhall go out and gather a certain rate every day.*] It came down in daily ſhowers, that they might be kept in a perpetual and thankful dependence on Divine Providence.

9 *Come near before the Lord.*] That is, aſſemble together before the cloud, wherein Jehovah's glorious preſence is manifeſted.

10 *And behold, the glory of the Lord.*] They were ſuddenly ſtruck with an unwonted brightneſs from the pillar of the cloud. This phraſe, *the glory of the Lord*, admits of various ſignifications in ſcripture: ſometimes it ſignifies God himſelf, who is the *fountain of glory*, 2 Pet. i. 17; ſometimes the manifeſtation of God's perfections, by the eternal exerciſe of them towards his creatures, Iſ. xliii. 7; 1 Cor. xi. 7; Pſ. xix. 1; John xi. 4.

15 *It is manna.*] That is, they took it for common manna, from its reſembling it; though it was, in reality, a very different thing, the common manna being a nutritious juice, ſpontaneouſly dropping, or artificially obtained from the leaves or barks of trees; whereas that of the Iſraelites dropt down to the earth, around their tents.

16 *An omer for every man.*] This meaſure contained about three quarts Engliſh, wine meaſure.

23 *To-morrow is the reſt.*] It ſeems reaſonable to conclude, from hence, that *reſt* on the ſabbath was now firſt appointed: that however religiouſly they might have obſerved a day in ſeven before, in memory of the ſix days creation, yet they did not ceaſe from all labour till now; for otherwiſe the rulers of the people could have no need to be informed of it.

35 *Until they came to a land inhabited.*] That is, to Canaan, called a land inhabited, in oppoſition to the wilderneſs, which was either very thinly, or not at all inhabited.

Commentary on the Seventeenth Chapter.

1 *And pitched in Rephidim.*] This was a dry and ſandy part of the deſert, within a march or two of Sinai.

3 *And the people thirſted there for water.*] The water they had brought from Elim was now ſpent, and they chid Moſes for bringing them into ſuch an inconvenient ſtation, it being a dry ſandy deſert.

5 *Take with thee of the elders of Iſrael.*] That they may be witneſſes that thou doſt really bring water out of the rock.

And

6 Behold I will ſtand before thee there upon the rock in Horeb, and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

7 And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the Lord, ſaying, Is the Lord among us, or not?

8 ¶ Then came Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: to-morrow I will ſtand on the top of the hill, with the rod of God in mine hand.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill.

11 And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moſes' hands *were* heavy, and they took a ſtone, and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 And the Lord ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moſes built an altar, and called the name of it JEHOVAH-niſſi.

16 For he ſaid, Becauſe the Lord hath ſworn *that* the Lord *will have* war with Amalek from generation to generation.

CHAP. XVIII.

WHEN Jethro, the prieſt of Midian, Moſes' father-in-law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the Lord had brought Iſrael out of Egypt:

2 Then Jethro, Moſes' father-in-law, took Zipporah, Moſes' wife, after he had ſent her back.

3 And her two ſons, of which the name of the one *was* Gerſhom, for he ſaid, I have been an alien in a ſtrange land:

4 And the name of the other *was* Eliezer, for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh.

5 And Jethro, Moſes' father-in-law, came with his ſons, and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God:

6 And he ſaid unto Moſes, I thy father-in-law Jethro am come unto thee, and thy wife, and her two ſons with her.

7 ¶ And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him, and they aſked each other of *their* welfare: and they came into the tent.

8 And Moſes told his father-in-law all that the Lord had done unto Pharaoh, and to the Egyptians for Iſrael's ſake, *and* all the travail that had come upon them by the way, and *how* the Lord delivered them.

9 And Jethro rejoiced for all the goodneſs which the Lord had done to Iſrael: whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, Bleſſed *be* the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord *is* greater than all gods: for in the thing wherein they dealt proudly, *he was* above them.

12 And Jethro, Moſes' father-in-law, took a burnt-offering, and ſacrifices for God: and Aaron came, and all the elders of Iſrael, to eat bread with Moſes' father-in-law before God.

13 ¶ And it came to paſs on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes, from the morning unto the evening.

14 And when Moſes' father-in-law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? Why ſitteſt thou thyſelf alone, and all the people ſtand by thee from morning unto even?

15 And Moſes ſaid unto his father-in-law, Becauſe the people come unto me to enquire of God:

16 When they have a matter, they come unto me, and I judge between one and another, and I do make *them* know the ſtatutes of God, and his laws.

17 And Moſes' father-in-law ſaid unto him, The thing that thou doeſt *is* not good.

18 Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyſelf alone.

19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee. Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God:

20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover, thou ſhalt provide out of all the people, able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them *to be* rulers of thouſands, and rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: So ſhall it be eaſier for thyſelf, and they ſhall bear *the burden* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace.

24 So Moſes hearkened to the voice of his father-in-law, and did all that he had ſaid.

25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 And Moſes let his father-in-law depart; and he went his way into his own land.

CHAP. XIX.

IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai.

2 For they were departed from Rephidim, and were come *to* the deſert of Sinai, and had pitched in the wilderneſs, and there Iſrael camped before the mount.

3 And

And Moſes did ſo.] That is, he ſmote the rock, and brought water out in ſuch plenty, that *it ran down like rivers*, Pſ. lxxviii. 15, 16.

7 *And he called the name of the place Maſſah, and Meribah.*] The former of theſe names ſignifies *temptation*, the latter *chiding*.

Is the Lord among us or not?] That is, are we under his ſpecial providence and protection, or not?

8 *Then came Amalek.*] Though this battle with Amalek is recorded after the miracle at Horeb, yet it certainly happened before it; for it is here ſaid that they came and fought with Iſrael in Rephidim.

9 *And Moſes ſaid unto Joſhua.*] Moſes appoints him General in this war, as being a perſon of diſtinguiſhed valour and conduct.

14 *I will utterly put out the remembrance of Amalek from under heaven.*] God denounces this heavy doom upon them, to terrify others from the like malice.

15 *And called the name of it Jehovah-niſſi.*] That is, Jehovah my banner; or, in other words, this is erected in honour of Jehovah, who fought for us, and by whoſe aid we defeated our enemies.

Commentary on the Eighteenth Chapter.

1 *Jethro the prieſt of Midian.*] The word ſignifies both prince and prieſt. That he was the latter, appears from his offering ſacrifice; and there is alſo great reaſon to think he was the former. But it was no uncommon thing for theſe two offices to be united in the ſame perſon.

4 *Eliezer.*] *My God is an help*: to remind him of his obligations to God, for protecting him from the ſword of Pharaoh.

11 *Now I know that the Lord is greater than all Gods.*] In the Hebrew it is, *Now I know that Jehovah is greater than all Gods.*

12 *To eat bread.*] That is, to partake of the ſacrifice that had been offered.

Before God.] That is, before the Divine Preſence appearing in the cloud.

15 *To enquire of God.*] When they came to decide their controverſies, according to the law of God; for what was determined according to God's law, was the judgment of God.

19 *Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God.*] That is, Do thou interpret the mind of God to the people, and bring the cauſes of the people to God.

21 *Able men.*] In the Hebrew it is, *men of fortitude*; that is, men of firmneſs and ſtrength of mind.

Men of truth.] The Hebrew word which we render *truth*, ſignifies either verity or juſtice.

Hating covetouſneſs.] Men of a diſintereſted diſpoſition; ſo far from being covetous, that they hate all the baſe ways of gain, and abhor bribes.

Commentary

3 And Moſes went up unto God, and the Lord called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael;

4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myſelf.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine:

6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

7 ¶ And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the Lord commanded him.

8 And all the people anſwered together, and ſaid, All that the Lord hath ſpoken, we will do. And Moſes returned the words of the people unto the Lord.

9 And the Lord ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may hear when I ſpeak with thee, and believe thee for ever. And Moſes told the words of the people unto the Lord.

10 ¶ And the Lord ſaid unto Moſes, Go unto the people, and ſanctify them to-day and to-morrow, and let them waſh their clothes,

11 And be ready againſt the third day: for the third day the Lord will come down in the ſight of all the people upon mount Sinai.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to yourſelves, *that ye* go *not* up into the mount, or touch the border of it: whoſoever toucheth the mount, ſhall be ſurely put to death:

13 There ſhall not an hand touch it, but he ſhall ſurely be ſtoned, or ſhot through; whether *it be* beaſt, or man, it ſhall not live: when the trumpet ſoundeth long, they ſhall come up to the mount.

14 ¶ And Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes.

15 And he ſaid unto the people, Be ready againſt the third day: come not at *your* wives.

16 And it came to paſs on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled.

17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount.

18 And mount Sinai was altogether on a ſmoke, becauſe the Lord deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a voice.

20 And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moſes *up* to the top of the mount, and Moſes went up.

21 And the Lord ſaid unto Moſes, Go down, charge the people, leſt they break through unto the Lord to gaze, and many of them periſh.

22 And let the prieſts alſo which come near to the Lord, ſanctify themſelves, leſt the Lord break forth upon them.

23 And Moſes ſaid unto the Lord, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctify it.

24 And the Lord ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through to come up unto the Lord, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

AND God ſpake all theſe words, ſaying,

2 I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

3 Thou ſhalt have no other gods before me.

4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

7 Thou ſhalt not take the name of the Lord thy God in vain:

Commentary on the Nineteenth Chapter.

3 *And Moſes went up unto God.*] That is, he aſcended the mountain, the ſymbol of the Divine Preſence having reſted upon it. The perſon here called God it ſtiled an angel, Acts vii. 38. And the generality of chriſtian divines underſtand it of Chriſt, the angel of the covenant, Gal. iii. 17.

4 *How I bare you on eagles' wings.*] The meaning is, that they had paſſed the ſea, and eſcaped the greateſt dangers from their enemies, as if they had been borne aloft on eagles wings.

And brought you unto myſelf.] Brought you hither to live under my peculiar care and government.

5 *A peculiar treaſure unto me.*] That is, you ſhall be the objects of my peculiar care, as jewels and valuable treaſure are of kings.

For all the earth is mine.] I might have choſen any other nation as well as you, but I have ſelected you to be the objects of many national favours and privileges; you muſt therefore diſtinguiſh yourſelves by your piety and goodneſs from the reſt of the world.

6 *And ye ſhall be unto me a kingdom of prieſts.*] That is, as ſacred, and therefore as dear to God, as if they were all prieſts.

8 *All that the Lord hath ſpoken we will do.*] They now conſent to have God for their king, and promiſe to be obedient to his laws. And thus they became the ſubjects of the divine government in a peculiar ſenſe; the theocracy, therefore, ſo famous in the Jewiſh hiſtory, had now its beginning.

10 *Go unto the people and ſanctify them to-day and to-morrow.*] They were not only to purify themſelves from all moral pollution and uncleanneſs; but as preparatory thereto, they were to abſtract their minds from the world, by a ceſſation from their ordinary employments, by prayer and faſting, and by abſtinence from other lawful pleaſures.

13 *There ſhall not an hand touch it.*] This ſevere order was given to impreſs the minds of a ſtiff-necked people, with a profound veneration for the author and authority of their laws.

16 *There were thunders, and lightnings, and a thick cloud upon the mount.*] The miraculous cloud of glory indicated ſome inviſible and majeſtic preſence; and the extraordinary commotion and perturbation in the courſe of nature, manifeſtly diſcovered his immediate interpoſition.

And the voice of the trumpet.] The heavenly miniſters, who were attendants on the Divine Majeſty, ſummoned the people by a ſound reſembling that of a trumpet.

19 *Moſes ſpake, and God anſwered him by a voice.*] The ſacred penmen of the old teſtament have been ſilent with regard to the words ſpoken by Moſes; but the apoſtle to the Hebrews has ſupplied this omiſſion, *So terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake*, Heb. xii. 21.

20 *And the Lord called Moſes up.*] He was called up to the very place where the Shechinah, or Divine Glory was, and entered into the midſt of the cloud, where God is ſaid to have ſpoken to him *face to face, as a man ſpeaketh to his friend*, chap. xxxiii. 11.

22 *And let the prieſts alſo.*] Who theſe were that are here called prieſts is much diſputed; for Aaron and his ſons were not yet conſecrated. The moſt probable opinion is, that they were the perſons, choſen by Moſes, to preſide in the public worſhip, till God ſhould order it otherwiſe; and theſe were Aaron and his ſons.

Commentary on the Twentieth Chapter.

1 *And God ſpake all theſe words.*] That is, the ten commandments. This law was not given immediately by God, but by the mediation of angels, repreſenting the Divine Majeſty, and ſpeaking in his name, Acts vii. 38. Gal. 3. 19. Heb. ii. 2.

2 *I am the Lord thy God which brought thee out of the land of Egypt.*] The firſt words of this ſentence, *I am the Lord, I am Jehovah*, contain the reaſons for man's obedience to the divine laws, and extends to all rational beings throughout the univerſe, who are, and ever ſhall be bound by the law of their creation to worſhip and obey Jehovah, whoſe eſſential tranſcendent excellence claims their higheſt veneration, and whoſe conſtant overflowing goodneſs calls for their warmeſt love, homage, and gratitude.

3 *Thou ſhalt have no other Gods before me.*] That is, in my ſight or preſence; and as God is preſent in all places, it becomes an abſolute prohibition of having any other god.

4 *Thou ſhalt not make unto thee any graven image.*] The ſin of idolatry is of two kinds, the worſhip of a falſe God forbidden in the firſt commandment, and the worſhip of the true God under a falſe repreſentation, or through an unlawful medium, forbidden more particularly in this ſecond commandment. In our devotions we ſhould raiſe our minds above groſs ſenſe and fancy, and *worſhip God, who is a ſpirit, in ſpirit and in truth.*

Any likeneſs of any thing that is in heaven above.] That is, thou ſhalt not worſhip the hoſt of heaven, the ſun, moon and ſtars, or any imaginary inviſible powers in them. Neither repreſent God under the ſimilitude of theſe things; for all are the *work of his hands.*

Or in the earth beneath.] That is, thou ſhalt not repreſent the Almighty under the ſimilitude of man or beaſt, or pay divine honours to any creature.

Or that is in the water, &c.] The Egyptians worſhipped the crocodile; and therefore this prohibition was added here, to prevent the Iſraelites from committing that kind of idolatry.

For I the Lord thy God am a jealous God.] This is the reaſon and what inforces the prohibition of every ſpecies of idolatry.

Viſiting the iniquities of the fathers upon the children.] By the word *viſiting* is to be underſtood puniſhing with ſignal judgments. And the true ſenſe of it is, that God will puniſh the tranſgreſſors of his laws, eſpecially the tranſgreſſors of this commandment, with ſignal judgments, in ſuch a manner, that the woful effects thereof ſhall reach even to their poſterity, and that for ſeveral generations. We muſt therefore defend the equity of the puniſhment here threatened, upon ſome more extenſive principle than the peculiar character and guilt of idolatry. And the true ſolution of the caſe is this, that God here ſpeaks of *viſiting the iniquity of the fathers* on ſuch children as inherit their vices, and imitate their bad examples, to the *third and fourth generation of them that hate me*, that is, of thoſe who continue to manifeſt their contempt and hatred of me, by perſiſting in their idolatries.

Unto the third and fourth generation.] The word *generation* is ſupplied in our verſion, to render the ſenſe complete, it being omitted in the original. And it ſhould alſo have been ſupplied in verſe 6, *ſhewing mercy unto thouſands of generations.*

7 *Thou ſhalt not take the name of the Lord thy God in vain.*] Some commentators conſider this precept as levelled againſt the idolatrous practice of calling

vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

8 Remember the ſabbath-day, to keep it holy.

9 Six days ſhalt thou labour, and do all thy work:

10 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that *is* within thy gates:

11 For *in* ſix days the Lord made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the Lord bleſſed the ſabbath-day, and hallowed it.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou ſhalt not kill.

14 Thou ſhalt not commit adultery.

15 Thou ſhalt not ſteal.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbour's.

18 ¶ And all the people ſaw the thunderings, and the lightnings, and the noiſe of the trumpet, and the mountain ſmoaking: and when the people ſaw *it*, they removed and ſtood afar off.

19 And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the Lord ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold.

24 An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bleſs thee.

25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

CHAP. XXI.

NOW theſe *are* the judgments which thou ſhalt ſet before them.

2 If thou buy an Hebrew ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

3 If he came in by himſelf, he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have borne him ſons or daughters; the wife and her children ſhall be her maſter's, and he ſhall go out by himſelf.

5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children; I will not go out free:

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the door, or unto the door-poſt; and his maſter ſhall bore his ear through with an awl; and he ſhall ſerve him for ever.

7 ¶ And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do.

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be redeemed: To ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her duty of marriage ſhall he not diminiſh.

11 And if he do not theſe three unto her, then ſhall ſhe go out free without money.

12 ¶ He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die.

15 ¶ And he that ſmiteth his father, or his mother, ſhall ſurely be put to death.

16 ¶ And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.

17 ¶ And he that curſeth his father, or his mother, ſhall ſurely be put to death.

18 ¶ And if men ſtrive together, and one ſmite another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed:

19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him*, be quit: only he ſhall pay *for* the loſs of his time, and ſhall cauſe *him* to be thoroughly healed.

20 ¶ And if a man ſmite his ſervant, or his maid, with a rod, and he die under his hand; he ſhall be ſurely puniſhed.

21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he *is* his money.

22 ¶ If men ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow: he ſhall be ſurely

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calling idols by names and titles which belong to God only, and of ſwearing by idols. But the words are more naturally underſtood as a general prohibition againſt falſe or vain ſwearing, eſpecially againſt the horrid vice of perjury.

For the Lord will not hold him guiltleſs that taketh his name in vain.] That is, he ſhall not eſcape unpuniſhed.

8 *Remember the ſabbath-day*, &c.] That is, remember the day of *reſt*, which God hath appointed thee to obſerve; for the word *ſabbath* properly ſignifies *reſt*. This law is different from all the other precepts of the decalogue, which are of moral and neceſſary obligation; but this command, as to the determinate time and manner of performing the general duties here enjoined, is founded on no obligation antecedent to the lawgiver's will. That we ſhould with grateful ſenſe reflect upon the glorious works of God, eſpecially that grand and fundamental one, wherein his goodneſs, wiſdom and power, are ſo illuſtriouſly diſplayed, the creation of the world; that we ſhould not be unmindful of the ſpecial favours of God, as was that of the deliverance from Egyptian ſlavery to the Jews; that we ſhould not ſpend all our time in taking care and labour about our bodies and the cares of this life, but ſhould aſſign a competent time, for the relaxation of our minds, and for attending to the concerns of our ſouls; that we ſhould allow ſome time for reſpite and refreſhment to thoſe of our brethren, whom Providence hath placed in a mean, ſervile condition; that we ſhould ſhew kindneſs even to our beaſts: all theſe are duties which natural religion dictates, and accordingly in all wiſe ſtates ſome proviſion hath been made for the practice of them.

8 *To keep it holy.*] That is, to conſecrate it to reſt, or ceſſation from all ſecular employments.

10 *The ſeventh day is the ſabbath of the Lord thy God.*] That is, the ſeventh day is ſacred to Jehovah thy God, being that on which he reſted from his works of creation.

In it thou ſhalt not do any work.] Thou ſhalt not employ thyſelf in any ſervile labour, nor follow the ordinary buſineſs of thy occupation: but works of abſolute neceſſity, for the preſervation and regular ſupport of life, together with acts of charity and mercy, can never be ſuperſeded by any poſitive law, and conſequently ſuch we are at liberty to perform.

12 *Honour thy father and thy mother.*] Our duty to our earthly parents is next to that we owe to God. And accordingly in all civilized nations, the violation of filial duty has been reckoned a mark of the greateſt depravation. Hence, by the ancient law of Athens, he that reproached his parents was diſinherited; if he ſtruck them his hand was cut off.

That thy days may be long in the land.] This is the firſt commandment, and indeed the only one to which a promiſe is annexed: and there ſeems to be a congruity in the reward promiſed, that they who are grateful to thoſe from whom, under God, they received life, ſhould, by their heavenly Father's diſpenſation, enjoy a great number of years in proſperity.

13 *Thou ſhalt not kill.*] In this, and the four ſucceeding precepts, are contained our duty towards our neighbour, or men in general, with regard to life, property, or reputation. But the words might be better rendered, as they are in an old tranſlation, and ſtill uſed in the communion-ſervice of our church, *Thou ſhalt do no murder*. For the life of a man may be taken away without committing murder, or being guilty of breaking this commandment. As when a man kills his neighbour unawares; his aſſailant in his own defence; his enemies in a juſt and neceſſary war: the lives of malefactors may alſo be taken away, for the preſervation and ſecurity of the public. Now from all theſe caſes, murder is diſtinguiſhed, and is indeed a crime ſo deteſtable, that human nature is ſhocked at the bare mention of it.

14 *Thou ſhalt not commit adultery.*] This is a crime of the deepeſt dye; 'tis a violation of the moſt ſacred bond of all ſociety, upon which the happineſs of mankind, their moſt refined and elegant pleaſures more immediately and neceſſarily depends.

15 *Thou ſhalt not ſteal.*] The juſtneſs of this precept is too well known to need a comment.

16 *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*] The term *neighbour* ſignifies every man in general, who is within the reach of our good and bad offices, as we are taught by our adorable Redeemer himſelf, in his parable of the good Samaritan.

17 *Thou ſhalt not covet*, &c.] This precept is intended to prohibit all unjuſt deſires or appetites, and, conſequently, ſtrikes at the root of all evil, or corrupt diſpoſitions.

24 *In all places where I record my name.*] The word which we render *record*, ſignifies alſo, to worſhip or celebrate.

26 *That thy nakedneſs be not diſcovered thereon.*] This precaution was neceſſary to prevent any indecency being mixed with the ſervice of God; becauſe the garments worn by the inhabitants of the Eaſt were perfectly looſe and eaſily blown aſide.

Commentary on the Twenty-firſt Chapter.

1 *Now theſe are the judgments*, &c.] The chief heads of the moral law being thus ſolemnly given, Moſes was commanded to preſcribe them ſeveral other particular laws, concerning the judicial and civil government of the ſtate, the rights between man and man, and thoſe relating to the ceremonial part of worſhip under the Jewiſh diſpenſation.

14 *Thou ſhalt take him from mine altar, that he may die.*] To make the altar a place of refuge for voluntary crimes, would be to make piety a ſcreen for wickedneſs, and God a patron for iniquity. Moſes therefore, by the commands of God himſelf, orders that the murderer ſhould be taken by the judges, and proper officers, from the moſt ſacred place of refuge, even from the altar itſelf, and immediately tried and executed.

20 *If a man ſmite his ſervant*, &c.] That is, whoever beats a ſervant, or

ly puniſhed according as the woman's huſband will lay upon him; and he ſhall pay as the judges *determine*.

23 And if *any* miſchief follow, then thou ſhalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eye's ſake.

27 And if he ſmite out his man-ſervant's tooth, or his maid-ſervant's tooth; he ſhall let him go free for his tooth's ſake.

28 ¶ If an ox gore a man or a woman, that they die: then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 If there be laid on him a ſum of money, then he ſhall give for the ranſom of his life, whatſoever is laid upon him.

31 Whether he have gored a ſon, or have gored a daughter, according to this judgment ſhall it be done unto him.

32 If the ox ſhall puſh a man-ſervant, or maid-ſervant; he ſhall give unto their maſter thirty ſhekels of ſilver, and the ox ſhall be ſtoned.

33 ¶ And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein;

34 The owner of the pit ſhall make *it* good, *and* give money unto the owner of them; and the dead *beaſt* ſhall be his.

35 ¶ And if one man's ox hurt another's that he die, then they ſhall ſell the live ox, and divide the money of it, and the dead *ox* alſo they ſhall divide.

36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox, and the dead ſhall be his own.

CHAP. XXII.

IF a man ſhall ſteal an ox or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep.

2 ¶ If a thief be found breaking up, and be ſmitten that he die, *there ſhall* no blood *be ſhed* for him.

3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him: *for* he ſhould make full reſtitution; if he have nothing, then he ſhall be ſold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox or aſs, or ſheep; he ſhall reſtore double.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another man's field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

6 ¶ If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding-corn, or the field be conſumed *therewith*; he that kindled the fire ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the man's houſe; if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbour's goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing which *another* challengeth to be his; the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:*

11 *Then* ſhall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods: and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

12 And if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And if a man intice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him, he ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

20 He that ſacrificeth unto *any* god, ſave unto the Lord only, he ſhall be utterly deſtroyed.

21 ¶ Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me; I will ſurely hear their cry:

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

25 ¶ If thou lend money to *any of* my people, *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury.

26 If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him, by that the ſun goeth down:

27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? And it ſhall come to paſs, when he crieth unto me, that I will hear: for I *am* gracious.

28 ¶ Thou ſhalt not revile the gods, nor curſe the ruler of thy people.

29 ¶ Thou ſhalt not delay *to offer* the firſt of thy ripe fruits and of thy liquors: the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me.

31 ¶ And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that* is torn of beaſts in the field: ye ſhall caſt it to the dogs.

CHAP. XXIII.

THOU ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

2 ¶ Thou ſhalt not follow a multitude to *do* evil; neither ſhalt thou ſpeak in a cauſe to decline after many, to wreſt *judgment:*

3 ¶ Neither ſhalt thou countenance a poor man in his cauſe.

4 ¶ If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

5 If thou ſee the aſs of him that hateth thee, lying under his burden, and wouldeſt forbear to help him; thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgment of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the innocent and righteous ſlay thou not; for I will not juſtify the wicked.

8 ¶ And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous.

9 ¶ Alſo

ſlave (though a Gentile) ſo that he die under his hand, he ſhall be treated as a murderer.

27 *If he ſmite out his man-ſervant's tooth*, &c.] Here we ſee the great compaſſion of our heavenly father, who will not ſuffer any to be injured, though their poverty may have placed them in the ſtation of ſervants.

33 *If a man ſhall open a pit.*] It is a common practice in thoſe hot countries to dig for ſprings, and make large pits or ciſterns, as receptacles for rain-water, which, if left uncovered, cattle might eaſily fall into them.

Commentary on the Twenty-ſecond Chapter.

2 *If a thief be found*, &c.] Notwithſtanding this permiſſion of killing the perſon who attempts our houſes in the night-time, when the world is buried in ſleep and darkneſs, yet we ought to be careful in making uſe of this permiſſion; for our conſciences will never acquit us for taking away the life of a fellow-creature, unleſs we have very good reaſon to believe that he had a deſign upon our own.

3 *If the ſun be riſen*, &c.] Becauſe it was then eaſy to purſue him, and call the neighbours to our aſſiſtance.

6 *If a fire break out*, &c.] The ſole intention of this law was to make men careful how they lighted fires, even at a diſtance from corn or buildings.

18 *Thou ſhalt not ſuffer a witch to live.*] The original word, which we tranſlate a witch, is *machaſcephah*, from the verb *chaſehaph*, to juggle, or deceive the ſenſes.

21 *Thou ſhalt neither vex a ſtranger, nor oppreſs him.*] This is a precept enjoining them to a ſtrict obſervation of the duty of hoſpitality, which has always been held ſacred in all civilized nations.

22 *Ye ſhall not afflict any widow, or fatherleſs child.*] As ſtrangers, ſo widows and orphans were more helpleſs and more deſtitute of friends and protectors, than others, and therefore Providence takes particular care of them. Hence God is ſtiled in ſcripture, *The Father of the fatherleſs, the Judge and Helper of the widows.*

25 *Thou ſhalt not be to him as an uſurer.*] That is, Thou ſhalt not act towards thy poor brother as an exacting creditor, who is rigidly urgent for his own.

28 *Thou ſhalt not revile the gods.*] The word in the original which we render gods, is *elohim*; and properly here ſignifies princes, judges, or magiſtrates.

Commentary on the Twenty-third Chapter.

1 *Put not thine hand with the wicked.*] That is, join not with a wicked man to promote a bad cauſe, by being a falſe witneſs.

9 ¶ Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy olive yard.

12 Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

13 And in all *things* that I have ſaid unto you be circumſpect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou ſhalt keep a feaſt unto me in the year.

15 Thou ſhalt keep the feaſt of unleavened bread: (thou ſhalt eat unleavenened bread ſeven days, as I commanded thee in the time appointed of the month Abib: for in it thou cameſt out from Egypt: and none ſhall appear before me empty:)

16 And the feaſt of harveſt, the firſt-fruits of thy labours, which thou haſt ſown in thy field: and the feaſt of in-gathering *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the Lord God.

18 Thou ſhalt not offer the blood of my ſacrifice with leavened bread; neither ſhall the fat of my ſacrifice remain until the morning.

19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the Lord thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

20 ¶ Behold, I ſend an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries.

23 For mine angel ſhall go before thee and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhall not bow down to their Gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images.

25 And ye ſhall ſerve the Lord your God, and he ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee.

26 ¶ There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year; leſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red ſea even unto the ſea of the Philiſtines, and from the deſert unto the river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

32 Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

CHAP. XXIV.

AND he ſaid unto Moſes, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afar off.

2 And Moſes alone ſhall come near the Lord: but they ſhall not come nigh, neither ſhall the people go up with him.

3 ¶ And Moſes came and told the people all the words of the Lord, and all the judgments: and all the people anſwered with one voice, and ſaid, All the words which the Lord hath ſaid, will we do.

4 And Moſes wrote all the words of the Lord, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the Lord.

6 And Moſes took half of the blood, and put *it* in baſons; and half of the blood he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, All that the Lord hath ſaid, will we do, and be obedient.

8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold the blood of the covenant, which the Lord hath made with you, concerning all theſe words.

9 ¶ Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael:

10 And they ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſapphire-ſtone, and as it were the body of heaven in *his* clearneſs.

11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink.

12 ¶ And the Lord ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayeſt teach them.

13 And Moſes roſe up, and his miniſter Joſhua, and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and behold Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the Lord *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael.

18 And Moſes went into the midſt of the cloud, and gat him up into the mount; and Moſes was in the mount forty days, and forty nights.

CHAP. XXV.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering.

3 And this *is* the offering which ye ſhall take of them; gold and ſilver, and braſs,

4 And blue, and purple, and ſcarlet, and fine linen, and goats' *hair*,

5 And rams'-ſkins dyed red, and badgers' ſkins, and ſhittim-wood,

6 Oil

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14 *Three times thou ſhalt keep a feaſt.*] That is, three ſolemn feſtivals, wherein the whole body of the nation were to aſſemble; namely, the Paſſover, Pentecoſt, and the feaſt of Tabernacles.

16 *The feaſt of harveſt.*] This is alſo called the feaſt of Weeks, becauſe it was ſeven weeks after the Paſſover; and alſo Pentecoſt, which in Greek ſignifies the fiftieth, becauſe it fell on the fiftieth day after the Paſſover. It is called the feaſt of Harveſt, becauſe in thoſe countries the harveſt was juſt over. *And the feaſt of in-gathering.*] This feaſt is, in Levit. xxiii. 34, called the feaſt of Tabernacles.

25 *Thy bread, and thy water.*] That is, All thy proviſions and drink in general; bread being a common name for the former, and water for the latter.

26 *The number of thy days I will fulfil.*] By the number of thy days is here meant the common period of human life at that time, which was between ſeventy and fourſcore years.

28 *And I will ſend hornets before thee.*] Theſe words are generally underſtood metaphorically; *I will ſend my terror before thee as a hornet.*

Commentary on the Twenty-fourth Chapter.

1 *And he ſaid,* &c.] We muſt not underſtand by this verſe, that God now called Moſes up into the mount; for he was there already: but inſtructs him what he ſhould do at his next coming up.

10 *They ſaw the God of Iſrael.*] That is, they ſaw his glory, or had ſome glimpſes of the viſible Majeſty which was on the top of the mount. For we muſt not ſuppoſe, that they ſaw any viſible ſhape, the Jewiſh as well as the Chriſtian religion teaching, that God is of a ſpiritual and inviſible nature; conſequently all they ſaw was the ſymbol of the Divine Preſence.

Commentary on the Twenty-fifth Chapter.

4 *Scarlet.*] In the Hebrew it is *the worm of ſcarlet*; becauſe the kermes then made uſe of in dying this colour were inſects.

7 *The*

6 Oil for the light, ſpices for anointing oil, and for ſweet incenſe,

7 Onyx-ſtones, and ſtones to be ſet in the ephod and in the breaſt-plate.

8 And let them make me a ſanctuary; that I may dwell among them.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it*.

10 ¶ And they ſhall make an ark *of* ſhittim-wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about.

12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou ſhalt make ſtaves of ſhittim-wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be borne with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

16 And thou ſhalt put into the ark the teſtimony which I ſhall give thee.

17 And thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings and their faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces of the cherubims be.

21 And thou ſhalt put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put the teſtimony that I ſhall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from between the two cherubims which *are* upon the ark of the teſtimony of all *things* which I will give thee in commandment unto the children of Iſrael.

23 ¶ Thou ſhalt alſo make a table of ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about.

26 And thou ſhall make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over againſt the border ſhall the rings be for places of the ſtaves to bear the table.

28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold ſhalt thou make them.

30 And thou ſhalt ſet upon the table, ſhew-bread before me alway.

31 ¶ And thou ſhalt make a candleſtick *of* pure gold, *of* beaten work ſhall the candleſtick be made: his ſhaft and his branches, his bowls, his knops, and his flowers ſhall be of the ſame.

32 And ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick.

34 And in the candleſtick *ſhall be* four bowls made like unto almonds *with* their knops and their flowers.

35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick.

36 Their knops and their branches ſhall be of the ſame: all of it *ſhall be* one beaten work *of* pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and they ſhall light the lamps thereof, that they may give light over againſt it.

38 And the tongs thereof, and the ſnuff-diſhes thereof *ſhall be of* pure gold.

39 *Of* a talent of pure gold ſhall he make it, with all theſe veſſels.

40 And look that thou make *them* after their pattern, which was ſhewed thee in the mount.

CHAP. XXVI.

MOreover, thou ſhalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims of cunning work ſhalt thou make them.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain four cubits; and every one of the curtains ſhall have one meaſure.

3 The five curtains ſhall be coupled together one to another: and *other* five curtains *ſhall be* coupled one to another.

4 And thou ſhalt make loops of blue upon the edge of the one curtain, from the ſelvedge in the coupling: and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain in the coupling of the ſecond.

5 Fifty loops ſhalt thou make in the one curtain, and fifty loops ſhalt thou make in the edge of the curtain that *is* in the coupling of the ſecond; that the loops may take hold one of another.

6 And thou ſhalt make fifty taches of gold, and couple the curtains together with the taches: and it ſhall be one tabernacle.

7 ¶ And thou ſhalt make curtains of goats' *hair* to be a covering upon the tabernacle: eleven curtains ſhalt thou make.

8 The length of one curtain *ſhall be* thirty cubits: and the breadth of one curtain, four cubits: and the eleven curtains *ſhall be all* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and ſix curtains by themſelves, and ſhalt double the ſixth curtain in the forefront of the tabernacle.

10 And thou ſhalt make fifty loops on the edge of the one curtain *that is* outmoſt in the coupling, and fifty loops in the edge of the curtain which coupleth the ſecond.

11 And thou ſhalt make fifty taches of braſs, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, ſhall hang over the backſide of the tabernacle.

13 And a cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide, and on that ſide, to cover it.

14 And thou ſhalt make a covering for the tent, *of* rams' ſkins died red, and a covering above *of* badgers' ſkins.

15 ¶ And thou ſhalt make boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

16 Ten cubits *ſhall be* the length of a board and a cubit and a half *ſhall be* the breadth of one board.

17 Two tenons *ſhall there be* in one board, ſet in order one againſt

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7 *The ephod.*] This was a ſacred veſtment, worn only by the prieſts or perſons employed in the offices of religion.

The breaſt-plate.] This was a folded part of the ſame embroidered tiſſue of which the ephod was compoſed. On this folded piece were ſet twelve precious ſtones in gold, on each of which was engraven the name of one of the tribes.

10 *And they ſhall make an ark.*] That is, a kind of ſmall cheſt or coffer of ſhittim-wood, and overlaid with gold. It is often called the *ark of the covenant*, and the *ark of the teſtimony*; becauſe it was a ſymbol of the covenant made between God and his people, and contained the two tables of it, the pot of manna, and Aarons miraculous rod.

17 *Thou ſhalt make a mercy-ſeat.*] It was called the mercy-ſeat, from its being the place of God's more immediate preſence.

18 *And thou ſhalt make two cherubims of gold.*] What was the form and poſture of thoſe cherubims Moſes has not told us, further than they ſtretched out their wings on high and covered the mercy-ſeat, and that they faced one another, with ther faces.

39 *A talent of pure gold.*] A talent was 3000 ſhekels, and amounted to about 5250 *l.* ſterling.

Commentary on the Twenty-ſixth Chapter.

1 *Moreover, thou ſhalt make the tabernacle.*] The word in the original, which we render tabernacle, is *ohel*, and literally ſignifies a tent; it being neceſſary, that this ſacred place, where the moſt ſolemn parts of divine wor-

ſhip

againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth-ſide, ſouthward.

19 And thou ſhalt make forty ſockets of ſilver under the twenty boards: two ſockets under one board, for his two tenons; and two ſockets under another board for his two tenons.

20 And for the ſecond ſide of the tabernacle on the north-ſide, *there ſhall be* twenty boards;

21 And their forty ſockets *of* ſilver: two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward, thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.

24 And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both: they ſhall be for the two corners.

25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets: two ſockets under one board, and two ſockets under another board.

26 ¶ And thou ſhalt make bars *of* ſhittim-wood: five for the boards of the one ſide of the tabernacle,

27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle for the two ſides weſtward.

28 And the middle bar in the midſt of the boards, ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold.

30 And thou ſhalt rear up the tabernacle according to the faſhion thereof, which was ſhewed thee in the mount.

31 ¶ And thou ſhalt make a vail of blue, and purple, and ſcarlet, and fine twined linen of cunning work: with cherubims ſhall it be made:

32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold: their hooks *ſhall be of* gold upon the four ſockets of ſilver.

33 ¶ And thou ſhalt hang up the vail under the taches, that thou mayeſt bring in thither within the vail, the ark of the teſtimony: and the vail ſhall divide unto you, between the holy *place* and the moſt holy.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy place.

35 And thou ſhalt ſet the table without the vail, and the candleſtick over againſt the table on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north ſide.

36 And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen wrought with needle-work.

37 And thou ſhalt make for the hanging five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of braſs for them.

CHAP. XXVII.

AND thou ſhalt make an altar *of* ſhittim-wood, five cubits long, and five cubits broad: the altar ſhall be four-ſquare, and the height thereof ſhall be three cubits.

2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame: and thou ſhalt overlay it with braſs.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of net-work of braſs; and upon the net ſhalt thou make four braſen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and overlay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it*.

9 ¶ And thou ſhalt make the court of the tabernacle for the ſouth-ſide, ſouthward: *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long for one ſide:

10 And the twenty pillars thereof and their twenty ſockets *ſhall be of* braſs; the hooks of the pillars, and their fillets *ſhall be of* ſilver.

11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty ſockets *of* braſs: the hooks of the pillars, and their fillets *of* ſilver.

12 ¶ And *for* the breadth of the court, on the weſt-ſide *ſhall be* hangihgs of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt-ſide, eaſtward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits*: their pillars three, and their ſockets three.

16 ¶ And for the gate of the court *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be of* ſilver, and their ſockets *of* braſs.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oil-olive beaten, for the light, to cauſe the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimony, Aaron and his ſons ſhall order it from evening to morning before the Lord: *It ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

CHAP. XXVIII.

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſt's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's ſons.

2 And thou ſhalt make holy garments for Aaron thy brother, for glory, and for beauty.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aaron's garments to conſecrate him, that he may miniſter unto me in the prieſt's office.

4 And

ſhip were to be performed, ſhould be fitted to their frequent marches, and be eaſily ſet up and taken down, as occaſion required.

24 *And they ſhall be coupled together beneath.*] The true ſenſe of this verſe ſeems to be as follows: *And they ſhall be uniformly joined at the bottom, and likewiſe uniformly joined at the top in ſimilar rings or ſtaples: thus ſhall it be for them both. Theſe ſhall be for the two corners.*

27 *For the two ſides weſtward.*] This ſhould be rendered, *for the ſide weſtward.*

31 *A vail of blue,* &c.] This vail divided the tabernacle into two parts, ſeparating the holy from the moſt holy place. It was made of the richeſt ſtuff, both for matter and workmanſhip; and adorned with cherubims, feſtoons, and other ornaments curiouſly embroidered upon it.

Commentary on the Twenty-Seventh Chapter.

1 *And thou ſhalt make an altar of ſhittim-wood.*] In the deſcription of this altar a difficulty has been ſtarted, with regard to the wood, how it was poſſible to prevent its being burnt by the continual fire, though the braſs covered it. But this difficulty is eaſily removed, by ſuppoſing that the top, with its crown or frame, was ſo fixed as to be at ſome ſmall diſtance above the wood of the altar.

2 *And thou ſhalt make the horns of it,* &c.] By the word *horns* are meant pinnacles or ſpires, one at each corner, and made out of the ſame wood: theſe were partly for ornament, and partly to tie the ſacrifice to, before it was ſlain.

Commentary on the Twenty-eighth Chapter.

2 *Holy garments.*] That is, ſuch peculiar garments as were permitted to be worn by none but prieſts, and by them only when they miniſtered before God.

3 *All that are wiſe-hearted.*] That is, all who are ſkilful artiſts.

Whom I have filled with the ſpirit of wiſdom.] The wiſdom or mechanical ſkill of artiſts is here, with great propriety, aſcribed to God; becauſe every good gift is derived from him who forms the mind with all its powers, and for the general good of ſociety, diſpenſes different gifts and endowments to different members.

4 And these *are* the garments which they shall make: a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priests office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the curious girdle of the ephod which *is* upon it, shall be of the same, according to the work thereof; *even* *of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel.

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones, with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, *for* stones of memorial unto the children of Israel: And Aaron shall bear their names before the Lord, upon his two shoulders for a memorial.

13 ¶ And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breast-plate of judgment, with cunning work, after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen shalt thou make it.

16 Four-square it shall be *being* doubled: a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row, a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names; *like* the engravings of a signet, every one with his name shall they be, according to the twelve tribes.

22 ¶ And thou shalt make upon the breast-plate chains at the ends, *of* wreathen work, *of* pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen *chains*, thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, towards the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment, upon his heart, when he goeth in unto the holy *place*, for a memorial before the Lord continually.

30 ¶ And thou shalt put in the breast-plate of judgment the Urim and the Thummim: and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart, before the Lord continually.

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath* upon the hem of it, thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about,

35 And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy *place* before the Lord, and when he cometh out; that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre: upon the fore-front of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the Lord.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needle-work.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory, and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness: from the loins even unto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die. *It shall be* a statute for ever unto him, and his seed after him.

CHAP. XXIX.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And

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15 *Breast-plate of judgment.*] So called because the high-priest wore it upon his breast, when he went to ask counsel or judgment from God.

17 *A sardius.*] This is a precious stone of a red flaming colour.

A topaz.] This precious stone is transparent, and of a beautiful yellow or gold colour. It has its name from Topazus, an island in the Red sea, where it was first found.

A carbuncle.] This gem is a species of the ruby.

18 *An emerald.*] This gem is of the most lively green, transparent, and free from the least mixture of any other colour.

A sapphire.] An elegant gem of a fine blue colour.

A diamond.] This gem is placed in the first class of precious stones, both with regard to value, hardness, and lustre.

19 *An agate.*] A gem partly transparent, partly opaque, and generally variegated with veins disposed in the most elegant manner.

An amethyst.] A precious stone of a violet colour, bordering on the purple, or nearly of the colour of red wine.

20 *A beryl.*] A gem of pale green colour, now generally known by the name of *Aqua Marina*, from its resembling the water of the sea in colour.

An onyx.] There are various species of this gem, but the ground is often of the colour of the human nail, variagated with zones in the most regular manner, and often of a brown colour.

A jaspar.] This gem is generally of a green colour, spotted with yellow, brown or white.

30 *The Urim and Thummim.*] These words have given rise to a variety of conjectures; but the most consonant to truth is, that of the learned Hottinger, who thinks, that when Moses is commanded to put into the breast plate the *Urim* and *Thummim*, i. e. *lights* and *perfections*, it only implies, that he should make choice of the most precious set of stones, and have them polished in so elegant a manner, that they might give the most consummate lustre.

And Aaron shall bear the judgment.] That is, the breast-plate of judgment.

38 *And Aaron shall bear the iniquity of the holy things.*] That is, he shall obtain pardon for all the sinful defects of the people.

43 *It shall be a statute for ever.*] That is, as long as the jewish state shall continue, or there shall be any priesthood of the order of Aaron, they shall appear before God in these garments.

Commentary on the Twenty-ninth Chapter.

1 *And this is the thing,* &c.] This chapter contains a succinct account of the manner of consecrating the Jewish priests; and we may observe, that every ceremony was ordered to be performed in the most solemn manner; doubtless,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour ſhalt thou make them.

3 And thou ſhalt put them into one baſket, and bring them in the baſket, with the bullock and the two rams.

4 And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation, and ſhalt waſh them with water.

5 And thou ſhalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breaſt-plate, and gird him with the curious girdle of the ephod:

6 And thou ſhalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then ſhalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou ſhalt bring his ſons, and put coats upon them.

9 And thou ſhalt gird them with girdles, Aaron and his ſons, and put the bonnets on them: and the prieſt's office ſhall be theirs for a perpetual ſtatute: and thou ſhalt conſecrate Aaron and his ſons.

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and Aaron and his ſons ſhall put their hands upon the head of the bullock.

11 And thou ſhalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

12 And thou ſhalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beſide the bottom of the altar.

13 And thou ſhalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the fleſh of the bullock, and his ſkin, and his dung ſhalt thou burn with fire without the camp: it *is* a ſin-offering.

15 ¶ Thou ſhalt alſo take one ram, and Aaron and his Sons ſhall put their hands upon the head of the ram.

16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar.

17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the Lord: it *is* a ſweet ſavour, an offering made by fire unto the Lord.

19 ¶ And thou ſhalt take the other ram, and Aaron and his ſons ſhall put their hands upon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about.

21 And thou ſhalt take of the blood that *is* upon the altar, and of the anointing oil, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons' garments with him.

22 Alſo thou ſhalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ram of conſecration.

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the baſket of the unleavened bread, that *is* before the Lord.

24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons; and ſhalt wave them for a wave-offering before the Lord.

25 And thou ſhalt receive them of their hands, and burn *them upon* the altar for a burnt offering, for a ſweet ſavour before the Lord: it *is* an offering made by fire unto the Lord.

26 And thou ſhalt take the breaſt of the ram of Aaron's conſecration, and wave it *for* a wave-offering, before the Lord: and it ſhall be thy part.

27 And thou ſhalt ſanctify the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, *even* of *that* which is for Aaron, and of *that* which *is* for his ſons.

28 And it ſhall be Aaron's and his ſons' by a ſtatute for ever, from the children of Iſrael: for it is an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings, *even* their heave-offering unto the Lord.

29 ¶ And the holy garments of Aaron ſhall be his ſons' after him, to be anointed therein, and to be conſecrated in them.

30 *And* that ſon that is prieſt in his ſtead ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*.

31 ¶ And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, by the door of the tabernacle of the congregation.

33 And they ſhall eat thoſe things wherewith the atonement was made, to conſecrate, *and* to ſanctify them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock *for* a ſin-offering, for atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it: and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ Now this *is* that which thou ſhalt offer upon the altar: two lambs of the firſt year, day by day continually.

39 The one lamb thou ſhalt offer in the morning: and the other lamb thou ſhalt offer at even.

40 And with the one lamb a tenth-deal of flour, mingled with the fourth part of an hin of beaten oil: and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the Lord.

42 *This ſhall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the Lord: where I will meet you, to ſpeak there unto thee.

43 And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory.

44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſt's office.

45 ¶ And I will dwell among the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the Lord their God.

CHAP. XXX.

AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof, four-ſquare ſhall it be, and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame.

3 And thou ſhalt overlay it with pure gold, the top thereof, and the ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about.

4 And

leſs, to ſtrike both them and the people with a ſtill deeper ſenſe of the ſacredneſs of that function.

24 *Wave them for a wave-offering.*] The Rabins tell us, that the difference between a wave and a heave-offering conſiſted in this; that the former was waved up and down, eaſt, weſt, north, and ſouth, to ſignify, that he to whom it was offered was Lord of the whole earth, the God who fills all ſpace, and to whom all things of right belong; whereas the latter was only lifted up towards heaven, in token of its being devoted to God. But both theſe words are often uſed for an offering in general.

40 *A tenth-deal of flour.*] An omer, or the tenth part of an ephah; equal to about half a peck, Engliſh.

45 *I will dwell among the children of Iſrael.*] That is, I will place in the midſt of them the Shechinah, or ſymbol of my peculiar preſence. A manifeſt repreſentation of that happy intercourſe which upright minds enjoy with their great Creator, in the exercite of virtue and religion.

Commentary

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it:* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail, that *is* by the ark of the testimony, before the mercy-seat, that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the Lord.

11 And the Lord spake unto Moses, saying,

12 When thou takest the sum of the children of Israel, after their number; then shall they give every man a ransom for his soul unto the Lord, when thou numberest them: that there be no plague among them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered: half a shekel after the shekel of the sanctuary, (a shekel *is* twenty gerahs,) an half-shekel *shall be* the offering of the Lord.

14 Every one that passeth among them that are numbered from twenty years old and above, shall give an offering unto the Lord.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the Lord, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.

17 ¶ And the Lord spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 Moreover the Lord spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them, shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me, throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum: *these* sweet spices with pure frankincense: of each shall there be a like *weight*.

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy.

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAP XXXI.

AND the Lord spake unto Moses, saying,

2 See, I have called by name, Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him, Aholiab the son of Ahisamach of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt-offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee, shall they do.

12 ¶ And the Lord spake unto Moses, saying,

13 Speak

Commentary on the Thirtieth Chapter

7 *Sweet incense.*] This was a compound of many fragrant spices, and was intended to perfume the sanctuary, which must otherwise have had a very offensive smell, from the great number of beasts daily slain there, cut to pieces, washed, and burnt.

13 *Half a shekel*] Something more than fourteen pence of our money.

After the shekel of the Sanctuary.] That is, a shekel equal to the standard weight which was kept in the sanctuary.

23 *Five hundred shekels.*] About twenty pounds ten ounces.

Of sweet cinnamon.] What we now call by that name is brought from Ceylon, an island in the Indian sea; nor is it known to be produced in any other parts of the East: and hence the cinnamon of the ancients has been thought to be different from that of the moderns. But it is not impossible that the same spice might be found in some of the forests of Arabia, though now unknown.

Sweet calamus.] The calamus aromaticus, or sweet cane. It is a spicy root, belonging to a particular flag, or iris.

An hin.] About five quarts.

34 *Stacte.*] The best sort of myrrh, or that which flows spontaneously from the tree.

Onycha.] Our translators have here followed the septuagint, and most other versions. The original word is *scheleth*, and occurs no where else in the sacred writings. The Arabic version has it *laudanum*, or rather *ladanum*; an aromatic gum, said to be a principal ingredient among the Arabians in the composition of their perfumes.

And galbanum.] This is a gum produced from an umbelliferous plant common in Syria.

Frankincense.] This is a dry resinous substance, generally known by the name of oblibanum, and of a strong but not disagreeable smell. It flows from a tree common in some parts of Arabia, and particularly in that part called Sabæa.

Commentary on the Thirty-first Chapter.

2 *See, I have called by name.*] That is, I have chosen him, or appointed him to perform these works.

8 *The pure candlestick.*] Because made of pure gold.

15 *The*

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you throughout your generations; that *ye* may know that I *am* the Lord, that doth ſanctify you.

14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death: for whoſoever doeth *any* work therein, that ſoul ſhall be cut off from among his people.

15 Six days may work be done, but in the ſeventh *is* the ſabbath of reſt, holy to the Lord: whoſoever doeth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a ſign between me and the children of Iſrael for ever: for *in* ſix days the Lord made heaven and earth, and on the ſeventh day he reſted, and was refreſhed.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

CHAP. XXXII.

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us gods which ſhall go before us: for *as* for this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings, which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

5 And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation, and ſaid, To-morrow *is* a feaſt to the Lord.

6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people ſat down to eat, and to drink, and roſe up to play.

7 ¶ And the Lord ſaid unto Moſes, Go, get thee down: for thy people which thou broughteſt out of the land of Egypt, have corrupted *themſelves*.

8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

9 And the Lord ſaid unto Moſes, I have ſeen this people, and behold it *is* a ſtiff necked people.

10 Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

11 And Moſes beſought the Lord his God, and ſaid, Lord, why doth thy wrath wax hot againſt thy people which thou haſt brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſweareſt by thine own ſelf, and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

14 And the Lord repented of the evil which he thought to do unto his people.

15 ¶ And Moſes turned and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables were written on both their ſides; on the one ſide and on the other, *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for being overcome: *but* the noiſe of *them that* ſing, do I hear.

19 ¶ And it came to paſs as ſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes' anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael drink of *it*.

21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 And Aaron ſaid, Let not the anger of my Lord wax hot: thou knoweſt the people that they *are ſet* on miſchief.

23 For they ſaid unto me, Make us gods, which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egpt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: ſo they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And when Moſes ſaw that the people *were* naked, for Aaron had made them naked unto *their* ſhame, among their enemies,

26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the Lord's ſide? *let him come* unto me. And all the ſons of Levi gathered themſelves together unto him.

27 And he ſaid unto them, Thus ſaith the Lord God of Iſrael, Put every man his ſword by his ſide, *and* and go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moſes: and there fell of the people that day, about three thouſand men.

29 For Moſes had ſaid, Conſecrate yourſelves to day to the Lord, even every man upon his ſon, and upon his brother; that he may beſtow upon you a bleſſing this day.

30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the Lord; peradventure I ſhall make an atonement for your ſin.

31 And Moſes returned unto the Lord, and ſaid, Oh, this people

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15 *The ſabbath of reſt.*] In the Hebrew it is, *ſchabbat ſchabbaton*, reſt of reſts; that is, the great ſabbath or reſt, a reſt of all others the moſt religious, and punctually to be obſerved.

Commentary on the Thirty-ſecond Chapter.

1 *Up, make us Gods.*] It ſhould have been rendered *Up, make us a God*; for the word *elohim* is often uſed in the ſingular number, and Aaron made only one calf, which was dedicated to Jehovah. The Iſraelites ſtill entertained ſuch groſs notions of the Deity, that they deſired a viſible repreſentation of their God, like the other idolatrous nations.

Which ſhall go before us.] Their intention was to return into Egypt; and they flattered themſelves, that by carrying before them the God ſo highly adored in that country, the Egyptians would forgive their defection, and receive them into their land.

4 *And faſhioned it with a graving tool.*] There are various ſenſes of the verb *tzur*, which ſignifies to tie up or bind, as well as to ſhape and form; and the word *cherret*, which though it may be properly enough rendered a graving tool, yet it alſo ſignifies a bag: thus, it is ſaid, that Naaman the Syrian, bound up two talents of ſilver in two bags: in which paſſage, theſe two words *tzur* and *cherret* occur. The paſſage therefore may be rendered, *And he received them*, (the golden ear-rings) *tied them in a bag, and procured them to be caſt into a molten calf.*

5 *Aaron made proclamation*, &c.] Several commentators have taken great pains to vindicate Aaron; but it is very plain he was highly criminal. Joſephus was ſo fully convinced of Aaron's guilt, that he choſe rather to ſuppreſs it wholly, than to record a deed ſo little to his predeceſſor's credit: and had not Moſes had a greater regard to truth than to the honour of his brother, we ſhould have loſt this, among many other pregnant inſtances of his faithfulneſs and ſincerity.

17 *He ſaid, there is a noiſe of war.*] Joſhua, on hearing the great noiſe and tumult in the camp, was perſuaded that it was the ſhout of ſoldiers.

20 *He took the calf,—and burnt it in the fire.*] That is, he recaſt it, to alter its form.

Strawed it upon the water, and made the children of Iſrael drink of it.] That is, he caſt the powder into the brook that deſcended out of the mount of Horeb, (Deut. ix. 21.) which being the only water in that thirſty deſert, the Iſraelites were obliged to drink of it.

22 *They are ſet on miſchief.*] That is, they are remarkably prone to ſin, eſpecially to idolatry.

24 *I caſt it into the fire, and there came out this calf.*] Aaron here extenuates his own crime as far as the nature of it would admit, by pretending that it was made rather by chance than deſign. But it is plain, from ver. 4. that he made it, and therefore, by caſting it into the fire, muſt be underſtood his caſting it in a mould.

25 *And when Moſes ſaw that the people were naked.*] That is, diveſted of their virtue and piety.

27 *And he ſaid, who is on the Lord's ſide?*] Who reveres the Lord and his laws, and adheres firmly to the true worſhip eſtabliſhed by Jehovah himſelf.

29 *Conſecrate yourſelves.*] This paſſage may be rendered more agreeable to the original in the following manner: *Conſecrate yourſelves to the Lord, becauſe every man hath been againſt his ſon*, &c. That is, Let this terrible example of neceſſary ſeverity excite you to cleanſe yourſelves from all pollutions, eſpecially from idolatry, as you have been both the witneſſes and the executioners.

people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their ſin: and if not, blot me, I pray thee, out of thy book which thou haſt written.

33 And the Lord ſaid unto Moſes, Whoſoever has ſinned againſt me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: behold, mine angel ſhall go before thee: nevertheleſs, in the day when I viſit, I will viſit their ſin upon them.

35 And the Lord plagued the people, becauſe they made the calf, which Aaron made.

CHAP. XXXIII.

AND the Lord ſaid unto Moſes, Depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it:

2 And I will ſend an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite:

3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee, for thou *art* a ſtiff-necked people: leſt I conſume thee in the way.

4 And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the Lord had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Iſrael ſtripped themſelves of their ornaments, by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to paſs, *that* every one which ſought the Lord, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent-door, and looked after Moſes, until he was gone into the tabernacle.

9 And it came to paſs, as Moſes entered into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the Lord* talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle-door: and all the people roſe up and worſhipped, every man in his tent-door.

11 And the Lord ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp; but his ſervant Joſhua, the ſon of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moſes ſaid unto the Lord, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My preſence ſhall go *with thee*, and I will give thee reſt.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the Lord ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee, ſhew me thy glory.

19 And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.

20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live.

21 And the Lord ſaid, Behold, *there is* a place by me, and thou ſhalt ſtand upon a rock.

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I paſs by.

23 And I will take away mine hand, and thou ſhalt ſee my back-parts: but my face ſhall not be ſeen.

CHAP. XXXIV.

AND the Lord ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thyſelf there to me, in the top of the mount.

3 And no man ſhall come up with thee, neither let any man be ſeen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of ſtone, like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of ſtone.

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord.

6 And the Lord paſſed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth,

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon the children, and upon the childrens' children, unto the third, and to the fourth *generation*.

8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, If now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go among us, for it *is* a ſtiff-necked people, and pardon our iniquity and our ſin, and take us for thine inheritance.

10 ¶ And he ſaid, Behold, I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people among which thou *art*, ſhall ſee the work of the Lord: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 Take heed to thyſelf leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

13 But ye ſhall deſtroy their altars, break their images, and cut down their groves.

14 For thou ſhalt worſhip no other god: for the Lord, whoſe name *is* Jealous, *is* a jealous God:

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice;

16 And thou take of their daughters unto thy ſons, and their daughters

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32 *If not, blot me, I pray thee, out of thy book.*] That is, if thou wilt deſtroy this people, firſt releaſe me from this tabernacle of clay, that I may eſcape the ſhock of ſo affecting a ſpectacle.

Commentary on the Thirty-third Chapter.

3 *For I will not go up in the midſt of thee.*] Though I have promiſed not to conſume thee, yet I will remove my preſence from the midſt of the camp; for that favour you have juſtly forfeited.

5 *I will come up in the midſt of thee.*] The words may be better rendered, *Should I come up*, &c. That is, If I viſited you according to your ſin, I ſhould conſume thee in a moment.

7 *And Moſes took the tabernacle.*] The ſacred tabernacle was not yet made, and therefore this muſt refer to ſome other tent; probably that of Moſes himſelf.

13 *Shew me now thy way.*] That is, Let me know in what manner thou wilt act with regard to the Iſraelites.

19 *And will be gracious to whom I will be gracious*, &c.] That is, I, by knowing the heart, am the only true judge who are proper objects of mercy, who of wrath.

Commentary on the Thirty-fourth Chapter.

1 *Hew thee two tables of ſtone*, &c.] It ſhould be obſerved here, that though the Almighty had promiſed to forgive the Iſraelites, yet he ſufficiently indicates that he had been offended; for the firſt were not only written by the finger of God, but alſo the tables themſelves were the work of God; whereas thoſe of the latter were made by Moſes.

7 *And will by no means clear the guilty.*] The word *guilty* is not in the original; but the ſenſe requires ſome word of that import to be added. And we ſhould learn from hence, not to abuſe the mercies of our beneficent Creator; for though he is unwilling to ſtrike, yet he will at laſt riſe to vengeance, and pour his fury on the head of the tranſgreſſors.

9 *For it is a ſtiff-necked people.*] The particle *chi*, which is here rendered *for*, may be better tranſlated *though*; and then the ſenſe of the paſſage will be, *Pardon our iniquity and our ſin, and take us for thine inheritance, though we are a ſtiff-necked people.*

10 *For it is a terrible thing that I will do to thee.*] That is, I will work ſuch awful miracles, that the inhabitants of the promiſed land ſhall tremble at my name.

daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods.

18 ¶ The feaſt of unleavened bread ſhalt thou keep: Seven days thou ſhalt eat unleavened bread, as I commanded thee in the time of the month Abib: for in the month Abib thou cameſt out from Egypt.

19 All that openeth the matrix *is* mine: and every firſtling among thy cattle, *whether* ox or ſheep, *that is male.*

20 But the firſtling of an aſs thou ſhalt redeem with a lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem: and none ſhall appear before me empty.

21 ¶ Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in ear-ring time and in harveſt thou ſhalt reſt.

22 ¶ And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of in-gathering at the year's end.

23 ¶ Thrice in the year ſhall all your men children appear before the Lord God, the God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the Lord thy God, thrice in the year.

25 Thou ſhalt not offer the blood of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of the paſſover be left unto the morning.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the Lord thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

27 And the Lord ſaid unto Moſes, Write thou theſe words: for after the tenor of theſe words I have made a covenant with thee and with Iſrael.

28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to paſs when Moſes came down from mount Sinai (with the two tables of teſtimony in Moſes' hand, when he came down from the mount) that Moſes wiſt not that the ſkin of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the ſkin of his face ſhone, and they were afraid to come nigh him.

31 And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the Lord had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put a vail on his face.

34 But when Moſes went in before the Lord to ſpeak with him, he took the vail off, until he came out. And he came out, and ſpake unto the children of Iſrael, *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes face ſhone: and Moſes put the vail upon his face again until he went in to ſpeak with him.

CHAP. XXXV.

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe are the words which the Lord hath commanded, that ye ſhould do them.

2 Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a ſabbath of reſt to the Lord: whoſoever doeth work therein ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the Lord commanded, ſaying,

5 Take ye from among you an offering unto the Lord: whoſoever *is* of a willing heart, let him bring it an offering of the Lord; gold, and ſilver, and braſs,

6 And blue, and purple, and ſcarlet, and fine linen, and goats' *hair*,

7 And rams-ſkins' died red, and badgers' ſkins, and ſhittim-wood,

8 And oil for the light, and ſpices for anointing oil, and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate.

10 And every wiſe-hearted among you ſhall come and make all that the Lord hath commanded;

11 The tabernacle, his tent, and his covering, his taches and his boards, his bars, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering,

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incenſe-altar, and his ſtaves, and the anointing oil, and the ſweet incenſe, and the hanging for the door at the entering in of the tabernacle,

16 The altar of burnt-offering with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court and their cords,

19 The cloths of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſt's office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his ſervice, *and* for the holy garments.

22 And they came both men and women; as many as were willing hearted, *and* brought bracelets, and ear-rings, and rings and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the Lord.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats' *hair*, and red ſkins of rams, and badgers' ſkins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the Lord's offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom, ſpun goats' *hair*.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate:

28 And ſpice and oil, for the light, and for the anointing oil, and for the ſweet incenſe.

29 The children of Iſrael brought a willing-offering unto the Lord, every man and woman, whoſe heart made them willing to bring for all manner of work, which the Lord had commanded to be made, by the hand of Moſes.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, the Lord hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip;

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones, to ſet *them*, and in carving of wood, to make any manner of cunning-work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach, of the tribe of Dan.

35 Them hath he filled with wiſdom of heart, to work all manner of work, of the engraver; and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP.

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29 *The ſkin of his face ſhone.*] In the original it is *horned*; but the true import is preſerved in our tranſlation. This luminous appearance of his ſkin, ſufficiently indicated how tranſcendently ſplendid the preſence of the Divine Majeſty was, and how nearly this holy prophet had approached it.

Commentary on the Thirty Fifth Chapter.

1 *And Moſes gathered,* &c.] Moſes now reſumes his account of the prieſts, which had been broken off at the ſtory of the molten calf, and proceeds to put the commands of God in execution; but as we have already explained theſe ordinances in our remark on chap. xxv. & ſeq. the reader is referred thither.

22 *Tablets,* &c.] Commentators are not agreed with regard to the import of this word; ſome take it for a golden buckle worn at the girdle. Bochart is of opinion, that it was a kind of girdle worn by the women round their breaſts.

Commentary

CHAP XXXVI.

THEN wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it.

3 And they received of Moses all the offering which the children of Israel had brought, for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 And all the wise men that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another, with the taches. So it became one tabernacle.

14 ¶ And he made curtains *of* goats' *hair*, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curcurtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain, which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams' skins died red, and a covering *of* badgers' skins above *that*.

20 ¶ And he made boards for the tabernacle, *of* shittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south-side, southward.

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards.

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets *were* sixteen sockets of silver, under every board two sockets.

31 ¶ And he made bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle-door, *of* blue and purple, and scarlet, and fine twined linen, of needle-work.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five sockets *were of* brass.

CHAP. XXXVII.

AND Bezaleel made the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings, by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about: and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners, that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And

Commentary on the Thirty-sixth Chapter.

1 *Then wrought*, &c.] This passage should be read in the future tense and connected with the last verse of the preceding chapter, when the sense will be plain; and with regard to the particle *then*, it is not in the Hebrew. The words, when rightly translated, will run in this manner: *Bezaleel therefore shall do the work, and Aholiab, and every wise-hearted man*, &c.

3 *And they brought yet to him free offerings every morning.*] They were now desirous of shewing their zeal for the service of God, as they had lately done for erecting a molten image. Perhaps they thought their remarkable readiness in performing external ceremonies, and submitting to these commands, would attone for ommitting the weightier duties of religion and morality.

Commentary on the Thirty-seventh Chapter.

9 *With their faces one to another, even to the mercy-seat-ward.*] Some, from this passage, and the etymology of the word, have been of opinion, that the cherubims were in the form of flying oxen, because otherwise they could not have their faces at the same time towards one another, and towards the mercy-seat. But the generality think they were of a human figure, being persuaded that they might be turned towards each other, and at the same time their eyes directed downwards to the mercy-seat.

Commentary

16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers to cover withal, *of* pure gold.

17 ¶ And he made the candleſtick *of* pure gold: *of* beaten work, made he the candleſtick; his ſhaft and his branch, his bowls, his knops, and his flowers were of the ſame:

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof:

19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop and a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 ¶ And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit *it was* four-ſquare and two cubits *was* the height of it; the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves, to bear it withal.

28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

CHAP. XXXVIII.

AND he made the alter of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof, *it was* four ſquare, and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans: all the veſſels thereof made he *of* braſs.

4 And he made for the altar a braſen grate of net-work, under the compaſs thereof, beneath unto the midſt of it.

5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* braſs, and the foot of it *of* braſs, of the looking-glaſſes of *the women* aſſembling, which aſſembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the ſouth-ſide ſouthward, the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brazen ſockets twenty: the hooks of the pillars, and their fillets *were of* ſilver.

11 And for the north ſide *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars and their fillets *of* ſilver.

12 And for the weſt ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars and their fillets, *of* ſilver.

13 And for the eaſt ſide eaſtward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the ſockets for the pillars *were of* braſs; the hooks of the pillars, and their fillets *of* ſilver; and the overlaying of their chapiters *of* ſilver; and all the pillars of the court *were* filleted with ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets, *of* ſilver.

20 And all the pins of the tabernacle, and of the court round about, *were of* braſs.

21 ¶ This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites by the hand of Ithamar, ſon to Aaron the prieſt.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the Lord commanded Moſes.

23 And with him was Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver and a cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering was twenty and nine talents and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

25 And the ſilver of them that were numbered of the congregation, *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary.

26 A bekah for every man, *that is* half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbered, from twenty years old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty *men*.

27 And of the hundred talents of ſilver, were caſt the ſockets of the ſanctuary, and the ſockets of the vail: an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſs of the offering *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar,

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

AND of the blue, and purple, and ſcarlet, they made cloths of ſervice, to do ſervice in the holy *place*, and made the holy garments for Aaron; as the Lord commanded Moſes.

2 And he made the ephod *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires; to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the Lord commanded Moſes.

6 ¶ And they wrought onyx-ſtones incloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael,

7 And

Commentary on the Thirty-eighth Chapter.

8 *Of the looking-glaſſes of the woman.*] What theſe looking-glaſſes were, is not univerſally agreed; for glaſs was not yet invented. Pliny tells us, that it was common to uſe thoſe of braſs, and afterwards thoſe of ſilver were common.

Which aſſembled at the door of the tabernacle of the congregation.] It was a cuſtom among the ancients to aſſemble in great numbers, or a troop to perform the offices of religion; and theſe relieved each other at ſtated times; and as the tabernacle was the place where theſe aſſemblies met, the uſe of theſe glaſſes might probably be for dreſſing and adorning their heads, in order to appear with more decency in the Sacred Preſence.

21 *For the ſervice of the Levites, by the hand of Ithamar.*] The particle *for* is not in the Hebrew, but ſupplied by the tranſlators, though *by* would have rendered the ſenſe more evident.

24 *Twenty and nine talents, and ſeven hundred and thirty ſhekels.*] This ſum, according to the computation of biſhop Cumberland, amounts to upwards of an hundred and fifty thouſand pounds ſterling.

25 *And the ſilver of them that were numbered, &c.*] We are told in the next verſe, that ſix hundred and three thouſand five hundred and fifty men, offered half a ſhekel each: the total ſum is three hundred and one thouſand, ſeven hundred and ſeventy-five ſhekels; which, at two ſhillings and fourpence each, amount to thirty-five thouſand two hundred and ſeven pounds ſterling.

7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a memorial to the children of Iſrael; as the Lord commanded Moſes

8 ¶ And he made the breaſt-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was four-ſquare, they made the breaſt-plate double: a ſpan was the length thereof, and a ſpan the breadth thereof *being* doubled.

10 And they ſet in it four rows of ſtones: *the firſt* row *was* a ſardius, a topaz, and a carbuncle: this *was* the firſt row.

11 And the ſecond row, an emerald, a ſapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyſt.

13 And the fourth row, a beryl, an onyx, and a jaſper: *they were* incloſed in ouches of gold in their incloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve, according to their names, like the engravings of a ſignet, every one with his name, according to the twelve tribes.

15 And they made upon the breaſt-plate chains, at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathen chains they faſtened in the two ouches, and put them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of golds, and put *them* on the two ends of the breaſt-plate, upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the forepart of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the Lord commanded Moſes.

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rend.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen*.

25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to miniſter *in*; as the Lord commanded Moſes.

27 ¶ And they made coats *of* fine linen, *of* woven work, for Aaron, and for his ſons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen.

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet, *of* needlework; as the Lord commanded Moſes.

30 ¶ And they made the plate of the holy crown, *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the Lord commanded Moſes.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.

33 ¶ And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams' ſkins died red, and the covering of badgers' ſkins, and the vail of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, and *all* the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the ſweet incenſe, and the hanging for the tabernacle-door,

39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation,

41 The cloths of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſt's office.

42 According to all that the Lord commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the Lord had commanded, even ſo had they done it: and Moſes bleſſed them.

CHAP. XL.

AND the Lord ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation:

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick, and light the lamps thereof.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar moſt holy.

11 And thou ſhall anoint the laver and his foot, and ſanctify it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him; that he may miniſter unto me in the prieſt's office.

14 And thou ſhalt bring his ſons, and clothe them with coats:

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſt's office: for their anointing ſhall ſurely be an everlaſting prieſthood throughout their generations.

16 Thus did Moſes: according to all that the Lord commanded him, ſo did he.

17 ¶ And it came to paſs, in the firſt month, in the ſecond year, on the firſt *day* of the month, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moſes.

20 ¶ And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark:

21 And he brought the ark into the tabernacle, and ſet up the

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Commentary on the Thirty-ninth Chapter.

8 *And he made the breaſt-plate.*] In this paſſage, Moſes is ſilent with regard to the Urim and Thummim, which is doubtleſs an argument that they were not different from the ſtones of the ephod, and confirms our explanation of thoſe terms.

33 *And they brought the tabernacle unto Moſes.*] The artiſts, when they had finiſhed every thing according to the inſtructions they had received from Moſes, brought every part to him for his approbation, who ſeeing every thing was exactly conformable to the pattern he had given them from God, declared that they had executed their orders faithfully, and therefore the text adds, that *he bleſſed them.*

Commentary on the Fortieth Chapter.

2 *On the firſt day of the firſt month*, &c.] That is, in the firſt day of the ſecond year after they came out of Egypt.

17, 18 *And it came to paſs in the firſt month*, &c.] The true meaning of theſe verſes appears to be this: Moſes, on the firſt day of the firſt month of the ſecond year after the departure out of Egypt, ſet up the tabernacle, and began to conſecrate it and the altar of burnt-offering, and ſpent ſeven days in performing the ceremonies; after which the conſecration of the prieſts began, and continued ſeven days more, and was finiſhed againſt the fifteenth of the ſame month, when a ſolemn paſſover was kept, Numb. ix. 1, 6.

the vail of the covering, and covered the ark of the teſtimony; as the Lord commanded Moſes.

22 ¶ And he put the table in the tent of the congregation, upon the ſide of the tabernacle northward, without the vail.

23 And he ſet the bread in order upon it before the Lord; as the Lord had commanded Moſes.

24 ¶ And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouthward.

25 And he lighted the lamps before the Lord, as the Lord commanded Moſes.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt ſweet incenſe thereon, as the Lord commanded Moſes.

28 ¶ And he ſet up the hanging, at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering, as the Lord commanded Moſes.

30 ¶ And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withal.*

31 And Moſes and Aaron, and his ſons, waſhed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the Lord commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael went onward in all their journeys.

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

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34 *Then a cloud covered the tent of the congregation.*] This cloud had for ſome time reſted on the tent of Moſes; but, on the tabernacle's being finiſhed, it removed from its former ſituation, and fixed itſelf upon the tabernacle, where it continued in the form of a cloud by day, and a glorious light by night, till they entered the land of Canaan, which had long before been promiſed to their fathers.

THE

THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

The ARGUMENT.

This book is called Leviticus, *from its containing the laws and regulations relating to the prieſts, the* Levites, *and the ſacrifices; and thence properly ſtiled the* Levitical *law. The ſeven firſt chapters preſcribe the ceremonies to be obſerved in offering burnt-ſacrifices, meat-offerings, peace-offerings,* &c. *He then lays down rules for diſtinguiſhing clean and unclean beaſts, and concerning leproſy, purification,* &c. *He appoints the ceremonies to be obſerved on the great day of expiation: regulates the degrees of kindred, in which perſons are allowed or forbidden to marry: prohibits alliances with the* Canaanites, *idolatry, theft, perjury, calumny,* &c.

CHAP. I.

AND the Lord called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, if any man of you bring an offering unto the Lord, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord.

4 And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him.

5 And he ſhall kill the bullock before the Lord: and the prieſts, Aaron's ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar, that *is* by the door of the tabernacle of the congregation.

6 And he ſhall flay the burnt-offering, and cut it into his pieces.

7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And

Commentary on the Firſt Chapter.

2 *If any man of you bring an offering unto the Lord.*] From this paſſage it hath been obſerved both by jewiſh and chriſtian writers, that God doth not enjoin the offering of ſacrifices, but only ſuppoſes the Iſraelites would offer them, becauſe they had been long accuſtomed to that rite, which then univerſally prevailed.

Even of the herd, and of the flock.] The former comprehends all the creatures of the cow-kind, and the latter ſheep and goats. It has been obſerved, that nothing was to be offered upon the jewiſh altar but bullocks, ſheep, or goats; and doves, to recommend to thoſe who approached the altar of the Lord the important leſſons of innocence and induſtry, uſefulneſs and ſimplicity.

3 *If his offering be a burnt-ſacrifice.*] This was wholly given to God, and every part of it burnt upon the altar, to prefigure, that both the inward and outward man, the external devotion of the body, and the internal devotion of the mind, are neceſſary to conſtitute that ſacrifice which is acceptable to God.

Let him offer a male without blemiſh.] It was to be a male, becauſe that was reckoned the beſt; and without blemiſh, becauſe it was a juſt tribute to offer of the beſt to that benevolent Being, who was the author of every good they enjoyed.

4 *It ſhall be accepted for him.*] That is, God will, in his great mercy, accept of this imperfect ſervice, and favour the offerer with his regard and friendſhip.

5 *And the prieſts, Aaron's ſons, ſhall bring the blood,* &c.] It muſt be remembered, that the blood is always conſidered, in ſcripture, as the life; and therefore the prieſt, by ſprinkling the blood upon the altar, did it as a ranſom for the life of the offerer.

8 *And*

8 And the prieſts Aaron's ſons ſhall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

10 ¶ And if his offering *be* of the flocks, *namely* of the ſheep, or of the goats, for a burnt-ſacrifice; he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of the altar northward before the Lord: and the prieſts, Aaron's ſons ſhall ſprinkle his blood round about upon the altar.

12 And he ſhall cut it into his pieces, with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

14 ¶ And if the burnt-ſacrifice for his offering to the Lord *be* of fowls, then he ſhall bring his offering of turtle doves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſide of the altar.

16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt-part, by the place of the aſhes.

17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord.

CHAP. II.

AND when any will offer a meat-offering unto the Lord, his offering ſhall be *of* fine flour; and he ſhall pour oil upon it, and put frankincenſe thereon.

2 And he ſhall bring it to Aaron's ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincenſe thereof: and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the Lord.

3 And the remnant of the meat-offering *ſhall be* Aaron's and his ſons: *it is* a thing moſt holy of the offerings of the Lord made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* in a pan, it ſhall be *of* fine flour unleavened, mingled with oil.

6 Thou ſhalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be a* meat-offering *baken* in the frying-pan, it ſhall be made *of* fine flour with oil.

8 And thou ſhalt bring the meat-offering, that is made of theſe things unto the Lord: and when it is preſented unto the prieſt, he ſhall bring it unto the altar.

9 And the prieſt ſhall take from the meat-offering a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire of a ſweet ſavour unto the Lord.

10 And that which is left of the meat-offering, *ſhall be* Aaron's, and his ſons: *it is* a thing moſt holy, of the offerings of the Lord made by fire.

11 No meat-offering, which ye ſhall bring unto the Lord, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the Lord made by fire.

12 ¶ As for the oblation of the firſt fruits, ye ſhall offer them unto the Lord: but they ſhall not be burnt on the altar for a ſweet ſavour.

13 And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

14 And if thou offer a meat-offering of thy firſt-fruits unto the Lord, thou ſhalt offer for the meat-offering of thy firſt-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou ſhalt put oil upon it, and lay frankincenſe thereon: *it is* a meat-offering.

16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the Lord.

CHAP. III.

AND if his oblation *be* a ſacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he ſhall offer it without blemiſh before the Lord.

2 And he ſhall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's ſons the prieſts ſhall ſprinkle the blood upon the altar round about.

3 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

5 And Aaron's ſons ſhall burn it on the altar upon the burnt-ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a ſweet ſavour unto the Lord.

6 And if his offering for a ſacrifice of peace-offering unto the Lord, be *of* the flock, male or female; he ſhall offer it without blemiſh.

7 If he offer a lamb for his offering, then ſhall he offer it before the Lord.

8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's ſons ſhall ſprinkle the blood thereof round about upon the altar.

9 And he ſhall offer of the ſacrifice of the peace-offering, an offering made by fire unto the Lord: the fat thereof, *and* the whole rump, it ſhall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the Lord.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the Lord.

13 And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

16 And the prieſt ſhall burn them upon the altar: *it is* the food

8 *And the prieſts ſhall lay the parts*, &c.] The prieſts having prepared the fire, were to place the pureſt parts of the fat, with the head upon the fire firſt, to help, by their flame, to burn the other parts.

17 *It is a burnt-ſacrifice, an offering made by fire unto the Lord.*] From the latter part of this chapter we may obſerve, that it was not the value of the gift that rendered it acceptable to God; a turtle-dove was as graciouſly received as an ox.

Commentary on the Second Chapter.

1 *A meat-offering.*] The Engliſh reader generally forms a very different idea from what the original word *minchah* ſhould convey. Its general ſignification is an *oblation* or *gift*; but here it implies an offering compoſed chiefly of the flour of wheat, and therefore would have been better rendered a *wheat-offering*. Le Clerc tranſlates it *donarium farreum*, a bread-corn offering.

2 *The prieſt ſhall burn the memorial of it upon the altar.*] That is, he ſhall burn a portion of it, as a teſtimony or memorial that the the whole ſacrifice was dedicated to God.

11 *No meat-offering ſhall be made with leaven.*] Partly to remind them of their great deliverance out of Egypt, when they were forced to carry away their dough before it was leavened; and partly in oppoſition to the cuſtom of the Heathens in ſuch caſes, who made their ſacrificial bread of the lighteſt and ſweeteſt kind poſſible.

Ye ſhall burn no leaven, nor any honey, &c.] Several reaſons have been aſſigned for the prohibition of honey in the Jewiſh ſacrifices. Philo and others make it allegorical, importing a prohibition from all voluptuouſneſs and carnal knowledge.

13 *Every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt.*] This command, according to Maimonides, was given in oppoſition to the cuſtoms of the early Heathens, who uſed no ſalt, but honey, to ſweeten their ſacrifices.

Commentary on the Third Chapter.

1 *And if his oblation be a ſacrifice of peace-offering.*] The Greeks called theſe offerings *chariſteria*, offerings of thankſgiving; the Hebrew word, which we render *peace-offering*, implying every kind of proſperity and happineſs.

4 *And the caul above the liver.*] This ſhould have been rendered *the greateſt lobe of the liver.*

11 *It is the food of the offering made by fire.*] The ſacrifice is conſidered in ſcripture as the *meat of God*, which ſupported or fed the fire of the altar. The Heathens uſed the ſame idiom of ſpeech, with regard to their ſacrifices.

16 *All the fat is the Lord's.*] Not the fat that is intermixed with the fleſh, for that might be eaten, Deut. xxii. 14; but that which lay upon it; and might be ſeparated from it, what we call the ſewet.

food of the offering made by fire for a ſweet ſavour. All the fat *is* the Lord's.

17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

CHAP. IV.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſin through ignorance againſt any of the commandments of the Lord (*concerning things* which ought not to be done) and ſhall do againſt any of them:

3 If the prieſt that is anointed, do ſin according to the ſin of the people: then let him bring for his ſin which he hath ſinned, a young bullock without blemiſh, unto the Lord for a ſin-offering.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation, before the Lord; and ſhall lay his hand upon the bullock's head, and kill the bullock before the Lord.

5 And the prieſt that is anointed, ſhall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the Lord, before the vail of the ſanctuary.

7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the Lord, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away,

10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering.

11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock ſhall he carry forth without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out, ſhall he be burnt.

13 ¶ And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ſhould not be done, and are guilty:

14 When the ſin which they have ſinned againſt it, is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the Lord: and the bullock ſhall be killed before the Lord.

16 And the prieſt that is anointed, ſhall bring of the bullock's blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the Lord, even before the vail.

18 And he ſhall put *ſome* of the blood upon the horns of the altar, which is before the Lord, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſin-offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation.

22 ¶ When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the Lord his God, *concerning things* which ſhould not be done, and is guilty:

23 Or if his ſin, wherein he hath ſinned, come to his knowledge; he ſhall bring his offering, a kid of the goats, a male without blemiſh.

24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it *is* a ſin-offering.

25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him, as concerning his ſin, and it ſhall be forgiven him.

27 ¶ And if any one of the common people ſin through ignorance, while he doeth *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ought not to be done, and be guilty;

28 Or if his ſin which he hath ſinned come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female, without blemiſh, for his ſin which he hath ſinned.

29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin-offering in the place of the burnt-offering.

30 And the prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

31 And he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar, for a ſweet ſavour unto the Lord: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh.

33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill the burnt-offering.

34 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the offerings made by fire unto the Lord: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

CHAP. V.

AND if a ſoul ſin, and hear the voice of ſwearing, and is a witneſs, whether he hath ſeen or known *of it*; if he do not utter *it*, then he ſhall bear his iniquity.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty.

3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth of *it*, then he ſhall be guilty.

4 Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guilty in one of theſe.

5 And

Commentary on the Fourth Chapter.

2 *If a ſoul ſhall ſin through ignorance.*] By ſins of ignorance are generally underſtood all the frailties of human nature; for men in moſt caſes may be ſaid to *ſin through ignorance*, i. e. through miſtake or miſapprehenſion of their true intereſt.

6 *Shall ſprinkle the blood ſeven times.*] This ceremony was peculiar only to the moſt ſolemn ſacrifices. The number *ſeven* is frequently mentioned in the ſacred writings: thus the oil was to be ſprinkled ſeven times upon the altar, *Lev.* viii. 11. The leper was to be ſprinkled ſeven times, and ſeven days were allotted for his cleanſing, *Lev.* xiv. 7, 9. Seven days were to be employed in conſecrating the prieſts, *Lev.* viii. 35. and for purifying the unclean, *Lev.* xii. 2. Every ſeventh day was a ſabbath, *Exod.* xx. 10. and the ſeventh year a year of reſt; and ſeven times ſeven years brought the jubilee, *Lev.* xxv. 3, 4, 8. Jericho was beſieged ſeven days, and ſeven prieſts blew with ſeven trumpets when the walls fell down, *Joſ.* vi. Naaman dipt himſelf ſeven times in Jordan, 2 *King's* v. 10. 14. and ſeven prieſts blew with trumpets before the ark, when David brought it home, 1 *Chron.* xv. 24. Perhaps the reaſon why the Jews paid ſo much regard to the number ſeven, was on account of the creation of the world, which was finiſhed in ſeven days: as if God himſelf had conſecrated that number by reſting from his works on the ſeventh day.

22 *And is guilty.*] This expreſſion ſhould have been rendered, *and is conſcious of his guilt.*

35 *It ſhall be forgiven him.*] That is, he ſhall be re-inſtated in all the privileges annexed to the members of the Jewiſh community, which he had forfeited by his crime.

Commentary on the Fifth Chapter.

1 *And if a ſoul ſin, and hear the voice of ſwearing.*] Inſtead of ſwearing it ſhould be *adjuration*; for it was a cuſtom at this time, in the Eaſt, for the judges to adjure the witneſs, in the name of God, to declare the whole truth.

2 *Or if a ſoul touch any unclean thing.*] The principal intention of this and many other laws, was to impreſs the Jews with the higheſt veneration of their holy things. The precept, however, is not to be underſtood literally; contracting uncleanneſs, and not barely touching an unclean thing, being the true import of it.

5 *He*

5 And it ſhall be, when he ſhall be guilty in one of theſe *things*, that he ſhall confeſs that he hath ſinned in that *thing*.

6 And he ſhall bring his treſpaſs-offering unto the Lord for his ſin which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſin-offering: and the prieſt ſhall make an atonement for him concerning his ſin.

7 And if he be not able to bring a lamb, then he ſhall bring for his treſpaſs which he hath committed, two turtle-doves, or two young pigeons, unto the Lord; one for a ſin-offering, and the other for a burnt-offering.

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſin-offering firſt, and wring off his head from his neck, but ſhall not divide *it* aſunder.

9 And he ſhall ſprinkle of the blood of the ſin-offering upon the ſide of the altar; and the reſt of the blood ſhall be wrung out at the bottom of the altar: it *is* a ſin-offering.

10 And he ſhall offer the ſecond *for* a burnt-offering, according to the manner: and the prieſt ſhall make an atonement for him, for his ſin which he hath ſinned, and it ſhall be forgiven him.

11 ¶ But if he be not able to bring two turtle doves, or two young pigeons; then he that ſinned, ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin-offering: he ſhall put no oil upon it, neither ſhall he put *any* frankincenſe thereon: for it *is* a ſin-offering.

12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handful of it, *even* a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it *is* a ſin-offering.

13 And the prieſt ſhall make an atonement for him, as touching his ſin that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſt's as a meat-offering.

14 ¶ And the Lord ſpake unto Moſes, ſaying,

15 If a ſoul commit a treſpaſs, and ſin through ignorance, in the holy things of the Lord; then he ſhall bring for his treſpaſs unto the Lord, a ram without blemiſh out of the flocks, with thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs-offering.

16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall add the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, and it ſhall be forgiven him.

17 ¶ And if a ſoul ſin, and commit any of theſe things which are forbidden to be done by the commandments of the Lord; though he wiſt *it* not, yet is he guilty. and ſhall bear his iniquity.

18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt: and the prieſt ſhall make an atonement for him concerning his ignorance wherein he erred and wiſt *it* not; and it ſhall be forgiven him.

19 It *is* a treſpaſs-offering: he hath certainly treſpaſſed againſt the Lord.

CHAP. VI.

AND the Lord ſpake unto Moſes, ſaying,

2 If a ſoul ſin, and commit a treſpaſs againſt the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was loſt, and lieth concerning it, and ſweareth falſly; in any of all theſe that a man doeth, ſinning therein:

4 Then it ſhall be, becauſe he hath ſinned, and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found.

5 Or all that about which he hath ſworn falſly: he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs-offering.

6 And he ſhall bring his treſpaſs-offering unto the Lord, a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering unto the prieſt:

7 And the prieſt ſhall make an atonement for him before the Lord: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 ¶ And the Lord ſpake unto Moſes, ſaying,

9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt-offering: (It *is* the burnt-offering, becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it.)

10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſide the altar.

11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place.

12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it; and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

14 ¶ And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the Lord, before the altar.

15 And he ſhall take of it his handful, of the flour, of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, *for* a ſweet ſavour, *even* the memorial of it unto the Lord.

16 And the remainder thereof ſhall Aaron and his ſons eat, with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be baken with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering.

18 All the males among the children of Aaron ſhall eat of it: *it ſhall be* a ſtatute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them ſhall be holy.

19 ¶ And the Lord ſpake unto Moſes, ſaying,

20 This is the offering of Aaron, and of his ſons, which they ſhall offer unto the Lord, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it ſhall be made with oil, *and when it is* baken, thou ſhalt bring it in: *and* the baken pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the Lord.

22 And the prieſt of his ſons that is anointed in his ſtead, ſhall offer it: *It is* a ſtatute for ever unto the Lord, it ſhall be wholly burnt.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 ¶ And the Lord ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering; in the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the Lord: it *is* moſt holy.

26 The prieſt that offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place.

28 But the earthern veſſel wherein it is ſodden, ſhall be broken: and if it be ſodden in a brazen pot, it ſhall be both ſcoured, and rinſed in water.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 And

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5 *He ſhall confeſs*, &c.] It was a general maxim among the Hebrews, that without confeſſion to God, there could be no forgiveneſs; and therefore the guilty perſon, when he came to offer an offering for his ſin, laid his hand upon the head of the victim, and confeſſed the crime he had been guilty of.

17 *And if a ſoul ſin—though he wiſt it not, yet he is guilty.*] The Jewiſh doctors underſtand this of ſuſpected guilt, as if a perſon be but in doubt or ſuſpence whether he hath offended or not. And Grotius is of the ſame opinion, underſtanding by *doubt*, not ſuch as is groundleſs, but where a perſon has reaſon to ſuſpect himſelf guilty. But the words in the original, which we tranſlate *he wiſt not*, cannot be underſtood of one who doubts, but who is quite ignorant at the time when the thing happened.

Commentary on the Sixth Chapter.

2 *Againſt the Lord.*] The ſins here mentioned being principally ſuch as cannot be puniſhed by men, becauſe they are committed in ſecrecy, are emphatically ſaid to be committed *againſt the Lord*, to whom alone the ſecrets of the heart are open, and who *ſpieth out all our ways*.

6, 7 *And he ſhall bring his treſpaſs-offering*, &c.] After he had made reſtitution to his neighbour, he was to offer an expiatory ſacrifice, accompanied with confeſſion and prayer, which God promiſed to accept of as a token of his repentance. This well agrees with what our Saviour enjoins: *Firſt be reconciled to thy brother, and then come and offer thy gift*, Mat. v. 24.

10 *And take up the aſhes which the fire hath conſumed with the burnt-offering*, &c.] This paſſage ſhould have been tranſlated, *When the fire hath conſumed the burnt-offering on the altar, he ſhall take up the aſhes*, &c.

20 *In the day when he is anointed.*] It ſhould have been rendered *from the day when he is anointed*: for it was not only offered by the prieſt on the day of his conſecration, but was a continual ſervice offered daily till the ceaſing of the ſacrifices.

28 *The earthern veſſel wherein it is ſodden, ſhall be broken.*] This is not to be underſtood of the holy veſſels, for none of them were of earth, but of

thoſe

30 And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

CHAP. VII.

LIkewise this *is* the law of the trespass-offering: it *is* most holy.
2 In the place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood thereof shall he sprinkle round about upon the altar.
3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,
4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.
5 And the priest shall burn them upon the altar, *for* an offering made by fire unto the Lord: it *is* a trespass-offering.
6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.
7 As the sin-offering *is*, so *is* the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith, shall have *it*.
8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.
9 And all the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.
10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.
11 And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the Lord.
12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.
13 Besides the cakes, he shall offer *for* his offering, leavened bread, with the sacrifice of thanksgiving of his peace-offerings.
14 And of it he shall offer one out of the whole oblation, *for* an heave-offering unto the Lord, *and* it shall be the priest's that sprinkleth the blood of the peace-offerings.
15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered: he shall not leave any of it until the morning.
16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten.
17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it, shall bear his iniquity.
19 And the flesh that toucheth any unclean *thing*, shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.
20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings, that *pertain* unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.
21 Moreover, the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings, which *pertain* unto the Lord, even that soul shall be cut off from his people.
22 ¶ And the Lord spake unto Moses, saying,
23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.
24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts may be used in any other use: but ye shall in no wise eat of it.
25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth *it*, shall be cut off from his people.
26 Moreover, ye shall eat no manner of blood, *whether it be* of fowl, or of beast, in any of your dwellings.
27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.
28 ¶ And the Lord spake unto Moses, saying,
29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the Lord, shall bring his oblation unto the Lord, of the sacrifice of his peace-offerings.
30 His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave-offering before the Lord.
31 And the priest shall burn the fat upon the altar: but the breasts shall be Aaron's and his sons'.
32 And the right shoulder shall ye give unto the priest *for an* heave-offering, of the sacrifices of your peace-offerings.
33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.
34 For the wave-breast, and the heave-shoulder have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.
35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day *when* he presented them, to minister unto the Lord in the priest's office.
36 Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever, throughout their generations.
37 This *is* the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings:
38 Which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

CHAP. VIII.

AND the Lord spake unto Moses, saying,
2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread;
3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.
4 And Moses did as the Lord commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.
5 And Moses said unto the congregation, This *is* the thing which the Lord commanded to be done.
6 And Moses brought Aaron and his sons, and washed them with water.
7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.
8 And he put the breast plate upon him: also he put in the breast-plate the Urim and the Thummim.
9 And he put the mitre upon his head; also upon the mitre, *even* upon his fore-front did he put the golden plate, the holy crown; as the Lord commanded Moses.
10 And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.
11 And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver, and his foot, to sanctify them.
12 And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him.
13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

14 And

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those which private persons sometimes employed in dressing the meat of their sacrifices.

Commentary on the Seventh Chapter.

11 *And this is the law of the sacrifice of peace offerings.*] These are the only offerings remaining to be spoken of; and of these there were various sorts, which required various rites, and therefore reserved to be considered in the last place.

19 *And the flesh that toucheth*, &c.] The intention of all these precepts was for preserving the greater reverence and regard to sacred things.

29 *He that offereth the sacrifice of his peace-offerings shall bring his oblation unto the Lord.*] That is, the offerer shall present his offering himself, and not by another.

34 *For the wave-breast, and the heave shoulder.*] That is, these parts which were waved and heaved, and by that means consecrated to God.

38 *In mount Sinai.*] This should rather be rendered *by mount Sinai*, for Moses received these commands from the tabernacle, which was then pitched in the wilderness of Sinai.

Commentary on the Eighth Chapter.

2 *Take Aaron and his sons with him*, &c.] In this chapter we have an account of Moses's performing what the Lord had commanded him, relating to the consecration of Aaron and his sons, who were to minister in the holy place before the Lord.

15 *And*

14 And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering.

15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock and his hide, his fleſh and his dung, he burnt with fire without the camp; as the Lord commanded Moſes.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram.

19 And he killed *it*, and Moſes ſprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the Lord; as the Lord commanded Moſes.

22 ¶ And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram.

23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right-foot.

24 And he brought Aaron's ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right ſhoulder.

26 And out of the baſket of unleavened bread, that *was* before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder.

27 And he put all upon Aaron's hands, and upon his ſons' hands, and waved them *for* a wave offering before the Lord.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt offering: they *were* conſecrations for a ſweet ſavour; it is an offering made by fire unto the Lord.

29 And Moſes took the breaſt and waved it *for* a wave offering before the Lord: *for* of the ram of conſecration it was Moſes' part; as the Lord commanded Moſes.

30 And Moſes took of the anointing oil, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons' garments with him: and ſanctified Aaron *and* his garments, and his ſons, and his ſons garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to his ſons, Boil the fleſh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

32 And that which remaineth of the fleſh, and of the bread, ſhall ye burn with fire.

33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven days, until the days of your conſecration be at an end: for ſeven days ſhall he conſecrate you.

34 As he hath done this day, *ſo* the Lord hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the Lord commanded by the hand of Moſes.

CHAP. IX.

AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael;

2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt offering, without blemiſh, and offer *them* before the Lord.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats, for a ſin-offering; and a calf and a lamb, *both* of the firſt year, without blemiſh, for a burnt-offering;

4 Alſo a bullock and a ram for peace-offerings, to ſacrifice before the Lord; and a meat-offering mingled with oil: for to-day the Lord will appear unto you.

5 ¶ And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near and ſtood before the Lord.

6 And Moſes ſaid, This *is* the thing which the Lord commanded that ye ſhould do: and the glory of the Lord ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thyſelf, and for the people: and offer the offering of the people, and make an atonement for them: as the Lord commanded.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf.

9 And the ſons of Aaron brought the blood unto him, and he dipt his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the fat and the kidneys, and the caul *above* the liver of the ſin-offering, he burnt upon the altar; as the Lord commanded Moſes.

11 And the fleſh and the hide he burnt with fire, without the camp.

12 And he ſlew the burnt-offering; and Aaron's ſons preſented unto him the blood, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat which *was* the ſin-offering for the people, and ſlew it, and offered it for ſin, as the firſt.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beſide the burnt-ſacrifice of the morning.

18 He ſlew alſo the bullock and the ram, *for* a ſacrifice of peace-offerings, which *was* for the people: and Aaron's ſons preſented unto him the blood which he ſprinkled upon the altar round about,

19 And the fat of the bullock, and of the ram, the rump, and that which covereth the *inwards*, and the kidneys, and the caul *above* the liver;

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the breaſts and the right ſhoulder Aaron waved *for* a wave-offering, before the Lord; as Moſes commanded.

22 And Aaron lifted up his hand toward the people and bleſſed them; and came down from offering of the ſin-offering, and the burnt-offering, and peace-offerings.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out and bleſſed the people: and the glory of the Lord appeared unto all the people.

24 And there came a fire out from before the Lord, and conſumed upon the altar the burnt-offering, and the fat, *which* when all the people ſaw, they ſhouted, and fell on their faces.

CHAP.

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15 *And purified the altar.*] The altar on which the victims of ſinful mortals were to be offered, is here ſuppoſed to have been polluted by their touch: and therefore was to be purified with the blood of the ſacrifice, which was, by divine appointment, ſubſtituted inſtead of the forfeited blood of the ſinner.

33 *And ye ſhall not go out of the door of the tabernacle—in ſeven days.*] This ſhould have been rendered, *Ye ſhall not go from the door of the tabernacle*; for the conſecration was not performed in, but at the door of the tabernacle: not were they permitted to enter the ſanctuary till the ceremony was performed.

Commentary on the Ninth Chapter.

1 *Take a kid of the goats.*] The Hebrew word is *ſier*, which ſignifies a he-goat.

7 *Make an atonement for thyſelf, and for the people.*] Here we have an inſtance of the imperfection of Aaron's prieſthood; they were ſinners, in common with their fellow mortals. But this imperfection has no place in the goſpel diſpenſation; our high prieſt *knew no ſin, neither was guile found in his mouth.*

24 *And there came a fire out from before the Lord*, &c.[That is, a ray of the reſplendent light which filled the holy place, now flaſhed on the altar, and ſet fire to the ſacrifice. And it was this ſacred fire, which the prieſts were ordered to keep always burning upon the altar.

CHAP. X.

AND Nadab and Abihu the ſons of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered ſtrange fire before the Lord, which he commanded them not.

2 And there went out fire from the Lord, and devoured them, and they died before the Lord.

3 Then Moſes ſaid unto Aaron, This *is* it that the Lord ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moſes called Miſhael and Elzaphan, the ſons of Uzziel the uncle of Aaron, and ſaid unto them, Come near, carry your brethren from before the ſanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moſes had ſaid.

6 And Moſes ſaid unto Aaron, and unto Eleazar, and unto Ithamar his ſons, Uncover not your heads, neither rend your clothes; leſt ye die, and leſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the Lord hath kindled.

7 And ye ſhall not go out from the door of the tabernacle of the congregation, leſt ye die: for the anointing oil of the Lord *is* upon you. And they did according to the word of Moſes.

8 ¶ And the Lord ſpake unto Aaron, ſaying,

9 Do not drink wine nor ſtrong drink, thou nor thy ſons with thee, when ye go into the tabernacle of the congregation; leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean:

11 And that ye may teach the children of Iſrael all the ſtatutes which the Lord hath ſpoken unto them by the hand of Moſes.

12 ¶ And Moſes ſpake unto Aaron, and unto Eleazar, and unto Ithamar, his ſons that were left, Take the meat-offering that remaineth of the offerings of the Lord made by fire, and eat it without leaven beſide the altar; for it *is* moſt holy.

13 And ye ſhall eat it in the holy place, becauſe *it is* thy due, and thy ſons' due of the ſacrifices of the Lord made by fire: for ſo I am commanded.

14 And the wave-breaſt and heave-ſhoulder ſhall ye eat in a clean-place; thou and thy ſons, and thy daughters with thee: for *they be* thy due, and thy ſons' due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael.

15 The heave-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the Lord, and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever: as the Lord hath commanded.

16 And Moſes diligently ſought the goat of the ſin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the ſons of Aaron, *which were* left *alive*, ſaying,

17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

18 Behold, the blood of it was not brought in, within the holy *place*: ye ſhould indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering, and their burnt-offering before the Lord; and ſuch things have befallen me: and if I had eaten the ſin-offering to-day, ſhould it have been accepted in the ſight of the Lord?

20 And when Moſes heard *that*, he was content.

CHAP. XI.

AND the Lord ſpake unto Moſes and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth.

3 Whatſoever parteth the hoof, and is cloven-footed, and cheweth the cud among the beaſts, that ſhall ye eat.

4 Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

6 And the hare, becauſe he cheweth the cud, but divideth not the hoof: he *is* unclean unto you.

7 And the ſwine, though he divide the hoof, and be cloven-footed: yet he cheweth not the cud: he *is* unclean to you.

8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch: they *are* unclean to you.

9 ¶ Theſe ſhall ye eat, of all that are in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers; them ſhall ye eat.

10 And all that have not fins and ſcales in the ſeas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters; they ſhall be an abomination unto you.

11 They ſhall be even an abomination unto you: ye ſhall not eat of their fleſh, but ye ſhall have their carcaſes in abomination.

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they are an abomination: the eagle, and the oſſifrage, and the oſpray,

14 And the vulture, and the kite after his kind:

15 Every raven after his kind:

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the gier-eagle,

19 And the ſtork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four *ſhall be* an abomination unto you.

21 Yet theſe may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth.

22 *Even* theſe of them ye may eat: the locuſt after his kind, and the bald locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind.

23 But all *other* flying creeping things, which have four feet, *ſhall be* an abomination unto you.

24 And

Commentary on the Tenth Chapter.

1 *Offered ſtrange fire before the Lord.*] That is, they offered the incenſe with common fire, and not that which had juſt before fallen from heaven.

2 *There went out fire from the Lord, and devoured them.*] Their bodies were not entirely conſumed, as the words ſeem to imply, but ſtruck dead in a moment, as with a flaſh of lightning.

6 *Uncover not your heads*, &c.] They were to make no lamentation, or funeral pomp for them; which among the Jews who were ſo remarkable for the grandeur of their funerals, was eſteemed a ſore judgment. Temporal judgments, however, are not always ſure indications of the final condemnation of the perſons on whom they fall: and therefore Aaron had no occaſion utterly to deſpair: on the contrary, he might preſume, that the juſtice of God being ſatisfied with the preſent puniſhment of his ſons, might be appeaſed, with relation to their eternal ſtate; and that though their *fleſh was deſtroyed, yet their ſpirits might be ſaved in the day of the Lord*, Cor. v. 5. Pſalm xxxix. 9.

19 *If I had eaten the ſin-offering to day, would it have been accepted?*] That is, would the great judge of the whole earth have been pleaſed with me, had I, in ſuch confuſion and heavineſs of heart eaten this ſacrifice? The voice both of nature and religion declares, that men ought to celebrate feaſts with a chearful heart; but was it poſſible for me, on this mournful occaſion, to diſpoſe myſelf properly for ſuch a ſervice?

Commentary on the Eleventh Chapter.

2 *Theſe are the beaſts which ye ſhall eat.*] Various reaſons have been given for making this diſtinction among beaſts; but it is agreed by all, that the general purpoſe and intention of the ceremonial inſtitutions which were preſcribed to the Jews, was to keep them a ſeperate people, leſt by contracting too familiar intercourſe with the Gentiles, they might be drawn in to imitate their ſuperſtitions and idolatries. Several authors have ſhewn, that the fleſh of the animals prohibited by Moſes are of an alcaleſcent nature, and therefore every ſubject to produce putrefaction, and conſequently productive of various diſtempers, eſpecially in ſo hot a climate as that inhabited by the Iſraelites.

5 *The cony.*] The Hebrew word here is *ſcaphan*, and does not ſeem to ſignify the cony, but rather a large ſpecies of rat, common both in Egypt and Paleſtine.

13 *The oſſifrage.*] This is a ſpecies of eagle, called from the Latin *os*, a bone, and *frango* to break, becauſe it breaks the bones of its prey.

16 *And the night-hawk.*] Bochart is of opinion, that the bird here meant is the male-oſtrich, the Hebrew word implying impious or unnatural, being derived from *chamas*, to deal unjuſtly, which very well agrees to the oſtrich, infamouſly unnatural to her eggs and young.

And the cuckow.] The Seventy and vulgate render it a didapper, or ſea-mew.

17 *And the little owl.*] Bochart and Le Clerc render it the *bittern*, but the Seventy a night-raven.

18 *And the ſwan.*] The original word is *thinſemeth*, which ſome tranſlate a bat; and bochart takes it for a ſpecies of the owl.

19 *And the ſtork.*] The original word *chaſida* ſignifies tenderneſs, and therefore well agrees to the ſtork, whoſe piety, or love to its parents, is celebrated by all authors.

And the bat.] The Hebrew word is *ataleph*, which ſignifies *the bird of darkneſs*.

29 *Among*

24 And for theſe ye ſhall be unclean :whoſoever toucheth the carcaſe of them, ſhall be unclean until the even.

25 And whoſoever bareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean until the even.

26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean until the even.

28 And he that beareth the carcaſe of them, ſhall waſh his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you, among the creeping things that creep upon the earth: the weaſel, and the mouſe, and the tortoiſe after his kind,

30 And the ferret, and the chameleon, and the lizard, and the ſnail, and the mole.

31 Theſe *are* unlean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead doth fall, it ſhall be unclean: whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done; it muſt be put into water, and it ſhall be unclean until the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto any of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it.

34 Of all meat which may be eaten, *that* on which ſuch water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean.

35 And every *thing*, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain or pit, *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe, ſhall be unclean.

37 And if *any part* of their carcaſe fall upon any ſowing-ſeed which is to be ſown: it *ſhall be* clean.

38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon: it *ſhall be* unclean unto you.

39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof, ſhall be unclean until the even.

40 And he that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth, *ſhall be* an abomination: it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever hath more feet among all creeping things that creep upon the earth; them ye ſhall not eat, for they *are* an abomination.

43 Ye ſhall not make yourſelves abominable with any creeping thing that creepeth, neither ſhall ye make yourſelves unclean with them, that ye ſhould be defiled thereby.

44 For I *am* the Lord your God: ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy: for I *am* holy; neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the Lord that bringeth you up out of the land of Egypt to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.

CHAP. XII.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a woman have conceived ſeed, and born a man-child: then ſhe ſhall be unclean ſeven days; according to the days of the ſeparation for her infirmity ſhall ſhe be unclean.

3 And in the eighth day, the fleſh of his foreſkin ſhall be circumciſed.

4 And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the ſanctuary, until the days of her purifying be fulfilled.

5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

6 And when the days of her purifying are fulfilled, for a ſon, or for a daughter; ſhe ſhall bring a lamb of the firſt year for a burnt-offering, and a young pigeon, or a turtle-dove for a ſin-offering, unto the door of the tabernacle of the congregation, unto the prieſt:

7 Who ſhall offer it before the Lord, and make an atonement for her, and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the law for her that hath born a male or a female.

8 And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a ſin-offering: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

CHAP XIII.

AND the Lord ſpake unto Moſes and Aaron, ſaying,

2 When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or bright ſpot, and it be in the ſkin of his fleſh *like* the plague of leproſy; then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts:

3 And the prieſt ſhall look on the plague in the ſkin of the fleſh: and *when* the hair in the plague is turned white, and the plagne in ſight *be* deeper than the ſkin of his fleſh; it is a plague of leproſy: and the prieſt ſhall look on him, and pronounce him unclean.

4 If the bright ſpot *be* white in the ſkin of his fleſh, and in ſight *be* not deeper than the ſkin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague, ſeven days.

5 And the prieſt ſhall look on him the ſeventh day: and behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the ſkin; then the prieſt ſhall ſhut him up ſeven days more.

6 And the prieſt ſhall look on him again the ſeventh day: and behold, *if* the plague *be* ſomewhat dark, and the plague ſpread not in the ſkin; the prieſt ſhall pronounce him clean: it *is but* a ſcab: and he ſhall waſh his clothes and be clean.

7 But if the ſcab ſpread much abroad in the ſkin, after that he hath been ſeen of the prieſt for his cleanſing; he ſhall be ſeen of the prieſt again.

8 And *if* the prieſt ſee that, behold, the ſcab ſpreadeth in the ſkin; then the prieſt ſhall pronounce him unclean: it *is* a leproſy.

9 ¶ When

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29 *Among the creeping things that creep.*] That is, thoſe creeping things whoſe legs are ſo ſhort that they ſeem to creep.

30 *And the ferret.*] Some think the original word *anaka*, which we render the ferret, ſignifies a peculiar ſpecies of lizard, called by the Latins *ſtellio*; and others are of opinion that it ſignifies a frog.

44 *Sanctify yourſelves.*] The true meaning of the paſſage is this, That as the Jews were peculiarly devoted to God, ſo they were to be diſtinguiſhed by a peculiarity of diet, which, by reminding them of their peculiar relation, to God, ſerved emblematically to figure, and was a ſign to put them in mind of their obligation to ſtudy moral purity.

Commentary on the Twelfth Chapter.

1 *And the Lord ſpake unto Moſes ſaying*, &c.] This law is not directed to both Moſes and Aaron, as was that relating to clean and unclean beaſts; becauſe this required no caution or ſkill to pronounce whether the perſon was or was not clean.

3 *And in the eighth day, the fleſh of his foreſkin ſhall be circumciſed.*] Nothing was to defer this rite but the ſickneſs or weakneſs of the child.

4 *Three and thirty days.*] This law was not only deſigned to repreſent the inward reverence and reſpect wherewith the public worſhip of God is to be attended and performed, but likewiſe was a good political inſtitution, founded on natural reaſon; ſince the natural weakneſs of women, during this time required quiet and little company; and the temper of their blood, in thoſe hotter climates, made a longer ſeparation more neceſſary than in theſe colder regions.

5 *If ſhe bear a maid-child, ſhe ſhall be uclean two weeks*, &c.] The woman delivered of a daughter was obliged to double the time of purification. This law was founded on a received opinion, that women are ſooner purified after the birth of males than females; or intended by the Jewiſh legiſlator to remind the people of the fall of man, in which the woman was firſt in the tranſgreſſion, and therefore required a greater purification.

6 *She ſhall bring a lamb of the firſt year*, &c.] The Jews tell us that theſe offerings were to be preſented on the day immediately after the days of ſeparation were over; that is, on the forty-firſt for a male, and eighty-firſt for a female.

7 *And ſhe ſhall be cleanſed.*] That is, ſhe ſhall be reſtored to her former liberty of joining in the public worſhip, and of partaking of holy things.

Commentary on the Thirteenth Chapter.

2 *When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or bright ſpot.*] Moſes here lays down rules for diſtinguiſhing between the plague of leproſy, and diſeaſes which imitated it in ſome particulars. And it muſt be owned, that ſome of the ſymptoms are of a very extraordinary nature, particularly its affecting houſes and garments. Moſes acted very prudently in taking ſuch precautions to baniſh it, and to prevent the infection, by appointing the frequent uſe of bathing, and other means.

9 ¶ When the plague of leproſy is in a man, then he ſhall be brought unto the prieſt:

10 And the prieſt ſhall ſee *him:* and behold, *if* the riſing *be* white in the ſkin, and it have turned the hair white, and *there be* quick raw fleſh in the riſing:

11 It *is* an old leproſy in the ſkin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean.

12 And if a leproſy break out abroad in the ſkin, and the leproſy cover all the ſkin of *him that hath* the plague from his head even to his foot, whereſoever the prieſt looketh;

13 Then the prieſt ſhall conſider: and behold *if* the leproſy have covered all his fleſh, he ſhall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw fleſh appeareth in him, he ſhall be unclean.

15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean, *for* the raw fleſh *is* unclean: it *is* a leproſy.

16 Or if the raw fleſh turn again, and be changed unto white, he ſhall come unto the prieſt:

17 And the prieſt ſhall ſee him: and behold, *if* the plague be turned into white: then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The fleſh alſo, in which, *even* in the ſkin thereof, was a bile and is healed,

19 And in the place of the bile there be a white riſing, or a bright ſpot white, and ſomewhat reddiſh, and it be ſhewed to the prieſt;

20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the ſkin, and the hair thereof be turned white; the prieſt ſhall pronounce him unclean: it *is* a plague of leproſy broken out of the bile.

21 But if the prieſt look on it, and behold, *there be* no white hairs therein, and *if* it *be* not lower than the ſkin, but *be* ſomewhat dark, then the prieſt ſhall ſhut him up ſeven days.

22 And if it ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean; it *is* a plague.

23 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning bile; and the prieſt ſhall pronounce him clean.

24 ¶ Or if there be *any* fleſh, in the ſkin whereof *there is* a hot burning, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh, or white;

25 Then the prieſt ſhall look upon it; and behold, *if* the hair in the bright ſpot be turned white, and it *be in* ſight deeper than the ſkin; it *is* a leproſy broken out of the burning; wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

26 But if the prieſt look on it, and behold *there be* no white hair in the bright ſpot, and it be no lower than the *other* ſkin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the ſkin, then the prieſt ſhall pronounce him unclean: it is the plague of leproſy.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the ſkin, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague; and behold, if it *be* in ſight deeper than the ſkin, and *there be* in it a yellow thin hair: then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſy upon the head or beard.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the ſkin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall, ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper than the ſkin;

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall ſeven days more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the ſkin, nor *be* in ſight deeper than the ſkin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean.

35 But if the ſcall ſpread much in the ſkin after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the ſkin, the prieſt ſhall not ſeek for yellow hair; he *is* unclean.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein: the ſcall is healed, he *is* clean, and the prieſt ſhall pronounce him clean.

38 ¶ If a man alſo, or a woman have in the ſkin of their fleſh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the ſkin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the ſkin; he is clean.

40 And the man whoſe hair is fallen off his head, he *is* bald: *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddiſh ſore; it *is* a leproſy ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the ſkin of the fleſh,

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry, Unclean, unclean.

46 All the days wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone, without the camp *ſhall* his habitation *be*.

47 ¶ The garment alſo that the plague of leproſy *is* in, *whether it be* a woollen garment, or a linen garment,

48 Whether *it be* in the warp or woof, of linen or of woollen, whether in a ſkin, or in any thing made of ſkin,

49 And if the plague be greeniſh or reddiſh in the garment, or in the ſkin, either in the warp, or in the woof, or in any thing of ſkin; it is a plague of leproſy, and ſhall be ſhewed unto the prieſt.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague, ſeven days.

51 And he ſhall look on the plague the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a ſkin, or in any work that is made of ſkin; the plague *is* a fretting leproſy; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linnen, or any thing of ſkin, wherein the plague is: for it *is* a fretting leproſy; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of ſkin;

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his colour, and the plague be not ſpread; it *is* unclean, thou ſhalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

56 And if the prieſt look, and behold, the plague be ſomewhat dark after the waſhing of it; then he ſhall rend it out of of the garment, or out of the ſkin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment either in the warp, or in the woof, or in any thing of ſkin; it is a ſpreading *plague:* thou ſhalt burn that wherein the plague *is*, with fire.

58 And the garment, either warp or woof, or whatſoever thing of ſkin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time, and ſhall be clean.

59 This *is* the law of the plague of leproſy in a garment of woollen or linen, either in the warp or woof, or any thing of ſkins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

AND the Lord ſpake unto Moſes, ſaying,

2 This ſhall be the law of the leper, in the day of his cleanſing: he ſhall be brought unto the prieſt:

3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and behold, *if the* plague of leproſy be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two birds alive, *and* clean, and cedar-wood, and ſcarlet and hyſſop.

5 And

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13 *If the leproſy have covered all his fleſh.*] It may ſeem ſtrange, that a man who is all over leprous ſhould be pronounced clean, and one who is but partly leprous, unclean. But the reader will obſerve, in ſeveral places of this chapter, that the word leproſy is uſed to ſignify merely the appearance of that diſeaſe.

28 *It is a riſing of the burning.*] This ſhould have been rendered, *It is a mark or ſcar of burning*; for when a burning is healed, it leaves only a mark or ſcar, not a riſing or tumour.

Commentary on the Fourteenth Chapter.

4 *Two birds alive, and clean, and cedar-wood, and ſcarlet, and hyſſop.*] The hyſſop bound with ſcarlet round a ſtick of cedar-wood, ſerved for an inſtrument

5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, over running water.

6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird, in the blood of the bird *that was* killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy, ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.

8 And he that is to be cleanſed, ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that, he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days.

9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head, and his beard, and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

10 And on the eighth day he ſhall take two he-lambs without blemiſh, and one ewe-lamb of the firſt year, without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil and one log of oil.

11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the Lord, *at* the door of the tabernacle of the congregation:

12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering, and the log of oil, and wave *them* for a wave-offering before the Lord.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering, and the burnt-offering, in the holy place: for as the ſin-offering *is* the prieſt's, *ſo is* the treſpaſs-offering: it *is* moſt holy.

14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oil, and pour into the palm of his own left hand.

16 And the prieſt ſhall dip his right finger in the oil, that *is* in his left hand, and ſhall ſprinkle of the oil with his finger, ſeven times before the Lord.

17 And of the reſt of the oil that *is* in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the blood of the treſpaſs-offering.

18 And the remnant of the oil that *is* in the prieſt's hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the Lord.

19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs, and afterward he ſhall kill the burnt-offering.

20 And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar; and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he *be* poor, and cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil, for a meat-offering, and a log of oil:

22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-offering, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the door of the tabernacle of the congregation, before the Lord.

24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oil, and the prieſt ſhall wave them *for* a wave-offering before the Lord.

25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oil into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oil that *is* in his left hand, ſeven times before the Lord.

28 And the prieſt ſhall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place of the blood of the treſpaſs-offering.

29 And the reſt of the oil that is in the prieſt's hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the Lord.

30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get:

31 *Even* ſuch as he is able to get, the one *for* a ſin-offering, and the other for a burnt-offering, with the meat-offering. And the prieſt ſhall mak an atonement for him that is to be cleanſed, before the Lord.

32 This *is* the law of *him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion;

35 And he that owneth the houſe ſhall come and tell the prieſt, ſaying, it ſeemeth to me *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they empty the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh, or reddiſh, which in ſight *are* lower than the wall;

38 Then the prieſt ſhall go out of the houſe to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look; and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones, in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an unclean place.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones: and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry them forth out of the city into an unclean place.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean until the even.

47 And he that lieth in the houſe ſhall waſh his clothes: and he that eateth in the houſe ſhall waſh his clothes.

48 And if the prieſt ſhall come in, and look *upon it*, and behold the plague hath not ſpread in the houſe after the houſe was plaiſtered; then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſſop;

50 And he ſhall kill one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet.

53 But

ſtrument to ſprinkle the blood and water. And both Dioſcorides and Pliny inform us, that the juice or reſin of cedar, together with hyſſop, were reckoned medicinal for cutaneous diſeaſes; that the former was in particular of ſervice to cure the elephantiaſis, a ſpecies of leproſy: and that hyſſop was of virtue to diſſolve ſpots, and recover the colour of the ſkin; and this might be the reaſon why theſe things were preſcribed upon this occaſion.

7 *And he ſhall let the living bird looſe.*] This was done to ſhew, that the leper was reſtored to a free converſation with his neighbours, as the bird was with the reſt of its kind.

10 *And one log of oil.*] A log according to Dr. Cumberland, contained ſomething more than half a pint of our meaſure.

34 *When ye be come into the land of Canaan, which I give you for a poſſeſſion and I put the plague of leproſy in a houſe.*] It cannot be inferred from this expreſſion, of *God's putting the plague in a houſe*, that the ſtroke was ſupernatural, ſince, as I have in a former note obſerved, all events are, in the ſtile of ſcripture, aſcribed to God. And is not this language equally pious and philoſophical? For what are all the events in the natural world, but the effects of that conſtitution of nature which God has appointed, and over which he conſtantly preſides.

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague of leproſy, and ſcall,

55 And for the leproſy of a garment, and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leproſy.

CHAP. XV.

AND the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a running iſſue out of his fleſh, becauſe of his iſſue he *is* unclean.

3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his uncleanneſs.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every thing whereon he ſitteth ſhall be unclean.

5 And whoſoever toucheth his bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

9 And what ſaddle ſoever he rideth upon, that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean until the even: and he that beareth *any* of thoſe things, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

11 And whomſoever he toucheth that hath the iſſue (and hath not rinſed his hands in water) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

12 And the veſſel of earth, that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

13 And when he that hath an iſſue, is cleanſed of his iſſue; then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean.

14 And on the eighth day he ſhall take to him two turtle-doves, or two young pigeons, and come before the Lord, unto the door of the tabernacle of the congregation, and give them unto the prieſt.

15 And the prieſt ſhall offer them, the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for him before the Lord, for his iſſue.

16 And if any man's ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even.

17 And every garment, and every ſkin whereon is the ſeed of copulation ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even.

19 ¶ And if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be put apart ſeven days: and whoſoever toucheth her, ſhall be unclean until the even.

20 And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon, ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or any thing whereon ſhe ſitteth, when he toucheth it: he ſhall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days: and all the bed whereon he lieth, ſhall be unclean.

25 And if a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation: ſhe *ſhall* be unclean.

26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſeparation.

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to herſelf ſeven days, and after that ſhe ſhall be clean.

29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for her before the Lord, for the iſſue of her uncleanneſs.

31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs; that they die not in their uncleanneſs, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith:

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her that is unclean.

CHAP. XVI.

AND the Lord ſpake unto Moſes, after the death of the two ſons of Aaron, when they offered before the Lord, and died;

2 And the Lord ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-ſeat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-ſeat.

3 Thus ſhall Aaron come into the holy *place*: with a young bullock for a ſin-offering, and a ram for a burnt-offering.

4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen mitre ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on.

5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſin-offering, and one ram for a burnt-offering.

6 And Aaron ſhall offer his bullock of the ſin-offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two goats, and preſent them before the Lord, at the door of the tabernacle of the congregation.

8 And Aaron ſhall caſt lots upon the two goats; one lot for the Lord, and the other lot for the ſcape-goat.

9 And Aaron ſhall bring the goat upon which the Lord's lot fell, and offer him *for* a ſin-offering.

10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the Lord, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſs.

11 And Aaron ſhall bring the bullock of the ſin-offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering, which *is* for himſelf.

12 And he ſhall take a cenſer full of burning coals of fire from off

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53 *And make an atonement for the houſe.*] That is, he ſhall cleanſe it ſo as to render it fit for any perſon to dwell in.

Commentary on the Fifteenth Chapter.

1 *And the Lord ſpake unto Moſes*, &c.] Moſes and Aaron are next inſtructed in ſome other caſes, which were to be accounted matters of legal uncleanneſs in man or woman; on account whereof they were to be debarred from converſation, and the worſhip of the ſanctuary, for ſome time, and obliged to perform certain ceremonies for their purification.

13 *And ſhall be clean.*] That is, he may keep company with his neighbours without defiling them; but he was not to enter the ſanctuary till the following ſacrifices were offered.

31 *That they die not in their uncleanneſs, when they defile my tabernacle.*] This ſhews, that one particular reaſon of theſe laws was to impreſs the minds of that carnal people with a high reſpect and veneration towards the worſhip of God, and whatever bore the name of ſacred.

Commentary on the Sixteenth Chapter.

3 *With a young bullock for a ſin-offering.*] As this was the only time in the whole year in which the high-prieſt was to enter the moſt holy place, he was obliged preparatory to his entering on this ſolemn ſervice, to offer two ſacrifices in behalf of himſelf and his family, a bullock for a ſin-offering, in confeſſion of his infirmities and tranſgreſſions, and to put him in mind that he was but an imperfect interceſſor with God.

8 *For the ſcape-goat.*] In the original, it is *to* or *for Azazel*. But the import of the word *Azazel* has given the commentators a great deal of trouble to diſcover. Some think it is the name of a mountain in Judea, about eleven thouſand paces from Jeruſalem. Le Clerc is of opinion, that *Azazel* was a ſteep and cragged precipice, down which the goat was thrown. Dr. Spencer endeavours to prove, that *Azazel* ſignifies the devil, and ſays, that the word properly ſignifies *the fugitive* or *revolting power*, which very well agrees with the character of that malignant ſpirit, who fell from his firſt eſtate.

12 *And bring it within the vail.*] That is, into the holy of holies, which

off the altar before the Lord, and his hands full of ſweet incenſe beaten ſmall, and bring *it* within the vail.

13 And he ſhall put the incenſe upon the fire before the Lord, that the cloud of the incenſe may cover the mercy-ſeat that is upon the teſtimony, that he die not.

14 And he ſhall take of the blood of the bullock, and ſprinkle *it* with his finger upon the mercy-ſeat eaſtward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.

15 ¶ Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that remaineth among them, in the midſt of their uncleanneſs.

17 And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

18 And he ſhall go out unto the altar that *is* before the Lord, and make an atonement for it; and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar, round about.

19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat:

21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of a fit man into the wilderneſs.

22 And the goat ſhall bear upon him all their iniquities, unto a land not inhabited: and he ſhall let go the goat in the wilderneſs.

23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments which he put on when he went into the holy *place*, and ſhall leave them there.

24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

25 And the fat of the ſin-offering ſhall he burn upon the altar.

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp.

27 And the bullock *for* the ſin-offering, and the goat *for* the ſin-offering, whoſe blood was brought in to make an atonement in the holy *place*, ſhall *one* carry forth without the camp, and they ſhall burn in the fire their ſkins, and their fleſh, and their dung.

28 And he that burneth them ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever unto you: *that* in the ſeventh month, on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you.

30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſins before the Lord.

31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

32 And the prieſt whom he ſhall anoint, and whom he ſhall conſecrate to miniſter in the prieſts office in his fathers' ſtead, ſhall make the atonement, and ſhall put on the linen clothes, *even* the holy garments.

33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſins, once a year. And he did as the Lord commanded Moſes.

CHAP. XVII.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and unto his ſons, and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the Lord hath commanded, ſaying,

3 What man ſoever *there be* of the houſe of Iſrael, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood ſhall be imputed unto that man, he hath ſhed blood; and that man ſhall be cut off from among his people:

5 To the end that the children of Iſrael may bring their ſacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings unto the Lord.

6 And the prieſt ſhall ſprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a ſweet ſavour unto the Lord.

7 And they ſhall no more offer their ſacrifices unto devils, after whom they have gone a-whoring: This ſhall be a ſtatute for ever unto them throughout their generations.

8 ¶ And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice.

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man ſhall be cut off from among his people.

10 ¶ And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood; I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people.

11 For the life of the fleſh *is* in the blood, and I have given it to you upon the altar, to make an atonement for your ſouls: for it *is* the blood *that* maketh an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you, eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with duſt.

14 For *it is* the life of all fleſh, the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it, ſhall be cut off.

15 And every ſoul that eateth that which died *of itſelf*, or that which was torn *with beaſts (whether it be* one of your own country, or a ſtranger) he ſhall both waſh his clothes, and bathe *himſelf*

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was ſeparated by a vail from the holy place; and this was the firſt time of Aaron's entering the moſt holy place on this ſolemn day.

14 *He ſhall take of the blood.*] The blood of the victim was without the vail, and therefore the prieſt muſt come out of the moſt holy place for the blood, and then enter it a ſecond time.

15 *And bring the blood within the vail.*] This was the third time of entering the holy of holies.

18 *And he ſhall go out unto the altar that is before the Lord.*] That is, to the altar of burnt-offerings, ſaid to be before the Lord, becauſe it ſtood before the tabernacle, the ſymbol of God's divine preſence.

21 *By the hand of a fit man.*] By an officer appointed for this purpoſe. The Rabbins ſay a prieſt was deputed on this ſervice.

22 *And the goat ſhall bear upon him all their iniquities.*] This action of ſending away the ſcape-goat, on whoſe head the ſins of the people were figuratively tranſferred, into the wilderneſs, a land not inhabited, or the region of forgetfulneſs, was intended to ſignify by a ſymbolical repreſentation, that a ſincere repentance would procure pardon for all their ſins, and, like the ſcape-goat, bear them into the land of forgetfulneſs, and hide them under the mantle of oblivion.

31 *Ye ſhall afflict your ſouls.*] All theſe outward acts of mortification could have no other intention than to promote that religious ſorrow, and inward compunction of mind, which are the beginnings of true repentance, and promiſe a ſincere amendment of life; without which, all the moſt pompous forms of external worſhip are but ſolemn mockery.

34 *An everlaſting ſtatute to you.*] That is, this ceremony ſhall be obſerved as long as the Jewiſh nation continues. But as that has been long ſince deſtroyed, together with their temple; the modern Jews uſe very different ceremonies on the day of expiation.

Commentary on the Seventeenth Chapter.

3 *What man ſoever there be of the houſe of Iſrael, that killeth an ox, &c.*] This command extended both to ſuch beaſts as were killed for food, as well as to thoſe for ſacrifice. For it muſt be obſerved, that even thoſe animals that were ſlain by any Iſraelite, for the uſe of his family, were firſt preſented to God, at leaſt a part of them, by way of peace-offerings.

4 *Blood ſhall be imputed unto that man.*] That is, he ſhall die for his offence, as a murderer, or one who hath ſhed innocent blood.

7 *And they ſhall no more offer their ſacrifices unto devils.*] The Hebrew word, which we render *devils*, is *ſeirim*, and primarily ſignifies goats, and hence denotes thoſe idols worſhipped under the ſymbol of goats: a ſpecies of idolatry to which the Iſraelites were greatly addicted in Egypt.

15 *Or a ſtranger.*] By the word *ſtranger* is here meant proſelytes, or heathen converts, who were circumciſed, and embraced the Jewiſh religion.

Commentary

himſelf in water, and be unclean until the even: then ſhall he be clean.

16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

CHAP. XVIII.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I *am* the Lord your God.

3 After the doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances.

4 Ye ſhall do my judgments, and keep mine ordinances, to walk therein: I *am* the Lord your God.

5 Ye ſhall therefore keep my ſtatutes and my judgments: which if a man do, he ſhall live in them: I *am* the Lord.

6 ¶ None of you ſhall approach to any that is near of kin to him, to uncover *their* nakedneſs: I *am* the Lord.

7 The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother, thou ſhalt not uncover her nakedneſs.

8 The nakedneſs of thy father's wife ſhalt thou not uncover: it *is* thy father's nakedneſs.

9 The nakedneſs of thy ſiſter, the daughter of thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover.

10 The nakedneſs of thy ſon's daughter, or of thy daughter's daughter, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs.

11 The nakedneſs of thy father's wife's daughter, begotten of thy father (ſhe *is* thy ſiſter) thou ſhalt not uncover her nakedneſs.

12 Thou ſhalt not uncover the nakedneſs of thy father's ſiſter: ſhe *is* thy father's near kinſwoman.

13 Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter: for ſhe *is* thy mother's near kinſwoman.

14 Thou ſhalt not uncover the nakedneſs of thy father's brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

15 Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: ſhe *is* thy ſon's wife, thou ſhalt not uncover her nakedneſs.

16 Thou ſhalt not uncover the nakedneſs of thy brother's wife: it *is* thy brother's nakedneſs.

17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſon's daughter, or her daughter's daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs.

18 Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to uncover her nakedneſs, beſide the other in her life *time*.

19 Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

20 Moreover, thou ſhalt not lie carnally with thy neighbour's wife, to defile thyſelf with her.

21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, neither ſhalt thou profane the name of thy God: I *am* the Lord.

22 Thou ſhalt not lie with mankind as with womankind: it *is* abomination.

23 Neither ſhalt thou lie with any beaſt to defile thyſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

24 Defile not ye yourſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you.

25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land itſelf vomiteth out her inhabitants.

26 Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations; *neither* any of your own nation, nor any ſtranger that ſojourneth among you:

27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That the land ſpue not you out alſo, when ye defile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them*, ſhall be cut off from among their people.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not yourſelves therein: I *am* the Lord your God.

CHAP. XIX.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, Ye ſhall be holy: for I the Lord your God *am* holy.

3 ¶ Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the Lord your God.

4 Turn ye not unto idols, nor make to yourſelves molten gods: I *am* the Lord your God.

5 ¶ And if ye offer a ſacrifice of peace-offerings unto the Lord; ye ſhall offer it at your own will.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow; and if ought remain until the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted.

8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the Lord; and that ſoul ſhall be cut off from among his people.

9 ¶ And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the Lord your God.

11 ¶ Ye ſhall not ſteal, neither deal falſely, neither lie one to another.

12 ¶ And ye ſhall not ſwear by my name falſely, neither ſhalt thou profane the name of thy God: I *am* the Lord.

13 ¶ Thou ſhalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired, ſhall not abide with thee all night until the morning:

14 ¶ Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the Lord.

15 ¶ Ye ſhall do no unrighteouſneſs in judgment; thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

16 ¶ Thou ſhalt not go up and down *as* a tale-bearer among thy people; neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the Lord.

17 ¶ Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

18 ¶ Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thyſelf: I *am* the Lord.

19 ¶ Ye ſhall keep my ſtatutes: thou ſhalt not let thy cattle

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Commentary on the Eighteenth Chapter.

5 *Which if a man do, he ſhall live in them.*] That is, he ſhall long enjoy all the temporal bleſſings which God promiſed in his covenant with the Jews. In the Chaldaic and Arabic verſions it is rendered, *He ſhall live by them to life eternal.*

I am the Lord,] In the Hebrew it is, *I am Jehovah*: that is, I am faithful, and keep my covenant, and fulfil my promiſes. I am the ſovereign diſpenſer of life and death, therefore thoſe who keep my laws ſhall live.

21 *Thou ſhalt not let any of thy ſeed paſs through the fire to Molech.*] In the Hebrew it is only, *Thou ſhalt not let any of thy ſeed paſs through to Molech.* But the word *fire* is reaſonably ſupplied from other places of ſcripture, where it is expreſſed, as 2 Kings xxiii. 10. Molech, which literally ſignifies *king*, was the idol of the Ammonites. When they intended to offer any children to him, they heated the ſtatue with a great fire, made within it; and when it was burning hot, they placed the miſerable victims within his arms, by which means the unfortunate innocent was deſtroyed by the violence of the heat. And that the cries of the children, thus barbarouſly tormented, might not be heard, they made a great noiſe with drums, and other inſtruments.

Commentary on the Nineteenth Chapter.

4 *Turn ye not unto idols.*] In the original Hebrew it is, *turn ye not unto elilim*, vain things, or things of nought, from *elil*, nothing. Becauſe idols had no power either to hurt or aſſiſt any of the ſons of men.

9 *Thou ſhalt not wholly reap the corners of thy field.*] From this, and many other laws, we may be convinced, that the genius of the Jewiſh law was mercy and charity, though both were ſo badly practiſed by its narrow-minded profeſſors.

13 *The wages of him that is hired, ſhall not abide with thee all night,* &c.] That is, thou ſhalt not detain his wages when he aſks it of thee. This is another inſtance of the merciful proviſion made for the poor by the law of Moſes. The day-labourer is commonly ſo poor, that his wages are often the ſole means of his ſubſiſtence: and therefore the detaining of them is ſuch an act of injuſtice and inhumanity, that no good-natured man can be guilty of it; far leſs one who has a ſincere regard to God, who loves mercy, and is an irreconcileable enemy to all cruelty and oppreſſion.

14 *Thou ſhalt not curſe the deaf.*] It is contrary to humanity to curſe, calumniate, or defame any perſon; but to uſe ſuch monſtrous language to thoſe incapable of hearing, and conſequently of anſweriug for themſelves, is doubly cruel; it is adding inſult to injuſtice.

Nor put a ſtumbling block before the blind.] This is a crime of the ſame nature with the foregoing; and the precept is repeated in Deuteronomy, with an imprecation on the tranſgreſſors of it.

18 *Thou ſhalt not avenge,* &c.] This precept plainly ſhews, that the law of Moſes had the ſame generous views with the law of Chriſt. Juvenal calls revenge a weak, unmanly pleaſure, which none but effeminate and vulgar minds indulge, and what no philoſopher or wiſe man could approve of. A ſentiment agreeable to that of an inſpired writer, who declares it to be *the glory of a man to paſs by a tranſgreſſion.*

31 *Neither*

tle gender with a diverſe kind: thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woollen come upon thee.

20 ¶ And whoſoever lieth carnally with a woman that *is* a bond-maid, betrothed to an huſband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged; they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſs-offering unto the Lord, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs-offering.

22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering, before the Lord, for his ſin which he hath done: and the ſin which he hath done ſhall be forgiven him.

23 ¶ And when ye ſhall come into the land, and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth year all the fruit thereof ſhall be holy to praiſe the Lord *withal*.

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the Lord your God.

26 ¶ Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe enchantment, nor obſerve times.

27 Ye ſhall not round the corners of your heads, neither ſhalt thou mar the corners of thy beard.

28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you: I *am* the Lord.

29 ¶ Do not proſtitute thy daughter, to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

30 ¶ Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord.

31 ¶ Regard not them that have familiar ſpirits, neither ſeek after wizards to be defiled by them: I *am* the Lord your God.

32 ¶ Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the Lord.

33 ¶ And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him.

34 *But* the ſtranger that dwelleth with you, ſhall be unto you as one born among you, and thou ſhalt love him as thyſelf; for ye were ſtrangers in the land of Egypt: I *am* the Lord your God.

35 ¶ Ye ſhall do no unrighteouſneſs in judgment, in meteyard, in weight, or in meaſure.

36 Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have: I *am* the Lord your God which brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgments, and do them: I *am* the Lord.

CHAP. XX.

AND the Lord ſpake unto Moſes, ſaying,

2 Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech; he ſhall ſurely be put to death; the people of the land ſhall ſtone him with ſtones.

3 And I will ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

7 ¶ Sanctify yourſelves therefore, and be ye holy: for I *am* the Lord your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the Lord which ſanctify you.

9 ¶ For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother, his blood *ſhall be* upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adultereſs ſhall ſurely be put to death.

11 And the man that lieth with his father's wife, hath uncovered his father's nakedneſs: both of them ſhall ſurely be put to death; their blood *ſhall be* upon them.

12 And if a man lie with his daughter-in-law, both of them ſhall ſurely be put to death: they have wrought confuſion; their blood *ſhall be* upon them.

13 If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

15 And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

17 And if a man ſhall take his ſiſter, his father's daughter, or his mother's daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs; it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſter's nakedneſs, he ſhall bear his iniquity.

18 And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her nakedneſs; he hath diſcovered her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people.

19 And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter, nor of thy father's ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity.

20 And if a man ſhall lie with his uncle's wife, he hath uncovered his uncle's nakedneſs: they ſhall bear their ſin, they ſhall die childleſs.

21 And if a man ſhall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedneſs, they ſhall be childleſs.

22 ¶ Ye ſhall therefore keep all my ſtatutes, and all my judgments, and do them; that the land whither I bring you to dwell therein, ſpue you not out.

23 And ye ſhall not walk in the manners of the nation, which I caſt out before you: for they committed all theſe things, and therefore I abhorred them.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and honey: I *am* the Lord your God, which have ſeparated you from *other* people.

25 Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt, or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeparated from you as unclean.

26 And ye ſhall be holy unto me: for I the Lord *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

27 ¶ A man alſo or a woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

CHAP. XXI.

AND the Lord ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, There ſhall none be defiled for the dead among his people.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his ſon, and for his daughter, and for his brother,

3 And for his ſiſter a virgin, that is nigh unto him, which hath had no huſband: for her may he be defiled.

4 *But* he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf.

5 They

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31 *Neither ſeek after wizards.*] The word in the original is *jidegnonin*, and comes from *jadahgn*, to know, and therefore ſeems to ſignify thoſe perſons we call fortune-tellers, or cunning men.

32 *Thou ſhalt riſe up before the hoary head.*] That is, thou ſhalt honour thoſe who are thy ſuperiors in age. This precept is founded on the plain dictates of nature, and has been given by all the wiſe legiſlators of antiquity.

Commentary on the Twentieth Chapter

27 *They ſhall be cut off in the ſight of their people.*] That is, they ſhall be publicly put to death.

27 *A man alſo or woman that hath a familiar ſpirit——ſhall ſurely be put to death.*] In the foregoing chapter all commerce with ſuch was forbidden, under pain of death; and here the perſons themſelves, who pretended to have a ſpirit of divination, or to deal in ſorcery or conjuration, are condemned to be ſtoned to death.

Commentary on the Twenty-firſt Chapter.

1 *There ſhall none be defiled for the dead.*] The laws contained in this chapter relate to the prieſts, and were intended to denote the dignity, and preſerve the honour of the holy function.

2 *But for his kin, that is near unto him.*] Here the caſe of very near relations is excepted, ſince it would have been hard to reſtrain them from paying the laſt duties of natural affection to a parent, a wife, a child, or a brother, and God always prefers mercy to ſacrifice.

5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner off their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

7 They ſhall not take a wife *that is* a whore, or profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God.

8 Thou ſhalt ſanctify him therefore, for he offereth the bread of thy God: he ſhall be holy unto thee: for I the Lord which ſanctify you, *am* holy.

9 ¶ And the daughter of any prieſt, if ſhe profane herſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

10 And *he that is* the high-prieſt among his brethren, upon whoſe head the anointing oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rend his clothes:

11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother:

12 Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the Lord.

13 And he ſhall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife.

15 Neither ſhall he profane his ſeed among his people: for I the Lord do ſanctify him.

16 ¶ And the Lord ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations, that hath *any* blemiſh, let him not approach to offer the bread of his God:

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken:

21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the Lord made by fire; he hath a blemiſh, he ſhall not come nigh to offer the bread of his God.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy.

23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the Lord do ſanctify them.

24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

CHAP. XXII.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name *in thoſe things* which they hallow unto me: I *am* the Lord.

3 Say unto them, Whoſoever *he be* of all your ſeed, among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the Lord, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the Lord.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that is* unclean *by* the dead, or a man whoſe ſeed goeth from him:

5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath:

6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food.

8 That which dieth of itſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the Lord.

9 They ſhall therefore keep mine ordinance, leſt they bear ſin for it, and die therefore, if they profane it: I the Lord do ſanctify them.

10 There ſhall no ſtranger eat *of* the holy thing: a ſojourner of the prieſt, or an hired ſervant ſhall not eat *of* the holy thing.

11 But if the prieſt buy *any* ſoul with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſt's daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy things.

13 But if the prieſt's daughter be a widow, or divorced, and have no child, and is returned unto her father's houſe, as in her youth, ſhe ſhall eat of her father's meat; but there ſhall no ſtranger eat thereof.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he ſhall put the fifth *part* thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the Lord:

16 Or ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things: for I the Lord do ſanctify them.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speak unto Aaron, and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the Lord for a burnt-offering:

19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats.

20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the Lord, to accompliſh *his* vow, or a free-will-offering in beeves, or ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein.

22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the Lord, nor make an offering by fire of them upon the altar unto the Lord.

23 Either a bullock, or a lamb that hath any thing ſuperfluous or lacking in his parts, that mayeſt thou offer *for* a free-will-offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the Lord that which is bruiſed, or cruſhed, or broken, or cut; neither ſhall you make *any* offering *thereof* in your land.

25 Neither from a ſtranger's hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord.

28 And *whether it be* cow or ewe, ye ſhall not kill it and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the Lord, offer *it* at your own will.

30 On the ſame day it ſhall be eaten up, ye ſhall leave none of it until the morrow: I *am* the Lord.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the Lord.

32 Neither ſhall ye profane my holy name, but I will be hallowed among the children of Iſrael: I *am* the Lord which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the Lord.

CHAP. XXIII.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, *concerning*

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9 *She profaneth her father.*] She is not only a ſcandal to her ſex, and a diſgrace to her character; but ſhe even wounds her father's honour.

12 *Neither ſhall he go out of the ſanctuary.*] He was to ſhew ſo high a regard to the ſervice of God, that he was not to ſtir from the ſanctuary, nor deſiſt from his miniſtration, even though he ſhould hear of the death of his neareſt and deareſt relation.

Commentary on the Twenty-ſecond Chapter.

1 *And the Lord ſpake unto Moſes, ſaying.*] In the foregoing chapter are ſeveral rules relating to the perſonal qualification of prieſts; in this are ſeveral cautions relating to the privileges which they and their families had of eating their ſhare of the ſacrifices, which cautions were intended to remind them of that reverence and moral purity neceſſary, in order to their performing the worſhip of God in an acceptable manner.

10 *There ſhall no ſtranger eat of the holy thing.*] The word *ſtranger* is here uſed to ſignify any perſon that is not a prieſt, whether Jew or Gentile proſelyte.

14 *He ſhall give it unto the prieſt, with the holy thing.*] He could not give the individual thing which he had eaten; but the meaning is, that he ſhould be obliged to pay the full worth of it, and a fifth part more.

28 *Cow or ewe, ye ſhall not kill it and her young both in one day.*] This Maimonides conſiders as a precaution of humanity, leſt the dam ſhould be brought to the altar while it is yet mourning the loſs of its young, ſlain perhaps before its eyes: and, indeed, there is a degree of cruelty in the very idea of embruing their hands in the blood of both parent and offſpring at the ſame time.

cerning the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts.

3 Six days ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the Lord in all your dwellings.

4 ¶ Theſe *are* the feaſts of the Lord, *even* holy convocations, which ye ſhall proclaim in their ſeaſons.

5 In the fourteenth *day* of the firſt month at even, *is* the Lord's paſſover.

6 And on the fifteenth day of the ſame month, *is* the feaſt of unleavened bread unto the Lord: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the Lord ſeven days: in the ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein.*

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt:

11 And he ſhall wave the ſheaf before the Lord, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it.

12 And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh, of the firſt year, for a burnt-offering unto the Lord.

13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the Lord *for* a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth *part* of an hin.

14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

15 ¶ And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be complete:

16 Even unto the morrow after the ſeventh ſabbath, ſhall ye number fifty days, and ye ſhall offer a new meat-offering unto the Lord.

17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals: they ſhall be of fine flour, they ſhall be baken with leaven, *they are* the firſt-fruits unto the Lord.

18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock, and two rams: they ſhall be *for* a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the Lord.

19 Then ye ſhall ſacrifice one kid of the goats, for a ſin-offering, and two lambs of the firſt year, for a ſacrifice of peace-offerings.

20 And the prieſt ſhall wave them with the bread of the firſt-fruits, *for* a wave-offering before the Lord, with the two lambs: they ſhall be holy to the Lord for the prieſt.

21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein: It ſhall be* a ſtatute for ever in all your dwellings throughout your generations.

22 ¶ And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the Lord your God.

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt day of the month ſhall ye have a ſabbath, a a memorial of blowing of trumpets, an holy convocation.

25 Ye ſhall do no ſervile work *therein*; but ye ſhall offer an offering made by fire unto the Lord.

26 ¶ And the Lord ſpake unto Moſes, ſaying,

27 Alſo on the tenth *day* of this ſeventh month, *there ſhall be* a day of atonement, it ſhall be an holy convocation unto you, and ye ſhall afflict your ſouls, and offer an offering made by fire unto the Lord.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the Lord your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doeth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the month at even: from even unto even ſhall ye celebtate your ſabbath.

33 ¶ And the Lord ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the Lord.

35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work *therein.*

36 Seven days ye ſhall offer an offering made by fire unto the Lord: on the eighth day ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the Lord: it *is* a ſolemn aſſembly, *and* ye ſhall do no ſervile work *therein.*

37 Theſe *are* the feaſts of the Lord, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a ſacrifice, and drink-offerings, every thing upon his day:

38 Beſide the ſabbaths of the Lord, and beſide your gifts, and beſide all your vows, and beſide all your free-will-offerings, which ye give unto the Lord.

39 Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the Lord ſeven days: on the firſt day *ſhall be* a ſabbath, and on the eighth day *ſhall be* a ſabbath.

40 And ye ſhall take you on the firſt day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the Lord your God ſeven days.

41 And ye ſhall keep it a feaſt unto the Lord ſeven days in the year: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days: all that are Iſraelites born, ſhall dwell in booths:

43 That your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the Lord your God.

44 And Moſes declared unto the children of Iſrael the feaſts of the Lord.

CHAP. XXIV.

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they bring unto thee pure oil-olive, beaten, for the light, to cauſe the lamps to burn continually.

3 Without the vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the Lord continually: *It ſhall be* a ſtatute for ever in your generations.

4 He ſhall order the lamps upon the pure candleſtick before the Lord continually.

5 ¶ And thou ſhalt take fine flour, and bake twelve cakes thereof: two tenth-deals ſhall be in one cake.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table, before the Lord.

7 And thou ſhalt put pure frankinſenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the Lord.

8 Every ſabbath he ſhall ſet in order before the Lord continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And it ſhall be Aaron's and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him of the offerings of the Lord made by fire, by a perpetual ſtatute.

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp;

11 And

Commentary on the Twenty-third Chapter.

5 *At even.*] All the Jewiſh feſtivals were kept from evening to evening; for with the evening their day began.

11 *On the morrow after the ſabbath.*] That is, on the ſecond day of unleavened bread; for we are not here to underſtand the weekly ſabbath, but the firſt day of unleavened bread, here called ſabbath or reſt, becauſe it was a feſtival whereon they were to reſt from all ſervile labour, as they always did on their weekly ſabbaths.

14 *And ye ſhall eat neither bread,* &c.] That is, Ye ſhall eat nothing of this year's growth till you have brought an offering to your God.

15 *From the morrow after the ſabbath,* &c.] From the ſecond day of unleavened bread; that is, from the ſixteenth day of the ſecond month, the day on which the firſt-fruits were offered, *ſeven ſabbaths*, or rather ſeven weeks, ſhall be completed; for ſabbaths, in Hebrew, often ſignify weeks.

24 *A memorial of blowing of trumpets.*] This paſſage might be better rendered, *a feſtival for commemorating or praiſing God with the ſound of trumpets:* for this feaſt was kept with great ſolemnity, the trumpets ſounding from ſun-riſing to ſun-ſetting.

34 *The fifteenth day of this ſeventh month ſhall be the feaſt of tabernacles.*] This feſtival was inſtituted in thankful remembrance of their having dwelt in tents or booths forty years ſecurely, under the Divine Protection.

40 *Ye ſhall rejoice before the Lord.*] Theſe ſeven days were ſpent in feaſting and rejoicing, with thanks to God, who had brought them from a barren wilderneſs to a land abounding with fig-trees, vines, and pomegranates, and other goodly and fruitful trees.

Commentary on the Twenty Fourth Chapter.

10 *The ſon of an Iſraelitiſh woman.*] This perſon was probably one of thoſe who came with the Iſraelites out of Egypt.

11 And the Iſraelitiſh woman's ſon blaſphemed the name *of the Lord*, and curſed ; and they brought him unto Moſes (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan.)

12 And they put him in ward, that the mind of the Lord might be ſhewed them.

13 And the Lord ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard *him* lay their hands upon his head, and let all the congregation ſtone him.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall bear his ſin.

16 And he that blaſphemeth the name of the Lord, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him : as well the ſtranger, as he that is born in the land, when he blaſphemeth the name of the Lord, ſhall be put to death.

17 ¶ And he that killeth any man, ſhall ſurely be put to death.

18 And he that killeth a beaſt, ſhall make it good, beaſt for beaſt.

19 And if a man cauſe a blemiſh in his neighbour ; as he hath done, ſo ſhall it be done to him :

20 Breach for breach, eye for eye, tooth for tooth : as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

21 And he that killeth a beaſt, he ſhall reſtore it : and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country : for I *am* the Lord your God.

23 ¶ And Moſes ſpake to the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones : and the children of Iſrael did as the Lord commanded Moſes.

CHAP. XXV.

AND the Lord ſpake unto Moſes in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land keep a ſabbath unto the Lord.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof.

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the Lord : thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes of thy vine undreſſed : *for* it is a year of reſt unto the land.

6 And the ſabbath of the land ſhall be meat for you ; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for thy ſtranger that ſojourneth with thee,

7 And for thy cattle, and for the beaſt that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years, and the ſpace of ſeven ſabbaths of years ſhall be unto thee forty and nine years.

9 Then ſhalt thou cauſe the trumpet of the jubilee to ſound, on the tenth *day* of the ſeventh month ; in the day of atonement ſhall ye make the trumpet ſound throughout all your land.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof : it ſhall be a jubilee unto you, and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man to his family.

11 A jubilee ſhall that fiftieth year be unto you : ye ſhall not ſow, neither reap that which groweth of itſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubilee, it ſhall be holy unto you : ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubilee ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbour's hand ; ye ſhall not oppreſs one another.

15 According to the number of years after the jubilee, thou ſhalt buy of thy neighbour, *and* according to the number of years of the fruits he ſhall ſell unto thee.

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it : for *according* to the number *of the years* of the fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another ; but thou ſhalt fear thy God : for I *am* the Lord your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them ; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe.

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year ; until her fruits come in, ye ſhall eat *of* the old *ſtore*.

23 ¶ The land ſhall not be ſold for ever : for the land *is* mine, for ye *are* ſtrangers and ſojourners with me.

24 And in all the land of your poſſeſſion, ye ſhall grant a redemption for the land.

25 ¶ If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and himſelf be able to redeem it :

27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it ; that he may return unto his poſſeſſion.

28 But if he be not able to reſtore *it* to him, then that which is ſold, ſhall remain in the hand of him that hath bought it, until the year of jubilee : and in the jubilee it ſhall go out, and he ſhall return unto his poſſeſſion.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it in a whole year after it is ſold : *within* a full year he may redeem it.

30 And if it be not redeemed within the ſpace of a full year ; then the houſe that is in the walled city, ſhall be eſtabliſhed for ever to him that bought it, throughout his generations : it ſhall not go out in the jubilee.

31 But the houſes of the villages which have no wall round about them, ſhall be counted as the fields of the country : they may be redeemed, and they ſhall go out in the jubilee.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubilee : for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

34 But the field of the ſuburbs of their cities may not be ſold, for it *is* their perpetual poſſeſſion.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee ; then thou ſhalt relieve him : *yea though he be* a ſtranger, or a ſojourner ; that he may live with thee.

36 Take thou no uſury of him, or increaſe : but fear thy God ; that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And if thy brother, *that dwelleth* by thee, be waxen poor, and be ſold unto thee ; thou ſhalt not compel him to ſerve as a bond-ſervant.

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of jubilee.

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For

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12 *That the mind of the Lord might be ſhewed them.*] That is, that Moſes might pronounce ſentence againſt him, as the Lord ſhould direct him.

14 *Let all the congregation ſtone him.*] Every one was to throw a ſtone at the blaſphemer, to teſtify that he felt himſelf wounded with the blow which that impious perſon levelled at the Deity.

Commentary on the Twenty-fifth Chapter.

4 *A ſabbath for the Lord.*] The belief of God's being the Creator of the world, is ſo eſſentially neceſſary to the very being of religion, that, in order to propogate and preſerve the memory of that event, the law of Moſes not only inſtituted a weekly ſabbath, whereby the Iſraelites were diſtinguiſhed from all other nations, as the worſhippers of that God, who, in ſix days created the world, but alſo a ſabbatical year at the end of every ſix years, as a public teſtimony, that their land was conſecrated to the ſame God, and that he had ſettled them in it as his true worſhippers.

8 *Thou ſhalt number ſeven ſabbaths*, &c.] Beſides the ſabbatical year, God now appoints another, which was to be celebrated every fiftieth year ; and had this advantage over the ſeventh, that it releaſed all ſlaves, annihilated all debts, and reſtored to every man all his lands, houſes, wife, children and poſſeſſions, however alienated ; and every Hebrew ſervant, or ſlave, to his own tribe and family, liberty and property, how and on what account ſoever he had been deprived of them, during theſe fifty years.

9 *The trumpet of the jubilee.*] The word in the original is *terughah*, loud of ſound, becauſe the trumpets were ſounded loud at the beginning of the jubilee in every quarter of the land, to indicate that the whole year was to be celebrated with the greateſt tokens of joy, it being intended to remind them of their Egyptian ſervitude, and prevent their impoſing the like upon their brethren.

15 *According to the number of years*, &c.] The purchaſe of all lands, houſes, or eſtates, was to be at a price proportional to the greater or leſſer number of years that remained from the time of purchaſe to the next year of jubilee. Conſequently, there was no ſhadow of injuſtice in this law, nor had the purchaſer of an eſtate any reaſon to complain of it.

29 *If a man ſell a dwelling houſe*, &c.] Here we ſee that the law made a difference between houſes in cities, and thoſe in the country ; the former if not redeemed within a year, were never more to return to their firſt owner.

42 For

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bond-men.

43 Thou ſhalt not rule over him with rigour, but ſhalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your poſſeſſion.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion, they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

47 ¶ And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger, *or* ſojourner by thee, or to the ſtock of the ſtranger's family:

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's ſon may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubilee: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him.

51 If *there be* yet many years *behind*; according unto them he ſhall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy ſight.

54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubilee, *both* he and his children with him.

55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the Lord your God.

CHAP XXVI.

YE ſhall make you no idols, nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the Lord your God

2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the Lord.

3 ¶ If ye walk in my ſtatutes, and keep my commandments, and do them;

4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time: and ye ſhall eat your bread to the full, and dwell in your land ſafely.

6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 And I will ſet my tabernacle among you: and my ſoul ſhall not abhor you.

12 And I will walk among you, and will be your God, and ye ſhall be my people.

13 I *am* the Lord your God, which brought you forth out of Egypt, that ye ſhould not be their bondmen, and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if ye will not hearken unto me, and will not do all theſe commandments;

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgments, ſo that ye will not do all my commandments, *but* that ye break my covenant:

16 I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you, and ye ſhall flee when none purſueth you.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs:

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring ſeven times more plagues upon you, according to your ſins.

22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattle, and make you few in number, and your *high*-ways ſhall be deſolate.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me:

24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight; and ye ſhall eat, and not be ſatisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies which dwell therein ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee, as fleeing from a ſword: and they ſhall fall when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you, ſhall pine away in their iniquity

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42 *For they are my ſervants*, &c.] The meaneſt Iſraelite, as well as the richeſt, was redeemed from Egyptian bondage, and had this honour to be the peculiar ſervant and worſhipper of the true God.

Commentary on the Twenty-ſixth Chapter.

1 *A ſtanding image.*] Maimonides tells us, that what is here called ſtanding images, were altars erected to the true God; but condemned here, becauſe they tended to promote a ſchiſm in the eſtabliſhed form of worſhip, which allowed of one altar only.

4 *I will give you rain in due ſeaſon.*] In order to underſtand this paſſage it muſt be obſerved, that in Canaan and Syria it was not common to have any rain, but at two ſtated ſeaſons; in ſpring before harveſt, and at the end of autumn at ſeed-time; which two ſeaſons are by the prophet, Jer. v. 24, called the former and the latter rain.

5 *Your threſhing ſhall reach unto the vintage.*] That is, Your harveſt ſhall be ſo large, that before you can threſh it out, the vintage ſhall begin.

17 *Ye ſhall flee when none purſueth.*] A guilty perſon is terrified where no danger is, and a nation overwhelmed in guilt has always been remarkable for cowardice.

26 *Ten women ſhall bake your bread in one oven.*] That is, the ſcarcity of bread ſhall be ſuch, that one oven ſhall be ſufficient to bake the bread of ten families.

28 *Seven times for your ſins.*] That is, Your obſtinate contempt of my laws ſhall be puniſhed with new and more grievous plagues.

30 *And cut down your images.*] The word in the original is *chammanechem*, and properly ſignifies *your temples of the ſun*, being derived from *chamma*, the ſun. This ſuperſtitious cuſtom of worſhipping the ſun, the Jews probably borrowed from the Phœnicians, who worſhipped that deity; and it muſt be confeſſed, that, of all inanimate things, he is the faireſt viſible image of the Deity.

38 *And the land of your enemies ſhall eat you up.*] That is, You ſhall be incorporated into another people, and never more return to the land I promiſed to your fathers.

iniquity in your enemies lands; and also in the iniquities of their fathers shall they pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land from their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity.

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I *am* the Lord.

46 These *are* the statutes, and judgments, and laws, which the Lord made between him and the children of Israel, in mount Sinai, by the hand of Moses.

CHAP. XXVII.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the Lord, by thy estimation.

3 And thy estimation shall be, of the male from twenty years old, even unto sixty years old; even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old, even unto twenty years old; then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old, even unto five years old; then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old, and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation; then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed, shall the priest value him.

9 And if *it be* a beast whereof men bring an offering unto the Lord; all that *any man* giveth of such unto the Lord, shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast; then it, and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the Lord; then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the Lord; then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it, will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the Lord *some part* of a field of his possession; then thy estimation shall be according to the seed thereof: an homer of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee; then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it; then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man; it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted: the possession thereof shall be the priests.

22 And if a *man* sanctify unto the Lord a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* an holy thing unto the Lord.

24 In the year of the jubilee, the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 ¶ Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the Lord's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, no devoted thing that a man shall devote unto the Lord, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the Lord.

29 None devoted, which shall be devoted of men, shall be redeemed: *but* shall surely be put to death.

30 And all the tythe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord.

31 And if a man will at all redeem ought of his tythes, he shall add thereto the fifth *part* thereof.

32 And concerning the tythe of the herd, or of the flock, *even* of whatsoever passeth under the rod; the tenth shall be holy unto the Lord.

33 He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments which the Lord commanded Moses for the children of Israel in mount Sinai.

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45 *And I will for their sakes remember the covenant.*] It should have been rendered, *I will, in their favour, remember the covenant*, &c. This is one of the passages of scripture from which the Jews derive great consolation, promising themselves from hence a sure deliverance from their national exile. But as the Mosaic dispensation is at an end, they can have no claim to such promises, unless they previously embrace the doctrine of Christianity.

Commentary on the Twenty-seventh Chapter.

16 *An homer of barley-seed shall be valued at fifty shekels.*] That is, as much land as an homer of barley will sow, shall be rated at fifty shekels, or about five pounds seventeen shillings.

29 *None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.*] The true meaning of this passage, which has given rise to a great variety of disputes, is plainly this, *Every thing which is devoted of men, shall not be redeemed, but shall surely die*; that is, Every person which is given in perpetuity, shall not be redeemed, but shall die in that devoted state. For though our version has it, *he shall surely be put to death*, in the original it is only, *dying, he shall die*; which must not be understood of being sacrificed, or put to any violent uncommon death; but he shall not be redeemed, he shall continue till death in a devoted state.

32 *Whatsoever passeth under the rod.*] Bochart understands that this rod is the shepherd's crook, under which the flock passed as he numbered them, which was generally done twice a-day; namely, in the morning, when he led them out to pasture, and in the evening, when they returned.

The tenth shall be holy unto the Lord.] That is, it shall be appropriated to God, for the maintenance of his priests and ministers.

S. Wale delin. *C. Grignion Sculp.*

THE

FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

The ARGUMENT.

This book is called Numbers *by the* Greek *interpreters, from its beginning with an account of the numbering of the families of Iſrael, by* Moſes *and* Aaron ; *who muſtered the tribes, and marſhalled the army of the* Iſraelites, *in their paſſage through the wilderneſs. A conſiderable part of this book is hiſtorical, relating to ſeveral remarkable events which happened in that journey. But the greateſt part of this book is ſpent in enumerating the laws and ordinances not mentioned in the preceding books.*

CHAP. I.

AND the Lord ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month in the ſecond year after they were come out of the land of Egypt, ſaying,

2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their polls.

3 From twenty years old and upward, all that are able to go forth to war in Iſrael ; thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a man of every tribe ; every one head of the houſe of his fathers.

5 ¶ And theſe *are* the names of the men that ſhall ſtand with you : Of *the tribe of* Reuben ; Elizur the ſon of Shedeur.

6 Of Simeon ; Shelumiel the ſon of Zuriſhaddai.

7 Of Judah ; Nahſhon the ſon of Aminidab.

8 Of Iſachar ; Nathaneel the ſon of Zuar.

9 Of Zebulun ; Eliab the ſon of Helon.

10 Of the children of Joſeph : of Ephraim, Eliſhama the ſon of Ammihud ; of Manaſſeh, Gamaliel the ſon of Pedahzur.

11 Of Benjamin ; Abidan the ſon of Gideoni.

12 Of Dan ; Ahiezer the ſon of Ammiſhaddai.

13 Of Aſher ; Pagiel the ſon of Ocran.

14 Of Gad ; Eliaſaph the ſon of Deuel.

15 Of Naphtali ; Ahira the ſon of Enan.

16 Theſe were the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.

17 And Moſes and Aaron took theſe men, which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 And as the Lord commanded Moſes, ſo he numbered them in the wilderneſs of Sinai.

20 And the children of Reuben, Iſrael's eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war.

21 Thoſe that were numbered of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbered of them according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war.

23 Thoſe that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the houſe of their fathers ; according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

25 Thoſe that were numbered of them, *even* of the tribe of Gad *were* forty and five thouſand ſix hundred and fifty.

26 ¶ Of the children of Judah by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

27 Thoſe that were numbered of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

28 ¶ Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

29 Thoſe that were numbered of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

31 Thoſe that were numbered of them, *even* of the tribe of Zebulun, were fifty and ſeven thouſand and four hundred.

32 ¶ Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

33 Thoſe that were numbered of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred.

34 ¶ Of the children of Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

35 Thoſe that were numbered of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

36 ¶ Of

Commentary on the Firſt Chapter.

1 *And the Lord ſpake unto Moſes*, &c.] An order is given by God to Moſes and Aaron, that a general muſter be made, and an exact poll taken of all the Hebrew men, from the age of twenty and upward, the Levites excepted, and a careful diſtinction obſerved in the tribes, families, and houſholds, that every one might know, and deliver to his poſterity, a clear account from what tribe he deſcended, and to what family he belonged.

On the firſt day of the ſecond month, &c.] That is, of the ſecond month of the ſecond year, anſwering to our April and May.

3 *All that are able to go forth to war*, &c.] It appears from hence, that thoſe who were aged or infirm, were omitted in the muſter, as not being able go out to war.

16 *Princes of the tribes.*] Perhaps they were judges and officers in their reſpective tribes, as well as men of rank and diſtinction.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

37 Thoſe that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Thoſe that were numbered of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

40 ¶ Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that were numbered of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

43 Thoſe that were numbered of them, *even* of the tribe of Naphtali, were fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that were numbered, which Moſes and Aaron numbered, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbered of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, and that were able to go forth to war in Iſrael.

46 Even all they that were numbered, were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the Lord had ſpoken unto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh, ſhall be put to death.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony, that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

54 And the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.

CHAP. II.

AND the Lord ſpake unto Moſes and unto Aaron, ſaying,

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their father's houſe; far off about the tabernacle of the congregation ſhall they pitch.

3 ¶ And on the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Aminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of Iſſachar: and Nathaneel the ſon of Zuar *ſhall* be captain of the children of Iſſachar.

6 And his hoſt, and thoſe that were numbered thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbered thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies: theſe ſhall firſt ſet forth.

10 ¶ On the ſouth ſide *ſhall be* the ſtandard of the camp of Reuben, according to their armies: and the captain of the children of Reuben, *ſhall be* Elizur the ſon of Shedeur.

11 And his hoſt and thoſe that were numbered thereof, *were* forty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon, *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbered of them, *were* fifty and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Reuel.

15 And his hoſt, and thoſe that were numbered of them, *were* forty and five thouſand and ſix hundred and fifty.

16 All that were numbered in the camp of Reuben, *were* an hundred thouſand and fifty, and one thouſand and four hundred and fifty, throughout their armies: and they ſhall ſet forth in the ſecond rank.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 ¶ On the weſt ſide ſhall be the ſtandard of the camp of Ephraim, according to their armies: and the captain of the ſons of Ephraim, ſhall be Eliſhama the ſon of Ammihud.

19 And his hoſt, and thoſe that were numbered of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh, *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbered of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin, and the captain of the ſons of Benjamin, *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe that were numbered of them, *were* thirty and five thouſand and four hundred.

24 All that were numbered of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and a hundred, throughout their armies: and they ſhall go forward in the third rank.

25 The ſtandard of the camp of Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbered of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbered of them *were* fifty and three thouſand and four hundred.

31 All they that were numbered in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

32 ¶ Theſe *are* thoſe which were numbered of the children of Iſrael by the houſe of their fathers; all thoſe that were numbered of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbered among the children of Iſrael; as the Lord commanded Moſes.

34 And the children of Iſrael did according to all that the Lord commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

CHAP.

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46 *All they that were numbered.*] It is worthy of remark here, that the ſum total of this muſter is the very ſame with that mentioned, *Exodus* xxxviii. 26. Perhaps, a few odd numbers in both are omitted; for we cannot well ſuppoſe, that not one man of them had died ſince their laſt numbering, which was now ſeven months ago; nor that the ſame number which came of age ſince that period, was preciſely the ſame with thoſe who died.

Commentary on the Second Chapter.

2 *Every man of the children of Iſrael ſhall pitch by his own ſtandard.*] The forming of the Iſraelitiſh camp has in it ſomething very remarkable; for, which ever way they marched, the ſame tribes were always on the ſame ſides of the tabernacle.

9 *Theſe ſhall firſt ſet forth.*] Theſe were the largeſt body, and therefore moſt proper to march in the van of the Iſraelitiſh army. They conſiſted of no leſs than an hundred eighty-ſix thouſand four hundred men, ready prepared for war.

17 *Every man in his place by their ſtandards.*] The march of the Iſraelites, as we are informed, chap. x. was as follows: The ſons of Gerſhom and Merari firſt ſet forward after the ſtandard of Judah, bearing parts of the tabernacle; then the Kohathites, with the ark, were in the midſt of the camp. But Le Clerc ſuppoſes, that the ſons of Gerſhom and Merari, bearing the tabernacle, ſet forward with the ſtandard of Judah; but afterwards made a halt till the Kohathites came up with the ark, and then all the Levites marched together, following the ſtandard of Reuben in the midſt of the camp, the tribe of Judah leading the van, and thoſe of Dan bringing up the rear. In this manner they marched; and, when the pillar of the cloud reſted, they pitched their tents in the ſame order as before, which was ſo beautiful, that when Balaam beheld the camp of Iſrael from an eminence, he exclaimed with admiration, *How goodly are thy tents, O Jacob! and thy tabernacle, O Iſrael! As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beſide the waters*, Numb. xxiv. 5. 6.

Commentary

CHAP. III.

THESE also *are* the generations of Aaron and Moses, in the day *that* the Lord spake with Moses in mount Sinai.

2 And these *are* the names of the sons of Aaron; Nadab the first born, and Abihu, Eleazar and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 ¶ And the Lord spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priests office: and the stranger that cometh nigh, shall be put to death.

11 ¶ And the Lord spake unto Moses, saying,

12 And I, behold I, have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine,

13 Because all the first-born *are* mine; *for* on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast, mine they shall be: I *am* the Lord.

14 ¶ And the Lord spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers by their families: every male from a month old and upward, shalt thou number them.

16 And Moses numbered them according to the word of the Lord, as he was commanded.

17 And these were the sons of Levi, by their names: Gershon and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites, *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* the tabernacle and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the curtain for the door of the court which *is* by the tabernacle and by the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males from a month old and upward *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle south-ward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan, the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary, wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest, *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

36 And *under* the custody and charge of the sons of Merari, *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto:

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward *shall be* Moses and Aaron, and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel; and the stranger that cometh nigh, shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the Lord said unto Moses, Number all the first-born of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I *am* the Lord) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered as the Lord commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the Lord spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites, instead of their cattle, and the Levites shall be mine: I *am* the Lord.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels a-piece by the poll, after the sheskel of the sanctuary shalt thou take *them*: the skekel *is* twenty gerahs.

48 And thou shalt give the money wherewith the odd number of them is to be redeemed, unto Aaron, and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary.

51 And Moses gave the money of them that were redeemed, unto Aaron, and to his sons, according to the word of the Lord, as the Lord commanded Moses.

CHAP. IV.

AND the Lord spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

4 This

Commentary on the Third Chapter.

6 *Present them before Aaron the priest that they may minister unto him.*] That is, that they may receive the orders of Aaron, and assist him, and the rest of the priests, who were the immediate ministers of God.

9 *They are wholly given unto him out of the children of Israel.*] That is, they are set apart out of the whole body of Israel, to serve under the priests in the sacred ministry of the tabernacle.

12 *I have taken the Levites instead of the first-born.*] Every first-born was consecrated to the service of the Lord, in remembrance of their being spared, when all those of Egypt were destroyed. But God was now pleased to release the Israelites from this obligation.

15 *Every male from a month old.*] Moses was commanded to take the number of the other tribes, from twenty years old and upward; but here he is ordered to number them from one month.

23 *The families of the Gershonites shall pitch behind the tabernacle westward.*] The camp of the priests and Levites is appointed to be of a square form, like that of the other Israelites, ch. ii. 1.

43 *And all the first-born males---were twenty and two thousand two hundred and threescore and thirteen.*] It seems natural to ask, how it happened that there were no more first-born males among the great multitude of the Israelites? But it must be remembered, that only those were numbered who had been born since the slaughter of the Egyptians, which was not much above a year ago. For it was only from that time, that the first-born were to be consecrated to God.

Commentary on the Fourth Chapter.

3 *To do the work in the tabernacle.*] It should have been translated *about the tabernacle*; for they were not permitted to enter into it.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

5 ¶ And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it.

6 And ſhall put thereon the covering of badgers' ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof.

7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers' ſkins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs, and his ſnuffdiſhes, and all the oil-veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers' ſkins, and ſhall put *it* upon a bar.

11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers' ſkins and ſhall put to the ſtaves thereof.

12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' ſkins, and ſhall put *them* on a bar.

13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon.

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers' ſkins, and put to the ſtaves of it.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that the ſons of Kohath ſhall come to bear *it*; but they ſhall not touch *any* holy thing leſt they die. These *things are* the burden of the ſons of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar, the ſon of Aaron the prieſt, *pertaineth* the oil for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oil, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

19 But thus do unto them, that they may live, and not die, when they approach unto the moſt holy things; Aaron and his ſons ſhall go in, and appoint them every one to his ſervice, and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered leſt they die.

21 ¶ And the Lord ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirty years old and upward, until fifty years old ſhalt thou number them; all that enter in to perform the ſervice, to do the work in the tabernacle of the congregatian.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt.

29 ¶ As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers.

30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entereth into the ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof,

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

34 ¶ And Moſes and Aaron, and the chief of the congregation numbered the ſons of the Kohathites, after their families, and after the houſe of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation.

36 And thoſe that were numbered of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbered of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number according to the commandment of the Lord by the hand of Moſes.

38 And thoſe that were numbered of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbered of them throughout their families by the houſe of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbered of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number, according to the commandment of the Lord.

42 ¶ And thoſe that were numbered of the families of the ſons of Merari throughout their families, by the houſe of their fathers.

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the ſervice, for the work in the tabernacle of the congregation,

44 Even thoſe that were numbered of them after their families, were three thouſand and two hundred.

45 Theſe *be* thoſe that were numbered of the families of the ſons of Merari, whom Moſes and Aaron numbered according to the word of the Lord by the hand of Moſes.

46 All thoſe that were numbered of the Levites, whom Moſes and Aaron and the chief of Iſrael numbered, after their families and after the houſe of their fathers;

47 From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation,

48 Even thoſe that were numbered of them were eight thouſand and five hundred and fourſcore.

49 According to the commandment of the Lord, they were numbered by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbered of him, as the Lord commanded Moſes.

CHAP. V.

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead;

3 Both male and female ſhall ye put out, without the camp ſhall ye put them; that they defile not their camps, in the midſt whereof I dwell.

4 And the children of Iſrael did ſo, and put them out without the camp: as the Lord ſpake unto Moſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake unto Moſes, ſaying,

6 Speak unto the children of Iſrael, When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the Lord, and that perſon be guilty;

7 Then they ſhall confeſs their ſin which they have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſpaſſed.

8 But if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the Lord, *even* to the prieſt:

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10 *And ſhall put it upon a bar.*] Rather *upon a bier*; for the word implies any inſtrument whereby things are removed from one place to another.

18 *Cut ye not off*, &c.] That is, Do not occaſion the death of ſo many perſons, by neglecting to teach them with what awful reverence ſuch holy things are to be treated.

Commentary on the Fifth Chapter.

2 *Put out of the camp every leper.*] The camp being ſettled, the law with regard to unclean perſons was now to be put in execution. Probably the camp

priest: beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And he Lord spake unto Moses, saying,

12 Speak unto the children of Israel and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled.

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an epaph of barley-meal; he shall pour no oil upon it, nor put frankincense thereon, for it *is* an offering of Jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near and set her before the Lord.

17 And the priest shall take holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water.

18 And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of the memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse.

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man hath lain with thee beside thine husband.

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse, and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels; to make *thy* belly to swell, and thy thigh to rot: and the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then shall it come to pass, *that* if she be defiled, and have done trespass against her husband; that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot; and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled:

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord; and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAP. VI.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the Lord:

3 He shall separate *himself* from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried.

4 All the days of his separation shall he eat nothing that is made of the vine-tree from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled in the which he separateth *himself* unto the Lord, he shall be holy: *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the Lord, he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the Lord.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons to the priest, to the door of the tabernacle of the congregation.

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation.

14 And he shall offer his offering unto the Lord, one he-lamb of the first year without blemish, for a burnt-offering, and one ewe-lamb of the first year without blemish, for a sin-offering, and one ram without blemish, for peace-offerings.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the Lord, and shall offer his sin-offering, and his burnt-offering,

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation, at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven.

20 And the priest shall wave them *for* a wave-offering before the Lord; this *is* holy for the priest, with the wave-breast, and heave-shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the Lord for his separation, beside *that* his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the Lord spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The Lord bless thee, and keep thee;

25 The Lord make his face shine upon thee, and be gracious unto thee:

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camp of each tribe had some vacant space left, which was reckoned without the camp, and that here the unclean were lodged by themselves.

18 *Uncover the woman's head.*] The Jews understood by this the shaving her hair, or, at least, cutting the curls off.

19 *The priest shall charge her by an oath.*] That is, the priest shall adjure her in the name of God, to declare the truth of her case, assuring her, that if she was conscious of her innocence she had nothing to fear.

23 *In a book.*] Rather on a scroll of parchment, or tablet of wood; for the Jews call any thing that has writing on it, *sepher*, a book.

27 *If she be defiled,* &c.] The Jews tell us, that if she was guilty, the consequences were immediately seen in her countenance; for she grew pale, and her eyes started out of her head; and, lest the temple should be polluted by her death, she was immediately carried out, and died instantly, with all the ignominious circumstances related in the curses.

29 *This is the law of jealousies.*] That is, these are the methods to be observed in detecting the crime of adultery, and put a final period to all jealousies and suspicions.

Commentary on the Sixth Chapter.

1 *And the Lord spake unto Moses,* &c.] The foregoing law, relating to adultery, was followed by another respecting those who, by an extraordinary course of religious devotion, were desirous to prevent that and all other sins of uncleanness, by vowing or devoting themselves to God for a certain time, in a very strict and uncommon measure of religious purity.

2 *A vow of a Nazarite.*] The word *Nazarite* signifies *separated,* because those who came under this vow separated themselves from others by a peculiar abstinence, lived apart from company, and the diversions of the world.

5 *There shall no razor come upon his head.*] That is, no part of his hair or beard shall be taken off by any instrument whatever.

7 *The consecration of his God is upon his head.*] Le Clerc renders it, *the crown of his God is upon his head*; and indeed the word *nezer* which we render *consecration,* signifies also a *crown.*

23 *The Lord make his face shine upon thee.*] This metaphor is taken from the sun, whose light and heat chears and enlivens the face of nature: and

when

26 The Lord lift up his countenance upon thee, and give thee peace.

27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

AND it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar, and all the veſſels thereof, and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, and were over them that were numbered) offered:

3 And they brought their offering before the Lord, ſix covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the Lord ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites, to every man according to his ſervice.

6 And Moſes took the waggons, and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the ſons of Gerſhon, according to their ſervice.

8 And four waggons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt.

9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonged unto them, *was that* they ſhould bear upon their ſhoulders.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the Lord ſaid unto Moſes, They ſhall offer the offering each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab, of the tribe of Judah.

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering:

14 One ſpoon of ten *ſhekels* of gold full of incenſe:

15 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

16 One kid of the goats for a ſin-offering:

17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nahſhon the ſon of Amminadab.

18 ¶ On the ſecond day Nethaneel the ſon Zuar, prince of Iſſachar, did offer.

19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

22 One kid of the goats for a ſin-offering:

23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Nethaneel the ſon of Zuar.

24 ¶ On the third day Eliab the ſon of Helon, prince of the children of Zebulun, *did offer*.

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

28 One kid of the goats for a ſin-offering:

29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This was the offering of Eliab the ſon of Helon.

30 ¶ On the fourth day Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer*.

31 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

34 One kid of the goats for a ſin-offering:

35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Elizur the ſon of Shedeur.

36 ¶ On the fifth day Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden ſpoon of ten *ſhekels* full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

40 One kid of the goats for a ſin-offering:

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five-he-goats, five lambs of the firſt year. This *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 ¶ On the ſixth day Eliaſaph the ſon of Deuel, prince of the children of Gad, *offered*.

43 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year, for a burnt offering:

46 One kid of the goats for a ſin-offering:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliaſaph the ſon of Deuel.

48 ¶ On the ſeventh day Eliſhama the ſon of Ammihud, prince of the children of Ephraim, *offered*.

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

52 One kid of the goats for a ſin-offering:

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Eliſhama the ſon of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh.

55 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

58 One kid of the goats for a ſin-offering:

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Gamaliel the ſon of Pedahzur.

60 ¶ On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin *offered*.

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

64 One kid of the goats for a ſin-offering:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year. This *was* the offering of Abidan the ſon of Gideoni.

66 ¶ On the tenth day Ahiezer, the ſon of Ammiſhaddai, prince of the children of Dan, *offered*.

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels

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when a perſon enjoys the ſenſible effects of the Divine Favour, the face or countenance of the Lord is ſaid to ſhine upon him.

26 *The Lord lift up his countenance upon thee.*] That is, grant thee his favour and protection.

Commentary on the Seventh Chapter.

3 *Six covered waggons.*] The word in the original which we render *covered*, properly ſignifies any thing which bellies out; and therefore, inſtead of *covered*, it might have been tranſlated *coach waggons*.

10 *And the princes offered for dedicating of the altar.*] Le Clerc infers, from the great number of ſacrifices here mentioned, that the wilderneſs was not entirely deſert, but had in many places paſtures, ſince the Iſraelites had ſtill ſo many cattle as to be able to ſupply the offerings here mentioned, and alſo to celebrate the paſſover, which required a very large number of kids and lambs.

11 *They ſhall offer—each prince on his day.*] This order prolonged the dedication no leſs than twelve days, which rendered it very ſolemn, and, at the ſame time, gave every tribe an opportunity, by their repreſentative, to expreſs their devotion and reverence to God, and to find from him a gracious acceptance.

14 *One ſpoon of ten ſhekels of gold.*] The Hebrew word *chaph*, which we render *a ſpoon*, ſignifies any hollow or concave veſſel. Some take it for a cenſer, or vaſe, for containing incenſe; others for a ſpoon, to take up the incenſe, in order to throw it upon the coals in the cenſer, and joined with it.

shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
68 One golden spoon of ten *shekels*, full of incense:
69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
70 One kid of the goats for a sin-offering:
71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.
72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*.
73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
74 One golden spoon of ten *shekels*, full of incense:
75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
76 One kid of the goats for a sin-offering:
77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.
78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*.
79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
80 One golden spoon of ten *shekels*, full of incense:
81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:
82 One kid of the goats for a sin-offering:
83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.
84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:
85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary.
86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* a piece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.
87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering, twelve.
88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.
89 And when Moses was gone into the tabernacle of the congregation, to speak with him; then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

CHAP. VIII.

AND the Lord spake unto Moses, saying,
2 Speak unto Aaron, and say unto him, when thou lightest the lamps, the seven lamps shall give light over against the candlestick.
3 And Aaron did so; he lighted the lamps thereof, over against the candlestick; as the Lord commanded Moses.
4 And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick.
5 ¶ And the Lord spake unto Moses, saying,
6 Take the Levites from among the children of Israel, and cleanse them.
7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.
8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.
9 And thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly of the children of Israel together:
10 And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites:
11 And Aaron shall offer the Levites before the Lord, *for* an offering of the children of Israel; that they may execute the service of the Lord.
12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering unto the Lord, to make an atonement for the Levites.
13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the Lord.
14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.
15 And after that, shall the Levites go in, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.
16 For they *are* wholly given unto me, from among the children of Israel; instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me
17 For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt, I sanctified them for myself,
18 And I have taken the Levites for all the first-born of the children of Israel.
19 And I have given the Levites *as* a gift to Aaron, and to his sons, from among the children of Israel; to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.
20 And Moses and Aaron, and all the congregation of the children of Israel did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.
21 And the Levites were purified, and they washed their clothes: and Aaron offered them *as* an offering before the Lord; and Aaron made an atonement for them to cleanse them.
22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.
23 ¶ And the Lord spake unto Moses, saying,
24 This *is it* that *belongeth* unto the Levites: from twenty and five years old, and upward, they shall go in to wait upon the service of the tabernacle of the congregation:
25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:
26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

AND the Lord spake unto Moses, in the wilderness of Sinai, in the first month of the second year, after they were come out of the land of Egypt, saying,
2 Let the children of Israel also keep the passover at his appointed season.
3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.
4 And Moses spake unto the children of Israel, that they should keep the passover.
5 And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel.
6 ¶ And there were certain men who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses, and before Aaron on that day.
7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?
8 And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.
9 ¶ And

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85 *All the silver vessels weighed two thousand and four hundred shekels.*] That is, about an hundred pounds troy.
89 *Heard the voice of one speaking unto him from off the mercy-seat.*] We are here told the manner how God communicated his will to Moses, not by some impression upon his mind in a vision, or by representing things to him in a dream, but by a clear and distinct voice, which he heard of one speaking to him from between the cherubims, as he stood in the outward court of the sanctuary; but at the same time, saw no image nor similitude.

Commentary on the Eighth Chapter

2 *Shall give light over against the candlestick.*] This passage might have been better translated, *shall shine from before the face of the candlestick.*
3 *He lighted the lamps thereof, over against the candlestick.*] Or rather, the lamps placed on all the branches of the candlestick.
10 *The children of Israel shall put their hands upon the Levites.*] By the whole congregation is meant a certain number of the principal persons.
14 *And the Levites shall be mine.*] That is, They shall wholly attend on the service of the tabernacle, as my peculiar servants, and in consequence thereof be freed from all taxes and military services.

Commentary on the Ninth Chapter.

5 *And they kept the passover on the fourteenth day of the first month, at even, in the wilderness.*] This was the second time they had kept this feast after their coming out of Egypt; and this was also the last time of their keeping it, till they had entered into the Promised Land.

9 ¶ And the Lord ſpake unto Moſes, ſaying,
10 Speak unto the children of Iſrael, ſaying, If any man of you or of your poſterity ſhall be unclean by reaſon of a dead body, or *be* in a journey afar off, yet he ſhall keep the paſſover unto the Lord.
11 The fourteenth day of the ſecond month at even they ſhall keep it, *and* eat it with unleavened bread and bitter *herbs*.
12 They ſhall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the paſſover, they ſhall keep it.
13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſſover, even the ſame ſoul ſhall be cut off from among his people, becauſe he brought not the offering of the Lord in his appointed ſeaſon: that man ſhall bear his ſin.
14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the Lord, according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhall he do: ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.
15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and at even there was upon the tabernacle as it were the appearance of fire until the morning.
16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.
17 And when the cloud was taken up from the tabernacle; then after that the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.
18 At the commandment of the Lord the children of Iſrael journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle, they reſted in their tents.
19 And when the cloud tarried long upon the tabernacle many days, then the children of Iſrael kept the charge of the Lord, and journeyed not.
20 And *ſo* it was when the cloud was a few days upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.
21 And *ſo* it was when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed; whether *it was* by day or by night that the cloud was taken up, they journeyed.
22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael abode in their tents, and journeyed not: but when it was taken up, they journeyed.
23 At the commandment of the Lord they reſted in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moſes.

CHAP. X.

AND the Lord ſpake unto Moſes, ſaying,
2 Make thee two trumpets of ſilver; of an whole piece ſhalt thou make them: that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.
3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the door of the tabernacle of the congregation.
4 And if they blow *but* with one *trumpet*, then the princes *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee.
5 When ye blow an alarm, then the camps that lie on the eaſt-parts ſhall go forward.
6 When you blow an alarm the ſecond time, then the camps that lie on the ſouth-ſide ſhall take their journey: they ſhall blow an alarm for their journeys.
7 But when the congregation is to be gathered together: ye ſhall blow, but ye ſhall not ſound an alarm.
8 And the ſons of Aaron the prieſts ſhall blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations.
9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarm with the trumpets; and ye ſhall be remembered before the Lord your God, and ye ſhall be ſaved from your enemies.
10 Alſo in the day of your gladneſs, and in your ſolemn days, and in the beginnings of your months, ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the Lord your God.
11 ¶ And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.
12 And the children of Iſrael took their journeys out of the wilderneſs of Sinai; and the cloud reſted in the wilderneſs of Paran.
13 And they firſt took their journey, according to the commandment of the Lord by the hand of Moſes.
14 ¶ In the firſt *place* went the ſtandard of the camp of the children of Judah according to their armies: and over his hoſt *was* Nahſhon the ſon of Amminadab.
15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaniel the ſon of Zuar.
16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon.
17 And the tabernacle was taken down; and the ſons of Gerſhon and the ſons of Merari ſet forward, bearing the tabernacle.
18 ¶ And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.
19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai.
20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.
21 And the Kohathites ſet forward, bearing the ſanctuary; and *the other* did ſet up the tabernacle againſt they came.
22 ¶ And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud.
23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.
24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.
25 ¶ And the ſtandard of the camp of the children of Dan ſet forward, *which was* the reward of all the camps throughout their hoſts, and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai.
26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.
27 And over the hoſt of the tribe of the children of Naphtali *was* Ahira the ſon of Enan.
28 Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward.
29 ¶ And Moſes ſaid unto Hobab, the ſon of Raguel the Midianite, Moſes father-in-law, We are journeying unto the place of which the Lord ſaid, I will give it you: come thou with us, and we will do thee good: for the Lord hath ſpoken good concerning Iſrael.
30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.
31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes.
32 And it ſhall be, if thou go with us, yea, it ſhall be, that what goodneſs the Lord ſhall do unto us, the ſame will we do unto thee.
33 ¶ And they departed from the mount of the Lord three days journey: and the ark of the covenant of the Lord went before them in the three days journey, to ſearch out a reſting-place for them.
34 And the cloud of the Lord *was* upon them by day, when they went out of the camp.
35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, Lord, and let thine enemies be ſcattered; and let them that hate thee, flee before thee.
36 And when it reſted, he ſaid, Return, O Lord, unto the many thouſands of Iſrael.

CHAP.

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15 *And on the day that the tabernacle was reared up.*] As the Iſraelites were ſhortly to decamp from mount Sinai, it was natural for Moſes to inform them how they were to be directed in theſe decampments; namely, by the direction of the cloud of glory, which, from the firſt erecting of the tabernacle, fixed itſelf upon it as the ſymbol of the Divine Preſence, and continually appeared in the form of a dark cloud by day, and of a luminous cloud ſhining like fire by night.

Commentary on the Tenth Chapter.

5 *When ye blow an alarm.*] That is, with a quick, broken, and quavering ſound.
9 *And if ye go to war*, &c.] Previouſly to the Iſraelites going forth to war, they were called together to implore a bleſſing on their arms; a faſt being proclaimed by the ſounding of the trumpet, at the ſame time that it ſounded the alarm of war. *Blow ye the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly*, Joel ii. 15.
10 *That they may be to you for a memorial.*] That may excite you to worſhip God with greater fervour and intenſeneſs of devotion.
31 *Leave us not*, &c.] Moſes urges his requeſt with ſome warmth, becauſe, having dwelt all his life on the borders of the wilderneſs, he was well acquainted with every part of it, and conſequently better able to adviſe them how to conduct themſelves in caſe they ſhould be attacked by any of the neighbouring nations.
Thou mayeſt be to us inſtead of eyes.] A very expreſſive ſentence, implying, that he ſhould be to them as a guide to the blind.
33 *To ſearch out a reſting-place.*] That is, to direct them where to find it.

Commentary

CHAP XI.

AND *when* the people complained, it displeased the Lord: and the Lord heard *it*; and his anger was kindled; and the fire of the Lord burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the Lord burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all beside this manna, before our eyes.

7 And the manna *was* as coriander-seed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly; Moses also was displeased.

11 And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom (as a nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to-morrow and ye shall eat flesh (for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it *was* well with us in Egypt) therefore the Lord will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your nostrils, and it be lothsome unto you: because that ye have despised the Lord which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee, or not.

24 ¶ And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass *that* when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Envyest thou for my sake? would God that all the Lord's people were prophets, *and* that the Lord would put his spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least, gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth, ere it was chewed; the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

34 And he called that name of that place, Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

CHAP. XII.

AND Miriam and Aaron spake against Moses, because of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard *it*.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

4 And

Commentary on the Eleventh Chapter.

1 *And when the people complained.*] In the original it is, *and when the people as it were complained:* that is, when they began to mutter some complaints to themselves, but not openly that Moses might hear them.

It displeased the Lord.] Unthinking mortals! could they flatter themselves with concealing their murmurings from that all-piercing eye which surveys the whole universe! from that being who is *about their paths, and about their beds, and spieth out all their ways!* They concealed indeed their murmurings from Moses; but God was acquainted with all their mutinous dispositions, and testified his displeasure against them.

And the fire of the Lord burnt among them.] Some are of opinion, that what is here called the fire of the Lord, was one of those blasting winds, common in the deserts of Arabia, and mentioned by the prophet Ezekiel, xix. 12.

3 *And he called the name of the place Taberah.*] That is, the place of burning. This name was given it in order to perpetuate the memory of this signal event to posterity, as a warning to them how they offended in the same manner.

4 *And the children of Israel also wept again.*] This is, they again complained and murmured.

6 *Our soul is dried away.*] That is, our whole life and strength is dissipated. This expression is of the same import with that of the Psalmist, *my heart is withered like grass.* The word in the original, which we render *soul*, is *nepheſch*.

7 *The colour of it as the colour of bdellium.*] Le Clerc tells us, that the Arabic bdellium was of a whitish yellow, which agrees with the description of the manna in Exodus, where it is said, that the manna was like coriander seed, white, &c. chap. xvi. 31.

15 *Let me not see my wretchedness.*] Moses here speaks like an affectionate parent of the people, who makes their sufferings his own. And indeed, what could make a prince of such paternal tenderness more wretched, than to see the Israelites so disobedient, not only to his own commands, but those of indulgent heaven itself? to see them by their perverseness, drawing down such direful calamities upon themselves, and the enemies of God rejoicing in their destruction!

18 *Sanctify yourselves.*] Prepare and make yourselves ready to receive with gratitude, this present from God.

20 *Until it come out at your nostrils.*] That is, till your impatient appetites be glutted, and by another instance of Divine Power, you be convinced to your shame, how irreligiously, distrustfully, and vilely ungrateful you have been against God, under all his mercies and providence towards you.

25 *And the Lord came down.*] That is, the Shechinah, the cloud of glory, the symbol of the Divine Presence, was seen to descend from heaven with conspicuous brightness.

29 *Would God that all the Lord's people were prophets.*] This behaviour of Moses is imitated by every good man: he will not only set others an example of virtue, and recommend religion to them upon all proper occasions, but he will rejoice and be truly pleased to see virtue, righteousness, and piety prevail in the world.

31 *And there went forth a wind from the Lord, and brought quails from the sea,* &c.] The two most learned men of their age, Bochart and Ludolphus, have differed in their opinions what this food was, which we translate *quails*; the former endeavouring to prove that our translation is right, the bird known by that name being the food sent in this miraculous manner by the all-powerful Jehovah: while the latter attempts to shew, that instead of quails, the word should have been rendered locusts. The original term is *selwim*, and implies both; and perhaps both were sent at the same time.

34 *Kibroth-Hattaavah.* That is, the graves of lust; because those were buried there who by their lust had occasioned the plague.

Commentary on the Twelfth Chapter.

1 *Because of the Ethopian woman.*] It should have been rendered the Cushite or Arabian woman, for she was a native of Midian, one of the districts of Arabia.

3 *Now the man Moses was very meek.*] This is mentioned as an aggravation of their fault, and as a thing which provoked the divine displeasure; namely, their behaving so insolently against a man of Moses's sweet disposition.

4 And the Lord ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the Lord came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, *I* the Lord will make myſelf known unto him in a viſion, and will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe.

8 With him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the Lord was kindled againſt them, and he departed.

10 And the cloud departed from off the tabernacle, and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee lay not the ſin upon us, wherein we have done fooliſhly, and wherein we have ſinned.

12 Let her not be as one dead; of whom the fleſh is half conſumed, when he cometh out of his mother's womb.

13 And Moſes cried unto the Lord, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the Lord ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in again.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not, till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

CHAP. XIII.

AND the Lord ſpake unto Moſes, ſaying,

2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

3 And Moſes by the commandment of the Lord, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gadiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely* of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpy out of the land. And Moſes called Oſhea the ſon of Nun, Jehoſhua.

17 ¶ And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get you up this *way* ſouthward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land now the time *was* the time of the firſt-ripe grapes.

21 ¶ So they went up and ſearched the land, from the wilderneſs of Zin, unto Rehob, as men come to Hameth.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of Anak, *were* (now Hebron was built ſeven years before Zoan in Egypt.)

23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

25 And they returned from ſearching of the land after forty days.

26 ¶ And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſs of Paran, to Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we ſaw the children of Anak there.

29 The Amalekites dwell in the land of the ſouth: and the Hititeſ, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with him, ſaid, We be not able to go up againſt the people, for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof; and all the people that we ſaw in it, *are* men of great ſtature.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs.

3 And wherefore hath the Lord brought us unto this land, to fall by the ſword, that our wives, and our children ſhould be a prey? were it not better for us into return to Egypt?

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael.

6 ¶ And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, which were of them that ſearched the land, rent their clothes.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye againſt the Lord, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the Lord *is* with us: fear them not.

10 But all the congregation bade ſtone them with ſtones: and the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Iſrael.

11 ¶ And

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7 *My ſervant Moſes is not ſo.*] Moſes is a prophet of higher rank, to him I impart my mind, in a far more noble and extenſive manner.

Who is faithful in all my houſe.] In this he was a type of Chriſt, who is conſtituted head of the chriſtian church, but with a far more extenſive power and authority, Heb. iii. 2.

11 *Aaron ſaid unto Moſes, alas, my Lord.*] Aaron, now ſenſible of the ſuperior dignity of Moſes, and of his own folly, begs of him, in the moſt humble terms, to forgive him, and to intercede with God for the life of his ſiſter, who muſt have died of her diſtemper, had not the Divine Power miraculouſly interpoſed.

Commentary on the Thirteenth Chapter.

2 *Send thou men.*] It appears, from Deut. i. 22, 23, that the people firſt requeſted that ſpies ſhould be ſent, and therefore Moſes in ſending them did it in compliance to their humour.

16 *And Moſes called Oſhea the ſon of Nun, Jehoſhua.*] It does not appear for what reaſon this name was given to him; but we find him called Joſhua, Ex. xvii. 9, when he went to fight with the Amalekites. *Oſhea* ſignifies *ſave thou*, and *Jehoſhua, he ſhall ſave*, ſignifying, that he was to be the deliverer of his people.

21 *Unto Rehob.*] This city ſtood in the north of Canaan, near the ſea-coaſt, not far from Zidon.

22 *Where the children of Anak, were.*] Theſe were the gigantic race of men, who had their names from Anak their founder.

32 *A land that eateth up the inhabitants thereof.*] The Jews conſider this as ſpoken in relation to famine, by which the country was apt to eat up or conſume its inhabitants, and which they ſuppoſe to have infeſted it at that time.

Commentary on the Fourteenth Chapter.

1 *And all the congregation,* &c.] The people were thrown into ſuch a ferment by this falſe repreſentation of the land of Canaan, made by the ſpies, that nothing was heard but lamentations.

3 *Wherefore hath the Lord brought us unto this land?*] They not only vent their paſſion againſt Moſes, but moſt impiouſly accuſe God himſelf, as if he had dealt deceitfully with them.

4 *And they ſaid one to another, Let us make a captain.*] They even carried their diſcontent to ſuch a degree of mutiny and madneſs, as to reſolve to chuſe a new commander to lead them back to Egypt.

11 ¶ And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them.

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.

13 ¶ And Moses said unto the Lord, Then the Egyptians shall hear *it* (for thou broughtest up this people in thy might from among them)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou Lord *art* among this people, that thou Lord art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou shalt kill *all* this people as one man; then the nations which have heard the fame of thee, will speak, saying,

16 Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord *is* long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt, even until now.

20 And the Lord said, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the Lord.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me, see it:

24 But my servant Caleb, because he had another spirit with him, and followed me fully; him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites, and the Canaanites dwelt in the valley) To-morrow turn you, and get you into the wilderness by the way of the Red-sea.

26 ¶ And the Lord spake unto Moses, and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as* I live, saith the Lord, as ye have spoken in mine ears, so will I do to you.

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases they shall fall in the wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* forty days (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know my breach of promise:

35 I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land;

37 Even those men that did bring up the evil report upon the land, died by the plague before the Lord.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up to the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the Lord hath promised, for we have sinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.

42 Go not up, for the Lord *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the Lord; therefore the Lord will not be with you.

44 But they presumed to go up unto the hill top: nevertheless, the ark of the covenant of the Lord, and Moses departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

CHAP. XV.

AND the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you.

3 And will make an offering by fire unto the Lord, a burnt-offering, or a sacrifice, in performing a vow, or in a free-will offering, or in your solemn feasts, to make a sweet savour unto the Lord, of the herd or of the flock:

4 Then shall he that offereth his offering unto the Lord, bring a meat-offering of a tenth-deal of flour, mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare, with a burnt-offering, or sacrifice, for one lamb.

6 Or for a ram thou shalt prepare *for* a meat-offering, two tenth-deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering, thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the Lord.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or peace-offerings unto the Lord:

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a sweet savour unto the Lord.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country, shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the Lord.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire of a sweet savour unto the Lord: as ye do, so he shall do.

15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the law.

16 One law, and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the Lord spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you.

19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the Lord.

20 Ye shall offer up a cake of the first of your dough *for* an heave-offering: as *ye do* the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the Lord, an heave-offering in your generations.

22 ¶ And

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19 *As thou hast forgiven this people, from Egypt, even until now.*] Wilt thou not therefore spare them this once, and add this one instance of divine patience to the many thousands thou hast already given?

33 *Shall wander in the wilderness.*] That is, ye shall seek your food from place to place, after the manner of the shepherds of Arabia.

40 *They rose up early.*] They repented of their folly, when it was too late; and were now as forward to go up to possess the land, as they had been backward before.

45 *Unto Hormah.*] This city was situated in the south of Canaan; but had not this name till many years after, when the Canaanites who inhabited it were devoted to utter destruction.

Commentary on the Fifteenth Chapter.

14 *And if a stranger*, &c.] It is plain, this is to be understood of such strangers as had renounced idolatry, and become proselytes to the Jewish religion.

22 ¶ And if ye have erred, and not obſerved all theſe commandments, which the Lord hath ſpoken unto Moſes.

23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the day that the Lord commanded *Moſes*, and henceforward among your generations:

24 Then it ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation; that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the Lord, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a ſin-offering.

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the Lord, and their ſin-offering before the Lord, for their ignorance.

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people were in ignorance.

27 ¶ And if any ſoul ſin through ignorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering.

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the Lord, to make an atonement for him; and it ſhall be forgiven him.

29 Ye ſhall have one law for him that ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

30 ¶ But the ſoul that doeth *ought* preſumptuouſly (*whether he be* born in the land, or a ſtranger) the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people.

31 Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandment; that ſoul ſhall utterly be cut off: his iniquity *ſhall be* upon him.

32 ¶ And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks upon the ſabbath-day.

33 And they that found him gathering ſticks, brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him in ward, becauſe it was not declared what ſhould be done to him.

35 And the Lord ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp.

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the Lord commanded Moſes.

37 ¶ And the Lord ſpake unto Moſes, ſaying,

38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the Lord your God, which brought you out of the land of Egypt to be your God: I *am* the Lord your God.

CHAP. XVI.

NOW Korah, the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan and Abiram the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men*.

2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown.

3 And they gathered themſelves together againſt Moſes, and againſt Aaron, and ſaid unto them, *Ye take* too much upon you, ſeeing all the congregation *are* holy, every one of them, and the Lord *is* among them: wherefore then lift ye up yourſelves above the congregation of the Lord?

4 And when Moſes heard *it*, he fell upon his face.

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to-morrow the Lord will ſhew who *are* his, and who *is* holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him.

6 This do; Take you cenſers, Korah, and all his company;

7 And put fire therein, and put incenſe in them before the Lord to-morow: and it ſhall be *that* the man whom the Lord doth chooſe, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi.

8 And Moſes ſaid unto Korah, hear, I pray you, ye ſons of Levi:

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the Lord, and to ſtand before the congregation, to miniſter unto them?

10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo?

11 For which cauſe *both* thou and all thy company *are* gathered together againſt the Lord: and what *is* Aaron, that ye murmur againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram, the ſons of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thyſelf altogether prince over us?

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up.

15 And Moſes was very wroth, and ſaid unto the Lord, Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron to-morrow.

17 And take every man his cenſer, and put incenſe in them, and bring ye before the Lord every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

20 And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

21 Seperate yourſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?

23 ¶ And the Lord ſpake unto Moſes, ſaying,

24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up, and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the Lord hath ſent me to do all theſe works: for *I have* not *done them* of mine own mind.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men; *then* the Lord hath not ſent me.

30 But if the Lord make a new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the Lord.

31 ¶ And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

32 And

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30 *The ſoul that doth ought preſumptuouſly.*] In the Hebrew it is *with an high hand*, or *with violence*: that is, whoever ſhall in any caſe, not only knowingly and deliberately, but preſumptuouſly, in contempt of the law, and of the authority of the Divine Law-giver, againſt all advice and admonition, run counter to the expreſs command of God, that then no atonement ſhould be admitted; but the delinquent cut off by death. Every wilful ſin is, in the nature of things, a reproach, or diſhonour to God. It is, in effect, to ſay his commandments are not wiſe, juſt, and good; and that we know better ourſelves what is fit for us, than the Omnipotent father of the human race.

35 *The man ſhall be ſurely put to death.*] The reaſon why the breach of the ſabbath is ordered to be puniſhed with ſuch ſeverity by the Jewiſh law, is, becauſe the perſon implicitly denied God to be the creator of the world.

Commentary on the Sixteenth Chapter.

1 *Now Korah, &c.*] The many ample teſtimonies, nay the miracles, whereby God had eſtabliſhed the authority of Moſes as chief governor, and of Aaron and his family as prieſts, were not ſufficient to reſtrain the ambition of mutinous and deſigning men.

14 *Wilt thou put out the eyes of theſe men?*] Doſt thou think to blind us, ſo that none of us ſhall diſcern this impoſture.

22 *The God of the ſpirits of all fleſh.*] Moſes gives God this title in acknowledgement of his power to ſave or to deſtroy, becauſe he had threatened to conſume all Iſrael.

Shall one man ſin, &c.] Wilt thou execute thy vengeance upon a multitude, for the crime of one principal incendiary?

30 *They go down quick into the pit.*] The original word, which we render *pit*, is *ſcheol*, and ſometimes ſignifies the grave, or receptacle for dead bodies; But here it plainly denotes, that pit or cavity in the earth into which the bodies, tents, and ſubſtance of theſe men were ſwallowed up.

Commentary

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*.

35 And there came out a fire from the Lord, and conſumed the two hundred and fifty men that offered incenſe.

36 ¶ And the Lord ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael.

39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar.

40 *To be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the Lord; that he be not as Korah, and as his company: as the Lord ſaid unto him by the hand of Moſes.

41 ¶ But on the morrow all the congregation of the children of Iſrael murmured againſt Moſes, and againſt Aaron, ſaying, Ye have killed the people of the Lord.

42 And it came to paſs when the congregation was gathered againſt Moſes, and againſt Aaron, that they looked toward the tabernacle of the congregation: and behold the cloud covered it, and the glory of the Lord appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

48 And he ſtood between the dead and the living, and the plague was ſtayed.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod, according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou ſhalt write Aaron's name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you.

5 And it ſhall come to paſs, *that* the man's rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, from each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moſes laid up the rods before the Lord, in the tabernacle of witneſs.

8 And it came to paſs that on the morrow Moſes went into the tabernacle of witneſs; and behold the rod of Aaron for the houſe of Levi *was* budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.

9 And Moſes brought out all the rods from before the Lord unto all the children of Iſrael: and they looked, and took every man his rod.

10 ¶ And the Lord ſaid unto Moſes, Bring Aaron's rod again, before the teſtimony, to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not.

11 And Moſes did *ſo:* as the Lord commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh.

13 Whoſoever cometh any thing near unto the tabernacle of the Lord, ſhall die: Shall we be conſumed with dying?

CHAP. XVIII.

AND the Lord ſaid unto Aaron, Thou and thy ſons, and thy father's houſe with thee, ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee, ſhall bear the iniquity of your prieſthood.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee, *ſhall miniſter* before the tabernacle of witneſs.

3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they nor ye alſo die.

4 And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and the ſtranger ſhall not come nigh unto you.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have taken your brethren the Levites from among the children of Iſrael: to you *they are* given as a gift for the Lord, to do the ſervice of the tabernacle of the congregation.

7 Therefore thou and thy ſons with thee, ſhall keep your prieſt's office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſt's office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.

8 ¶ And the Lord ſpake unto Aaron, behold, I alſo have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

9 This ſhall be thine of the moſt holy things *reſerved* from the fire: every oblation of theirs, every meat-offering of theirs, and every ſin-offering of theirs, and every treſpaſs-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

10 In the moſt holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael: I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever: every one that is clean in thy houſe ſhall eat of it.

12 All the beſt of the oil, and all the beſt of the wine, and of the wheat, the firſt-fruits of them which they ſhall offer unto the Lord, them have I given thee.

13 *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the Lord, ſhall be thine; every one that is clean in thine houſe, ſhall eat *of* it.

14 Every thing devoted in Iſrael ſhall be thine.

15 Every thing that openeth the matrix in all fleſh, which they bring unto the Lord, *whether it be* of men or beaſts, ſhall be thine: nevertheleſs, the firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

16 And thoſe that are to be redeemed, from a month old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, which *is* twenty gerahs.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat, thou ſhalt nor redeem, they *are* holy: thou ſhalt ſprinkle their blood upon the altar, and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the Lord.

18 And the fleſh of them ſhall be thine, as the wave-breaſt, and as the right ſhoulder are thine.

19 All

Commentary on the Seventeenth Chapter.

5 *I will make to ceaſe from me the murmurings of the children of Iſrael.*] I will work ſuch a miracle as ſhall be ſufficient to ſtop their mouths from murmuring any more about this matter.

8 *Was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.*] It ſeems, that in ſome parts of the rod there was an appearance of buds coming forth; in others, the buds were fully thruſt out; in others, they were opened into bloſſoms, and theſe bloſſoms into other parts knotted, and grown into almonds. All theſe changes happening in the ſpace of a night, could not but be very amazing, and muſt convince the people, that God had plainly diſtinguiſhed between Aaron and the reſt of the children of Iſrael.

Commentary on the Eighteenth Chapter.

1 *Shall bear the iniquity of the ſanctuary.*] i. e. To you it belongeth to take care that none of the laity, and thoſe who are legally defiled, approach the tabernacle.

19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the Lord, have I given thee, and thy ſons, and thy daughters, with thee, by a ſtatute for ever: it *is* a covenant of ſalt for ever, before the Lord, unto thee and to thy ſeed with thee.

20 ¶ And the Lord ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael.

21 And behold, I have given the children of Levi all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin, and die.

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: *It ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

24 But the tythes of the children of Iſrael, which they offer *as* an heave-offering unto the Lord, I have given the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance.

25 ¶ And the Lord ſpake unto Moſes, ſaying,

26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tythes, which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the Lord, *even* a tenth *part* of the tythe.

27 And *this* your heave-offering ſhall be reckoned unto you, as though *it were* the corn of the threſhing-floor, and as the fulneſs of the wine-preſs.

28 Thus ye alſo ſhall offer an heave-offering unto the Lord, of all your tythes which ye receive of the children of Iſrael: and ye ſhall give thereof the Lord's heave-offering to Aaron the prieſt.

29 Out of all your gifts ye ſhall offer every heave-offering of the Lord, of all the beſt thereof, *even* the hallowed part thereof, out of it.

30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs.

31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice, in the tabernacle of the congregation.

32 And ye ſhall bear no ſin, by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

CHAP. XIX.

AND the Lord ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the ordinance of the law which the Lord hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke.

3 And ye ſhall give her unto Eleazer the prieſt, that he may bring her forth without the camp, and *one* ſhall ſlay her before his face.

4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times.

5 And *one* ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood with her dung, ſhall he burn.

6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet, and caſt it into the midſt of the burning of the heifer.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even.

8 And he that burneth her ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean, ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin.

10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

11 ¶ He that toucheth the dead body of any man ſhall be unclean ſeven days.

12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the Lord; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſs *is* yet upon him.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

15 And every open veſſel which hath no covering bound upon it *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

17 And for an unclean *perſon* they ſhall take of the aſhes of the burnt heifer of purification for ſin, and running water ſhall be put thereto in a veſſel:

18 And a clean perſon ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave:

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the Lord, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean until even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until even.

CHAP. XX.

THEN came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themſelves together againſt Moſes, and againſt Aaron.

3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the Lord.

4 And why have ye brought up the congregation of the Lord into this wilderneſs, that we and our cattle ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or of vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them.

7 ¶ And the Lord ſpake unto Moſes, ſaying,

8 Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation and their beaſts drink.

9 And Moſes took the rod from before the Lord, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock?

11 And Moſes lifted up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*.

12 ¶ And the Lord ſpake unto Moſes, and Aaron, Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

13 This

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19 *It is a covenant of ſalt forever.*] That is an everlaſting covenant, or one that ſhall continue as long as the diſpenſation. A perpetual covenant ſeems to be called a covenant of ſalt, becauſe ſalt is of a preſerving nature, and was a ſymbol of friendſhip and fidelity.

20 *I am thy part, and thine inheritance.*] The proviſion made for the prieſts was ſo ample, that if any part of the land of Canaan had been added, there had been too great an inequality between them and the reſt of the people.

Commentary on the Nineteenth Chapter.

7 *The prieſt ſhall waſh his clothes*, &c.] Eleazar was unclean for having touched the blood of the heifer, and therefore was to uſe ſuch ceremonies for cleanſing as were uſed upon the like occaſion, before he returned to the camp.

9 *It is a purification for ſin.*] The author of the epiſtle to the Hebrews has taught us to conſider it as a type of Chriſt, who ſuffered without the gate of the city, even as the heifer was burned without the camp; and whoſe blood was of much greater efficacy towards the purging and ſanctifying of men, than that of bulls and goats, the aſhes of a heifer, or any other legal ſacrifice, Heb. xiii. 11, 12. ix. 13.

Commentary on the Twentieth Chapter.

1 *And Miriam died there.*] Euſebius tells us, that Miriam's ſepulchre was ſtill extant in his time at Kadeſh, at a ſmall diſtance from the city of Petra, the metropolis of Arabia Petræa.

10 *Hear now, ye rebels; muſt we fetch you water out of this rock?*] This ſeems to be the paſſage to which the Pſalmiſt alludes, when he ſays of Moſes, that

13 This *is* the water of Meribah, becauſe the children of Iſrael ſtrove with the Lord: and he was ſanctified in them.

14 ¶ And Moſes ſent meſſengers from Kadeſh, unto the king of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us and our fathers.

16 And when we cried unto the Lord, he heard our voice, and ſent an angel, and hath brought us forth out of Egppt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.

17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand, nor to the left, until we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael turned away from him.

22 ¶ And the children of Iſrael, *even* the whole congregation, journeyed from Kadeſh, and came unto mount Hor.

23 And the Lord ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.

25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor:

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the Lord commanded: and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

CHAP. XXI.

AND *when* king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies; then he fought againſt Iſrael, and took *ſome* of them priſoners.

2 And Iſrael vowed a vow unto the Lord, and ſaid, if thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the Lord hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them, and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt to die in the wilderneſs? for *there is* no bread, neither *is there any* water, and our ſoul lotheth this light bread.

6 And the Lord ſent fiery ſerpents among the people; and they bit the people, and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the Lord, and againſt thee; pray unto the Lord that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the Lord ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.

9 And Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

10 ¶ And the children of Iſrael ſet forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſunriſing.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is ſaid in the book of the wars of the Lord, What he did in the Red ſea, and in the brooks of Arnon.

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the Lord ſpake unto Moſes, Gather the people together, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, Spring up, O well, ſing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the country of Moab, to the top of Piſgah, which looketh toward Jeſhimon.

21 ¶ And Iſrael ſent meſſengers unto Sihon king of the Amorites, ſaying,

22 Let me paſs through thy land; we will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: *but* we will go along by the king's *high*-way, until we be paſt thy borders.

23 And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz, and fought againſt Iſrael.

24 And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* ſtrong.

25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the villages thereof.

26 For Heſhbon *was* the city of Sihon the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that ſpake in proverbs ſay, Come into Heſhbon, let the city of Sihon be built and prepared.

28 For there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab; thou art undone, O people of Chemoſh: he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus

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that *he ſpake unadviſedly with his lips*, Pſalm cvi. 33. Perhaps he was guilty of arrogating too much to himſelf and Aaron; for, without mentioning God, he ſays, *Muſt we fetch you water out of this rock?* as if they could do it by their own power.

13 *And he was ſanctified in them.*] That is, God glorified his power, his goodneſs, and veracity, in the eyes of the Iſraelites, by this ſignal miracle, and demonſtrated his holineſs and impartial juſtice in puniſhing his greateſt favourites for their unbelief.

28 *And Aaron died there.*] This event happened in the fortieth year after they came out of Egypt, on the firſt day of the fifth month, which anſwers to our July, when Aaron was an hundred and twenty-three years old.

Commentary on the Twenty-firſt Chapter.

5 *There is no bread, neither is there any water.*] Their rage hurried them on to utter abſolute falſehoods: for they had both, by a miraculous providence over them, been fed with manna from heaven, and ſupplied with water from the rock.

6 *Fiery ſerpents.*] The words in the original are *recaſhim ſeraphim*, and ſignify a burning or winged ſerpent. Theſe creatures were ſo very common both in Egypt and Arabia, that the countries would not be inhabitable, had not providence thought proper to prevent their multiplying as other ſerpents do.

8 *Make thee a fiery ſerpent, and ſet it upon a pole.*] The original word which we render *a pole*, is *nes*, and properly ſignifies a banner or enſign, a ſignal erected with an intention that the people might gather unto it.

9 *When he beheld the ſerpent of braſs, he lived.*] None ſurely could be ſo ſtupid as to think that the healing virtue which accompanied the looking on this image, could proceed from natural cauſes: the moſt ignorant muſt be convinced, that theſe ſalutary effects muſt flow from God alone, who was pleaſed in this manner to diſplay his power, and convince them, that they had no reaſon to fear any evil whatſoever, provided they made Omnipotence their friend, whoſe power could provide a remedy for all emergencies.

13 *And pitched on the other ſide of Arnon.*] A river, which had its riſe in the mountains of Arabia, and fell into the Dead-ſea.

14 *It is ſaid in the book of the wars of the Lord.*] What book this was, is a queſtion not eaſily anſwered. Moſt interpreters take it for ſome ancient record of thoſe countries, to which Moſes refers.

24 *And Iſrael ſmote him with the edge of the ſword.*] They deſtroyed all the inhabitants, men, women, and children, Deut. ii. 33, 34. For having now *filled up the meaſure of their iniquity*, and become irreclaimably wicked, the Almighty was pleaſed to give them up to national deſtruction, and to plant the profeſſors of his true religion in their ſtead, according to his promiſe to Abraham, Gen. xv. 16.

27 *They that ſpeak in proverbs.*] That is, thoſe who ſpeak or write in a lofty figurative ſtile, ſuch as the following appears to be, and was the compoſition of ſome ancient poetical writer among the Amorites; and ſeems to have been compoſed upon Sihon's victory over the Moabites, particularly upon the taking of Heſhbon.

28 *For there is a fire gone out of Heſhbon.*] Here the poet riſes into raptures, and prophecies the conqueſt of the whole country, by the deſolating army of Sihon marching out of Heſhbon; for, by fire, he means deſolating war, to which that ſcourge is often, and very properly compared.

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſpy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he and all his people, to the battle at Edrei.

34 And the Lord ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

35 So they ſmote him, and his ſons, and all his people, until there was none left him alive: and they poſſeſſed his land.

CHAP. XXII.

AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho.

2 ¶ And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed becauſe of the children of Iſrael.

4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

5 He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over againſt me.

6 Come now therefore, I pray thee, curſe me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt *is* bleſſed, and he whom thou curſeſt is curſed.

7 And the elders of Moab, and the elders of Midian departed with the rewards of divination in their hand; and they came unto Baalam, and ſpake unto him the words of Balak.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again, as the Lord ſhall ſpeak unto me: And the princes of Moab abode with Balaam.

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.

12 And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the Lord refuſeth to give me leave to go with you.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

15 ¶ And Balak ſent yet again princes, more and more honourable than they.

16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: Come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſs or more.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the Lord will ſay unto me more.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab.

22 ¶ And God's anger was kindled, becauſe he went: and the angel of the Lord ſtood in the way for an adverſary againſt him: Now he was riding upon his aſs, and his two ſervants *were* with him.

23 And the aſs ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field: and Balaam ſmote the aſs to turn her into the way.

24 But the angel of the Lord ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

25 And when the aſs ſaw the angel of the Lord, ſhe thruſt herſelf unto the wall, and cruſht Balaam's foot againſt the wall: and he ſmote her again.

26 And the angel of the Lord went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand, or to the left.

27 And when the aſs ſaw the angel of the Lord, ſhe fell down under Balaam: and Balaam's anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the Lord opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince I *was* thine, unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

31 Then the Lord opened the eyes of Balaam, and he ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the Lord ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee, becauſe *thy* way is perverſe before me.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the Lord, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will get me back again.

35 And the angel of the Lord ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

CHAP. XXIII.

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams.

2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go: peradventure the Lord will come to meet me: and

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33 *And went up by the way of Baſhan.*] Baſhan was a mountain celebrated in ſcripture for its rich paſtures, excellent breed of cattle, and ſtately oaks.

Commentary on the Twenty-ſecond Chapter.

1 *In the plains of Moab.*] Theſe plains formerly belonged to Moab, but were now in poſſeſſion of the Amorites; they lay over againſt the fords of Jordan, that river flowing between them and the town of Jericho.

4 *And Moab ſaid to the elders of Midian.*] That is, he ſent meſſengers to the kings and princes of Midian, inviting them, as his neighbours and confederates, to join with him againſt the Iſraelites, whom he repreſented as their common enemy.

6 *Curſe me this people.*] It was a received opinion among the heathen nations, that imprecations might be made which would have effect, not only on private perſons, but even upon whole armies and nations.

9 *God came to Balaam.*] God manifeſted his will to him by an angel, as appears from verſe 23.

18 *If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the word of the Lord my God.*] Thus far his piety, and regard to the command of God, appear to have had the aſcendant over his covetouſneſs and ambition; but the next words ſhew, that thoſe paſſions were far from being entirely ſubdued in his ſoul. He would fain have gratified them, if he could by any means have ſatisfied his conſcience.

19 *Tarry—here this night.*] Here the iniquity of his heart begins to diſcloſe itſelf. A thoroughly honeſt man would, without heſitation, have repeated his former anſwer, that he could not be guilty of ſo infamous a proſtitution of the ſacred character with which he was inveſted, as in the name of a prophet, to curſe thoſe whom he knew to be bleſſed.

22 *And God's anger was kindled, becauſe he went.*] This, at firſt ſight, may ſeem ſtrange, that God ſhould be offended at him for going, when he had before given him permiſſion to accompany the princes of Moab. But the meaning is, that God was diſpleaſed at his going with an inclination to curſe Iſrael; for his whole intention in taking the journey, was, if poſſible, to find out ſome method of complying with the earneſt deſire of Balak.

29 *And Balaam ſaid unto the aſs.*] Balaam, in the heat of his paſſion, gave no attention to this prodigy, but anſwers the aſs in the ſame manner as he would have done one of the human ſpecies. Some indeed ſuppoſe that he had imbibed the doctrine of tranſmigration of ſouls, which then was, and ſtill is, too common in the Eaſt; and thence might be the leſs aſtoniſhed at hearing a brute ſpeak.

31 *And the Lord opened the eyes of Balaam.*] That is, he preſented the angel to his view; or, as others interpret it, he awakened his attention, and made him take notice of the angel, whom he had not before obſerved.

Commentary on the Twenty-third Chapter.

3 *And he went to an high place.*] He was already in a high place; and therefore we muſt prefer the tranſlation in the margin, he went ſolitary, that is, into the moſt retired part of the grove, which theſe high places ſeldom were without, and where he expected to receive the oracle from God.

and whatſoever he ſheweth me, I will tell thee. And he went to an high place.

4 And God met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the Lord put a word in Balaam's mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, curſe me Jacob, and come, defie Iſrael.

8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defie, *whom* the Lord hath not defied?

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations.

10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his.

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the Lord hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet the Lord yonder.

16 And the Lord met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

17 And when he came to him, behold he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the Lord ſpoken?

18 And he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor:

19 God *is* not a man, that he ſhould lie, neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good?

20 Behold, I have received *commandment* to bleſs; and he hath bleſſed, and I cannot reverſe it.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the Lord his God *is* with him, and the ſhout of a king *is* among them.

22 God brought them out of Egypt; he hath, as it were, the ſtrength of an unicorn.

23 Surely *there is* no enchantment againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought!

24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain.

25 ¶ And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that I muſt do.

27 ¶ And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

AND when Balaam ſaw that it pleaſed the Lord to bleſs Iſrael, he went not as at other times, to ſeek for enchantments, but he ſet his face toward the wilderneſs.

2 And Balaam lifted up his eyes, and he ſaw Iſrael abiding *in his tents*, according to their tribes, and the ſpirit of God came upon him.

3 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:

4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael!

6 As the valleys are they ſpread forth, as gardens by the river's ſide, as the trees of lign aloes which the Lord hath planted, *and* as cedar trees beſide the waters.

7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than Agag, and his kingdom ſhall be exalted.

8 God brought him forth out of Egypt, he hath, as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

10 ¶ And Balak's anger was kindled againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called the to curſe mine enemies, and behold thou haſt altogether bleſſed *them* theſe three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the Lord hath kept thee back from honour.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the commandment of the Lord, to do *either* good or bad of mine own mind; *but* what the Lord ſaith, that will I ſpeak?

14 And now behold, I go unto my people: come *therefore and* I will advertiſe thee, what this people ſhall do to thy people in the latter days.

15 ¶ And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not know: I ſhall behold him, but not nigh: there ſhall come a Star out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth.

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* the firſt of the nations, but his latter end *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.

22 Nevertheleſs, the Kenite ſhall be waſted until Aſſhur ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas, who ſhall live when God doeth this!

24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever.

25 And

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7 *His parable.*] Or prophetical ſpeech, which he delivered in high figurative expreſſions.

8 *How ſhall I curſe*, &c.] How can I, or how dare I, pronounce a curſe where God hath decreed a bleſſing.

10 *Who can count the duſt of Jacob?*] Who can count the ſeed of Jacob; or, who can count a people which are like the duſt of the earth in multitude?

Let me die the death of the righteous.] By the righteous, in this paſſage is meant the Iſraelites, who were a righteous people in compariſon with the reſt of the world; being free from idolatry and polytheiſm, the great national ſins of thoſe times.

14 *To the top of Piſgah.*] A very high mountain in the country of Moab.

22 *He hath, as it were, the ſtrength of an unicorn.*] The word *reem*, which we tranſlate an unicorn, is by Bochart, Le Clerc, Patrick, and others, ſuppoſed to be a kind of mountain or wild-goat, of a very large ſize, common in Arabia.

23 *There is no enchantment againſt Jacob.*] No imprecations uttered by a diviner can have any effect againſt that nation, which is protected by omnipotence.

Commentary on the Twenty-fourth Chapter.

4 *Falling into a trance, but having his eyes open.*] That is, his mind was poſſeſſed with a clear apprehenſion of things, when he received this viſion.

6 *As the trees of lign-aloes.*] The trees meant here is of a very fragrant ſcent, and grows in Arabia and the Eaſt-Indies. It muſt not be confounded with the common aloe, which is a bitter purgative plant.

14 *Come——and I will advertiſe thee*, &c.] Here it ſeems natural to think, that Balaam gave to Balak that pernicious counſel mentioned ch. xxxi. 16; and accordingly it is here inſerted in the Chaldaic, the Jeruſalem, and Jonathan's paraphraſe.

17 *A ſceptre ſhall riſe out of Iſrael.*] This paſſage, conſidered in a literal ſenſe, ſignifies the *kingdom of David*; and, in a ſpiritual, that of the Meſſiah, to whom all power is given in heaven and in earth.

Shall ſmite the corners of Moab.] That is, ſhall utterly deſtroy, or entirely conquer the Moabites. This, in the ſpiritual meaning, denotes the victories which Chriſt gained over the Gentiles; not by deſtroying their bodies, as David did thoſe of the Moabites, but by captivating their minds to the love of truth and goodneſs, and ſubduing their affections to the ſervice of the true God.

19 *Out of Jacob ſhall come he that ſhall have dominion.*] This was literally fulfilled in David, and has its ſpiritual accompliſhment in Chriſt, whoſe univerſal dominion is thus deſcribed. *He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth*, Pſ. lxxvii. 8.

23 *And ſaid, Alas, who ſhall live when God doeth this.*] Having paſſed a while on this cataſtrophe of nations, he breaks out into a pathetic exclamation, Alas! who ſhall eſcape the ravages of the Aſſyrians, when God ſhall give them permiſſion to over-run a great part of the world.

Commentary

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

AND Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their Gods.

3 And Iſrael joined himſelf unto Baal-peor: and the anger of the Lord was kindled againſt Iſrael.

4 And the Lord ſaid unto Moſes, Take all the heads of the people, and hang them up before the Lord againſt the ſun, that the fierce anger of the Lord may be turned away from Iſrael.

5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one his men, that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came, and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from among the congregation, and took a javelin in his hand:

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly; ſo the plague was ſtayed from the children of Iſrael.

9 And thoſe that died in the plague, were twenty and four thouſand.

10 ¶ And the Lord ſpake unto Moſes, ſaying,

11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſy.

12 Wherefore ſay, Behold, I give unto him my covenant of peace.

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood; becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a chief houſe among the Simeonites.

15 And the name of the Midianitiſh woman that *was* ſlain, *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian.

16 And the Lord ſpake unto Moſes, ſaying,

17 Vex the Midianites, and ſmite them:

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peor's ſake.

CHAP. XXVI.

AND it came to paſs after the plague, that the Lord ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,

2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their father's houſe, all that are able to go to war in Iſrael.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* Jericho, ſaying,

4 *Take the ſum of the people* from twenty years old and upward; as the Lord commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

5 ¶ Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families of the Reubenites: and they that were numbered of them, were forty and three thouſand and ſeven hundred and thirty.

8 And the ſons of Pallu; Eliab.

9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the company of Korah, when they ſtrove againſt the Lord:

10 And the earth opened her mouth, and ſwallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign.

11 Notwithſtanding the children of Korah died not.

12 ¶ The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad according to thoſe that were numbered of them, forty thouſand and five hundred.

19 ¶ The ſons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the ſons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the ſons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 Theſe *are* the families of Judah according to thoſe that were numbered of them, threeſcore and ſixteen thouſand and five hundred.

23 ¶ Of the ſons of Iſſachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar according to thoſe that were numbered of them, threeſcore and four thouſand and three hundred.

26 ¶ Of the ſons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites according to thoſe that were numbered of them, threeſcore thouſand and five hundred.

28 ¶ The ſons of Joſeph after their families, *were* Manaſſeh and Ephraim.

29 Of the ſons of Manaſſeh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 Theſe *are* the ſons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Aſriel, the family of the Aſrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 ¶ And Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah,

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbered of them, fifty and two thouſand and ſeven hundred.

35 ¶ Theſe *are* the ſons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſons of Ephraim according to thoſe that were numbered of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

38 ¶ The ſons of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And

Commentary on the Twenty-fifth Chapter.

1 *The people began to commit whoredom with the daughters of Moab.*] Theſe women expoſed themſelves to the luſt of the Iſraelites, and enticed them to idolatry, by the counſel of Balaam, who having learned that the proſperity of Iſrael depended upon the obſervance of the divine laws, and that there was no way to bring a curſe on them but by ſeducing them from their duty, invented this low ſtratagem to accompliſh his wicked deſign.

5 *Slay ye every one his men.*] Moſes having, in conjunction with the chief magiſtrates, ſearched out ſuch as had been guilty of this lewdneſs and idolatry, allots to every judge his number of malefactors for execution, that they might either put them to death by their own hand, or appoint proper officers.

7 *Took a javelin in his hand.*] The Pſalmiſt ſays, *he ſtood up and executed judgment*, which ſeems to imply, that he acted as a judge; but in a crime ſo preſumptuous, and openly committed, it ſeems he thought it not neceſſary to wait for a judical proceſs againſt the offenders, but cut them off directly with his own hand.

9 *Thoſe that died in the plague were twenty and four thouſand.*] St. Paul mentions only *twenty and three thouſand*, who, he ſays, *fell on one day*, Cor. x. 8. But it ſeems, that one thouſand were ſlain by the judges, and twenty-three thouſand by the hand of omnipotence.

Commentary on the Twenty-ſixth Chapter.

2 *Take the ſum of all the congregation.*] The above mentioned plague, having cut off the remains of that murmuring and ungrateful generation that firſt came out of Egypt, and the Iſraelites being now very ſhortly to enter Canaan, God commands Moſes and Eleazar the prieſt to take a third poll, or regiſter of males, from twenty years old and upwards, to demonſtrate the Divine Faithfulneſs, both in fulfilling the threats pronounced againſt the diſobedience of their predeceſſors, and in making good the promiſe of multiplying the ſeed of Abraham.

54 To

40 And the ſons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſons of Benjamin after their families: and they that were numbered of them *were* forty and five thouſand and ſix hundred.

42 ¶ Theſe *are* the ſons of Dan after their families; of Shuham, the family of the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites according to thoſe that were numbered of them, *were* threeſcore and four thouſand and four hundred.

44 ¶ Of the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites.

45 Of the ſons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher, *was* Sarah.

47 Theſe *are* the families of the ſons of Aſher, according to thoſe that were numbered of them; *who were* fifty and three thouſand and four hundred.

48 Of the ſons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 Theſe are the families of Naphtali according to their families: and they that were numbered of them, *were* forty and five thouſand and four hundred.

51 Theſe *were* the numbered of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirty.

52 ¶ And the Lord ſpake unto Moſes, ſaying,

53 Unto theſe the land ſhall be divided for an inheritance, according to the number of names.

54 To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance: to every one ſhall his inheritance be given, according to thoſe that were numbered of him.

55 Notwithſtanding, the land ſhall be divided by lot: according to the names of the tribes of their fathers they ſhall inherit.

56 According to the lot ſhall the poſſeſſion thereof be divided, between many and few.

57 ¶ And theſe *are* they that were numbered of the Levites, after their families: of Gerſhon, the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites: And Kohath begat Amram.

59 And the name of Amram's wife *was* Jochebed the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram, Aaron and Moſes, and Miriam their ſiſter.

60 And unto Aaron was born Nadab and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered ſtrange fire before the Lord.

62 And thoſe that were numbered of them, were twenty and three thouſand, all males from a month old and upward: for they were not numbered among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael.

63 ¶ Theſe *are* they that were numbered by Moſes and Eleazar the prieſt, who numbered the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbered, when they numbered the children of Iſrael in the wilderneſs of Sinai.

65 For the Lord had ſaid of them, They ſhall ſurely die in the wilderneſs. And there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

CHAP. XXVII.

THEN came the daughters of Zelophehad, the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: and theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirza.

2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, ſaying,

3 Our father died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the Lord in the company of Korah; but died in his own ſin, and had no ſons.

4 Why ſhould the name of our father be done away from among his family, becauſe he hath no ſon? Give unto us *therefore* a poſſeſſion among the brethren of our father.

5 And Moſes brought their cauſe before the Lord.

6 And the Lord ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their fathers brethren; and thou ſhalt cauſe the inheritance of their father to paſs unto them.

8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, then ye ſhall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it: and it ſhall be unto the children of Iſrael a ſtatute of judgment, as the Lord commanded Moſes.

12 ¶ And the Lord ſaid unto Moſes, Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael.

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled againſt my commandment (in the deſert of Zin, in the ſtrife of the congregation) to ſanctify me at the water before their eyes; that *is* the water of Meribah in Kadeſh, in the wilderneſs of Zin.

15 ¶ And Moſes ſpake unto the Lord, ſaying,

16 Let the Lord, the God of the ſpirits of all fleſh, ſet a man over the congregation

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in: that the congregation of the Lord be not as ſheep which have no ſhepherd.

18 ¶ And the Lord ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom *is* the ſpirit, and lay thine hand upon him.

19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of thine honour upon him, that all the congregation of the children of Iſrael may be obedient.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk *counſel* for him, after the judgment of Urim before the Lord: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation.

22 And Moſes did as the Lord commanded him: and he took Joſhua and ſet him before Eleazar the prieſt, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moſes.

CHAP. XXVIII.

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, My offering, *and* my bread for my ſacrifices made by fire *for* a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

3 And thou ſhalt ſay unto them, This *is* the offering made by fire which ye ſhall offer unto the Lord; two lambs of the firſt year without ſpot day by day, *for* a continual burnt-offering.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even.

5 And

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54 *To every one ſhall his inheritance be given.*] This equal diviſion of property was, under God, the great bulwark and ſtrength of the Hebrew commonwealth: for property is the natural foundation of power, and hence the natural foundation of very government is laid in the diſtribution of the lands or territory belonging to the ſeveral members of it.

55 *Notwithſtanding the land ſhall be divided by lot.*] This dividing by lot, ſeems to have reſpect only to the quarter each tribe was to poſſeſs, but not to the extent of land,

Commentary on the Twenty-ſeventh Chapter.

3 *But died in his own ſin.*] That is, he did not die as a ringleader of rebellion, in which he had aſſociated others to ſin with him, but as a common and ordinary ſinner, to whom death is due.

18 *Take thee Joſhua the ſon of Nun.*] Hence it appears that this high office of *Judge of Iſrael*, was not to be hereditary; nor did the policy of Moſes take one ſtep to perpetuate this magiſtracy in his own poſterity or family. It was neceſſary that it ſhould be diſcharged by a perſon of the moſt eminent qualifications, and therefore God appoints Joſhua, who was of another family, and even of another tribe, being deſcended from Ephraim.

20 *Put ſome of thine honour upon him.*] That is, communicate ſome of thine authority to him at preſent, and make him thine aſſociate in the government. It was now neceſſary that the people ſhould have a high reſpect for Joſhua; and in order to procure this, Moſes is ordered to let him immediately ſhare with him in the government, as he was ſo ſhortly to ſucceed him in the whole.

Commentary on the Twenty-eighth Chapter.

2 *My offering, and my bread.*] The ſacrifices which were conſumed on the altar were conſidered as food of God.

3 *Two lambs of the firſt year.*] The firſt national ſacrifice was to be offered every day, morning and evening throughout the whole year.

5 And the tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the Lord.

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe the ſtrong wine to be poured unto the Lord for a drink-offering.

8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it*, a ſacrifice made by fire of a ſweet ſavour unto the Lord.

9 ¶ And on the ſabbath-day, two lambs of the firſt year without ſpot, and two tenth deals of flour *for* a meat-offering mingled with oil, and the drink offering thereof.

10 *This is* the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye ſhall offer a burnt-offering unto the Lord; two young bullocks and one ram, ſeven lambs of the firſt year without ſpot.

12 And three tenth deals of flour for a meat-offering mingled with oil, for one bullock and two tenth deals of flour *for* a meat-offering mingled with oil, for one ram.

13 And a ſeveral tenth-deal of flour mingled with oil *for* a meat-offering, unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the Lord.

14 And their drink-offering ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month, throughout the months of the year.

15 And one kid of the goats for a ſin-offering unto the Lord, ſhall be offered, beſide the continual burnt-offering, and his drink-offering.

16 And in the fourteenth day of the firſt month *is* the paſſover of the Lord.

17 And in the fifteenth day of this month *is* the feaſt: ſeven days ſhall unleavened bread be eaten.

18 In the firſt day *ſhall be* an holy convocation; ye ſhall do no manner of ſervile work *therein*.

19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the Lord; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.

20 And their meat-offering *ſhall be of* flour mingled with oil: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram,

21 A ſeveral tenth-deal ſhalt thou offer for every lamb throughout the ſeven lambs:

22 And one goat *for* a ſin-offering, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the Lord: it ſhall be offered beſide the continual burnt-offering, and his drink-offering.

25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work.

26 ¶ Alſo in the day of the firſt fruits, when ye bring a new meat-offering unto the Lord, after your weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work.

27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the Lord; two young bullocks, one ram, ſeven lambs of the firſt year.

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram.

29 A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs:

30 *And* one kid of the goats to make an atonement for you.

31 Ye ſhall offer *them* beſide the continual burnt-offering, and his meat offering (they ſhall be unto you without blemiſh) and their drink-offerings.

CHAP. XXIX.

AND in the ſeventh month, on the firſt *day* of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work: it is a day of blowing the trumpets unto you.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the Lord, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh.

3 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin-offering, to make an atonement for you.

6 Beſide the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the Lord.

7 ¶ And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein*.

8 But ye ſhall offer a burnt-offering unto the Lord *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year, they ſhall be unto you without blemiſh.

9 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A ſeveral tenth deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats *for* a ſin offering, beſide the ſin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the ſeventh month, ye ſhall have an holy convncation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the Lord ſeven days.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the Lord; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh.

14 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams.

15 And a ſeveral tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

19 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh.

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs *ſhall be* according to their number after the manner:

22 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh.

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

25 And one kid of the goats for a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

28 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number after the manner:

31 And

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9 *And on the ſabbath day, two lambs*, &c.] The ſecond ſtated and national ſacrifice was weekly. On this day the burnt-offerings and meat-offerings were ordered to be double, as appears from ver. 10.

11 *And in the beginnings of your months ye ſhall offer*, &c.] As the moſt natural diviſions of time are by the periodical revolutions of the moon, which, in theſe ſerene climates, could eaſily be obſerved by all: ſo it is natural to think, that the ſolemn celebration of the new moon, in honour of the true God, was in uſe even before the riſe of idolatry, and probably made a part of the patriarchal religion. This law of Moſes may therefore be conſidered as a revival of the primitive ſacred inſtitution, which idolatry had abuſed to ſuperſtition.

16 *In the fourteenth day is the paſſover.*] This fourth ſtated and national ſacrifice was annual, viz. the great paſſover feſtival, with the feaſt of unleavened bread annexed to it.

Commentary on the Twenty-ninth Chapter.

1 *And in the ſeventh month*, &c.] Moſes here recapitulates, to this new generation of Iſraelites, the ceremonies to be obſerved on the feaſts of trumpets. As the ſcripture no where gives the reaſon of this feſtival, authors are much divided about it. Some Rabbins are of opinion, that it was in memory of Iſaac's deliverance, and of the ram that was caught by the horns and ſubſtituted for him. Some of the fathers are of opinion it was in memory of the law given on mount Sinai, at which time the trumpet and thunder was heard. And laſtly, others, from ſome of the ceremonies obſerved by the Jews, by way of preparation for, and from ſome of their notions about this feſtival, have conceived, that it was intended to put mankind in remembrance of the general reſurrection, which is to be uſhered in with the ſound of the trumpet.

Commentary

31 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner.

34 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein.*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the Lord; one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall do unto the Lord in your set feasts, beside your vows, and your free-will offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel according to all that the Lord commanded Moses.

CHAP. XXX.

AND Moses spake unto the heads of the tribes, concerning the children of Israel, saying, This *is* the thing which the Lord hath commanded.

2 If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth;

3 If a woman also vow a vow unto the Lord, and bind *herself* by a bond *being* in her father's house, in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand.

5 But if her father disallow her in the day that he heareth: not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her.

6 And if she had at all an husband when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul, shall stand.

8 But if her husband disallowed her on the day that he heard *it*, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul, shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips, concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the Lord shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds which are upon her: he confirmeth them, because he held his peace at her, in the day that he heard *them.*

15 But if he shall any ways make them void, after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes which the Lord commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth, in her father's house.

CHAP. XXXI.

AND the Lord spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow, in his hand.

7 And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives, on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that is made of skins, and all work of goats *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the Lord commanded Moses.

22 Only the gold and the silver, the brass, the iron, the tin, and the lead.

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of seperation: and all that abideth not the fire, ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the Lord spake unto Moses, saying,

26 Take the sum of the prey that was taken *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them; who went out to battle; and between all the congregation.

28 And levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep.

29 Take *it* of their half, and give it unto Eleazar the priest, *for* an heave-offering unto the Lord.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the Lord.

31 And Moses and Eleazar the priest did as the Lord commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And

Commentary on the Thirtieth Chapter.

2 *If a man vow a vow unto the Lord.*] Vows were early in use among the Hebrews, as it is evident from that made by Jacob, when he retired for fear of his brother into Padan-Aram; for he then vowed the tenth of all his acquisitions to the Lord, Gen. xxviii. 20.

Commentary on the Thirty-first Chapter.

2 *Avenge the children of Israel of the Midianites.*] The Midianites, in conformity to the counsel given them by Balaam, had drawn the Israelites to worship their gods; the consequence of which was a terrible plague. Moses is therefore ordered to send an army against the Midianites, and utterly destroy them.

17 *Kill every male.*] Moses ordered the male children to be slain, that he might thereby extirpate the whole nation, as far as lay in his power, and prevent their revenging the death of their parents, in case they were suffered to live to man's estate. For it is easy to conceive how dangerous such a number of slaves, conscious that they were born free, and had lost their liberty with the massacre of their parents, might have proved to a commonwealth every where surrounded with enemies.

33 And threeſcore and twelve thouſand beeves,
34 And threeſcore and one thouſand aſſes,
35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.
36 And the half *which* was the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep.
37 And the Lord's tribute of the ſheep was ſix hundred and threeſcore and fifteen.
38 And the beeves *were* thirty and ſix thouſand, of which the Lord's tribute *was* threeſcore and twelve.
39 And the aſſes *were* thirty thouſand and five hundred, of which the Lord's tribute *was* threeſcore and one.
40 And the perſons *were* ſixteen thouſand, of which the Lord's tribute *was* thirty and two perſons.
41 And Moſes gave the tribute *which was* the Lord's heave-offering, unto Eleazar the prieſt, as the Lord commanded Moſes.
42 And of the children of Iſrael's half which Moſes divided from the men that warred,
43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep,
44 And thirty and ſix thouſand beeves,
45 And thirty thouſand aſſes and five hundred,
46 And ſixteen thouſand perſons)
47 Even of the children of Iſrael's half, Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the Lord, as the Lord commanded Moſes.
48 ¶ And the officers which were over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came near unto Moſes:
49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man of us.
50 We have therefore brought an oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the Lord.
51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.
52 And all the gold of the offering that they offered up to the Lord, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.
53 (*For* the men of war had taken ſpoil every man for himſelf.)
54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the Lord.

CHAP. XXXII.

NOW the children of Reuben, and the children of Gad had a very great multitude of cattle: and when they ſaw the land of Jazer, and the land of Gilead, that behold, the place *was* a place for cattle.
2 The children of Gad, and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,
3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſbon, and Elealeh, and Shebam, and Nebo, and Beon;
4 *Even* the country which the Lord ſmote before the congregation of Iſrael, *is* a land for cattle, and thy ſervants have cattle.
5 Wherefore, ſaid they, If we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.
6 ¶ And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war and ſhall ye ſit here?
7 And wherefore diſcourage ye the heart of the children of Iſrael from going over into the land which the Lord hath given them?
8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.
9 For when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the Lord had given them.
10 And the Lord's anger was kindled the ſame time, and he ſware, ſaying,
11 Surely none of the men that came up out of Egypt, from twenty years old and upwards, ſhall ſee the land which I ſware unto Abrahrm, unto Iſaac, and unto Jacob; becauſe they have not wholly followed me:
12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the Son of Nun: for they have wholly followed the Lord.
13 And the Lord's anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the Lord was conſumed.
14 And behold, ye are riſen up in your father's ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the Lord toward Iſrael.
15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and ye ſhall deſtroy all this people.
16 ¶ And they came near unto him, and ſaid, We will build ſheep-folds here for our cattle, and cities for our little ones.
17 But we ourſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.
18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance:
19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſtward.
20 ¶ And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the Lord to war,
21 And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him,
22 And the land be ſubdued before the Lord: then afterward ye ſhall return, and be guiltleſs before the Lord, and before Iſrael; and this land ſhall be your poſſeſſion before the Lord.
23 But if ye will not do ſo, behold, ye have ſinned againſt the Lord: and be ſure your ſin will find you out.
24 Build you cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.
25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.
26 Our little ones, our wives, our flocks, and all our cattle, ſhall be there in the cities of Gilead.
27 But thy ſervants will paſs over, every man armed for war, before the Lord to battle, as my Lord ſaith.
28 So concerning them Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:
29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battle before the Lord, and the land ſhall be ſubdued before you, then ye ſhall give them the land of Gilead for a poſſeſſion.
30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.
31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the Lord hath ſaid unto thy ſervants, ſo will we do.
32 We will paſs over armed before the Lord into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.
33 And Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the Amorites, and the kingdom of Og, king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about.
34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer.
35 And Atroth, Shophan, and Jaazer, and Jogbehah,
36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.
37 And the children of Reuben built Heſbon, and Elealeh, and Kirjathaim.
38 And Nebo, and Baal-meon (their names being changed) and Shibmah; and gave other names unto the cities which they builded.
39 And

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49 *There lacketh not one man of us.*] The Iſraelites had here an evident proof, that the hand of Omnipotence fought againſt their enemies, and that they were defended from danger under the ſhadow of his wings.

Commentary on the Thirty-ſecond Chapter.

1 *Now the children of Reuben*, &c.] The country on this ſide Jordan being now entirely conquered, the tribes of Reuben, Gad, and the half tribe of Manaſſeh, obſerving that the country was fertile, and ſtowed with good paſturage, deſired they might be permitted to ſettle there, as a place very commodious for them, who had large flocks of cattle.

33 *And Moſes gave unto them*, &c.] The dominions of Sihon and Og the two vanquiſhed kings of the Amorites, extended from the river Arnon to mount Hermon. Of theſe countries Moſes gave the tribe of Reuben the ſouthern, or rather the ſouth-weſt part, being bounded on the ſouth by the river Aron, on the weſt by Jordan, and on the north and eaſt by the tribe of Gad. The tribe of Gad was bounded by the river Jordan on the weſt, by the half tribe of Manaſſeh on the north, by the kingdom of the Amorites on the eaſt, and by the tribe of Reuben on the ſouth. The part belonging to the half tribe of Manaſſeh was bounded by the tribe of Gad on the ſouth, and by the mountains of Gilead on the eaſt.

Commentary

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.
40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.
41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.
42 And Nobah went and took Kenath, and the villages thereof and called it Nobah, after his own name.

CHAP. XXXIII.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron.
2 And Moses wrote their goings out according to their journeys, by the commandment of the Lord: and these *are* their journeys according to their goings out.
3 And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover, the children of Israel went out with an high hand in the sight of all the Egyptians.
4 (For the Egyptians buried all *their* first born, which the Lord had smitten among them: upon their gods also the Lord executed judgments.)
5 And the children of Israel removed from Rameses, and pitched in Succoth.
6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.
7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.
8 And they departed from before Pi-hahiroth, and passed through the midst of the sea, into the wilderness, and went three days journey in the wilderness of Etham, and pitched in Marah.
9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.
10 And they removed from Elim, and encamped by the Red-sea.
11 And they removed from the Red-sea, and encamped in the wilderness of Sin.
12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.
13 And they departed from Dophkah, and encamped in Alush.
14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.
15 And they departed from Rephidim, and pitched in the wilderness of Sinai.
16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.
17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.
18 And they departed from Hazeroth, and pitched in Rithmah.
19 And they departed from Rithmah, and pitched at Rimmon-parez.
20 And they departed from Rimmon-parez, and pitched in Libnah.
21 And they removed from Libnah, and pitched at Rissah.
22 And they journeyed from Rissah, and pitched in Kehelathah.
23 And they went from Kehelathah, and pitched in mount Shapher.
24 And they removed from mount Shapher, and encamped in Haradah.
25 And they removed from Haradah, and pitched in Makheloth.
26 And they removed from Makheloth, and encamped at Tahath.
27 And they departed from Tahath, and pitched at Tarah.
28 And they removed from Tarah, and pitched in Mithcah.
29 And they went from Mithcah, and pitched in Hashmonah.
30 And they departed from Hashmonah, and encamped at Moseroth.
31 And they departed from Moseroth, and pitched in Bene-jaakan.
32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.
33 And they went from Hor-hagidgad, and pitched in Jotbathah.
34 And they removed from Jotbathah, and encamped at Ebronah.
35 And they departed from Ebronah, and encamped at Ezion-gaber.
36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh.
37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
38 And Aaron the priest went up into mount Hor, at the commandment of the Lord, and died there in the fortieth year, after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.
39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.
40 And king Arad the Canaanite (which dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel.
41 And they departed from mount Hor, and pitched in Zalmonah.
42 And they departed from Zalmonah, and pitched in Punon.
43 And they departed from Punon, and pitched in Oboth.
44 And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.
45 And they departed from Iim, and pitched in Dibon-gad.
46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.
47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim before Nebo.
48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.
49 And they pitched by Jordan from Beth-jesimoth, even unto Abel-shittim, in the plains of Moab.
50 ¶ And the Lord spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,
51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;
52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.
53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.
54 And ye shall divide the land by lot, for an inheritance among your families, *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit.
55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them, *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.
56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

AND the Lord spake unto Moses, saying,
2 Command the children of Israel, and say unto them, When ye come into the land of Canaan (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof.)
3 Then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south-border shall be the outmost coast of the salt-sea eastward.
4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon.
5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.
6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west-border.
7 And this shall be your north border; from the great sea, ye shall point out for you mount Hor.
8 From mount Hor ye shall point out *your border* unto the entrance of Hamath: and the goings forth of the border shall be to Zedad.
9 ¶ And the border shall go on to Zephron, and the goings out of it shall be at Hazar-enan: this place shall be your north-border.
10 And ye shall point out your east-border from Hazar-enan to Shepham.
11 And

Commentary on the Thirty-third Chapter.

1 *These are the journeys of the children of Israel.*] As the peculiar providence of God remarkably appears in the protection and preservation of the Israelites, from the time they departed out of Egypt, till they came to the borders of Canaan: so Moses was particularly commissioned to preserve the history and narration of them, for the benefit of posterity: in the execution of which commission he here recapitulates by what a train of miracles such a multitude of people were fed every day, for forty years together, in a barren and inhospitable desert.

52 *Ye shall drive out all the inhabitants*, &c.] That the Israelites might not be corrupted by their abominable idolatries.

Destroy all their pictures.] The same word, here rendered *pictures*, occurs Lev. xxvi. 1, and is there translated *an image of stone*. It signifies all those images and representations, of what materials soever they were wrought, which were worshiped, or designed for any kind of idolatrous practice.

Commentary on the Thirty-fourth Chapter.

1 *And the Lord spake unto Moses, saying.*] A strict charge having been given to the Israelites, with regard to the manner in which they were to treat the inhabitants, whose country they were now to possess; the next thing necessary was to fix and describe to them the bounds of the land, as God had promised it to Abraham, that they might know where to stop their conquests, and keep them from invading or making any incroachments upon their neighbours. Moses therefore, described to them the several limits of Canaan.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Chinnereth eaſtward.

12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt ſea: this ſhall be your land, with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the Lord commanded to give unto the nine tribes, and to the half tribe.

14 For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

15 The two tribes and the half tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſtward, toward the ſunriſing.

16 ¶ And the Lord ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: Eleazar the prieſt, and Joſhua the ſon of Nun.

18 And ye ſhall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* theſe: Of the tribe of Judah, Caleb the ſon of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel, the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.

23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſon of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach.

26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud.

29 Theſe *are they* whom the Lord commanded to divide the inheritance unto the children of Iſrael in the land of Canaan.

CHAP. XXXV.

AND the Lord ſpake unto Moſes in the plains of Moab, by Jordan *near* Jericho, ſaying,

2 Command the children of Iſrael, that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them.

3 And the cities ſhall they have to dwell in, and the ſuburbs for them ſhall be for their cattle, and for their goods, and for all their beaſts.

4 And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the city and outward, a thouſand cubits round about.

5 And ye ſhall meaſure from without the city on the eaſt-ſide two thouſand cubits, and on the ſouth-ſide two thouſand cubits, and on the weſt-ſide two thouſand cubits, and on the north-ſide two thouſand cubits: and the city *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the city.

6 And among the cities which ye ſhall give unto the Levites, *there ſhall be* ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that he may flee thither: and to them ye ſhall add forty and two cities.

7 *So* all the cities which ye ſhall give to the Levites, *ſhall be* forty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhall give, *ſhall be* of the poſſeſſion of the children of Iſrael: from *them that have* many, ye ſhall give many; but from *them that have* few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the Lord ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, when ye be come over Jordan, into the land of Canaan:

11 Then ye ſhall appoint you cities, to be cities of refuge for you: that the ſlayer may flee thither, which killeth any perſon at anawares.

12 And they ſhall be unto you cities for refuge from the avenger; that the man-ſlayer die not, until he ſtand before the congregation in judgment.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 Ye ſhall give three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge.

15 Theſe ſix cities ſhall be a refuge *both* for the children of Iſrael, and for the ſtranger, and for the ſojourner among them: that every one that killeth any perſon unawares, may flee thither.

16 And if he ſmite him with an inſtrument of iron (ſo that he die) he is a murderer: the murderer ſhall ſurely be put to death.

17 And if he ſmite him with throwing a ſtone (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

18 Or *if* he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer, when he meeteth him, he ſhall ſlay him.

20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him.

22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait;

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm:

24 Then the congregation ſhall judge between the ſlayer and the revenger of blood, according to theſe judgments.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge, whither he was fled: and he ſhall abide in it unto the death of the high prieſt, which was anointed with the holy oil.

26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the border of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood:

28 Becauſe he ſhould have remained in the city of his refuge, until the death of the high prieſt: but after the death of the high prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a ſtatute of judgment unto you, throughout your generations in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon, *to cauſe him* to die.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death.

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are:* for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the Lord dwell among the children of Iſrael.

CHAP. XXXVI.

AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near and ſpake before Moſes, and before the princes, the chief fathers of the children of Iſrael:

2 And they ſaid, the Lord commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother, unto his daughters.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto

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13 *This is the land which ye ſhall inherit by lot.*] This is repeated, that they might not extend their deſires beyond the bounds of God's gracious grant to them. And, from the foregoing deſcription, it appears, that they were placed in a very pleaſant country; being bounded on the ſouth by lofty mountains, which ſheltered them from the ſultry air of the Arabian deſerts; on the weſt by the Mediterranean-ſea, which ſent them refreſhing breezes; on the north by mount Libanon; which kept off the colder blaſts from that quarter; on the eaſt by the delightful plains of Jordan.

Commentary on the Thirty-fifth Chapter.

6 *Six cities for refuge.*] The Levites were to have forty-eight cities, ver. 7. ten of which were to be cities of refuge, or privileged places, whither any perſon who had the misfortune to kill his neighbour accidentally, might immediately repair and take ſanctuary. The cities of the Levites were made choice of for this purpoſe, becauſe they were a kind of ſacred places, inhabited by perſons dedicated to the offices of religion. Theſe aſylums were very different from thoſe of other nations. They did not ſcreen the guilty from the ſtroke of juſtice; the perſon who flew thither for protection was properly tried; and, if found guilty of having killed his neighbour deſignedly, was put to death; but if it appeared that the action was purely accidental, he was returned to the city of refuge and dwelt there in ſafety.

Commentary

whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſons of Joſeph hath ſaid well.

6 This *is* the thing which the Lord doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry.

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milkah, and Noah, the daughters of Zelophehad, were married unto their fathers' brothers' ſons.

12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

13 Theſe *are* the commandments and the judgments, which the Lord commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

Commentary on the Thirty-ſixth Chapter.

6 *Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry.*] They were not confined to any particular perſon, but allowed to chuſe among thoſe who were deſcended from the ſame ſtock, only with thoſe two limitations; that they might not marry a man of another tribe, nor a man of another family in their own: and accordingly they did actually marry their couſin-germans.

8 *And every daughter that poſſeſſeth an inheritance,* &c.] Here the law is made general, that all women that were heireſſes, as the daughters of Zelophehad were, ſhould do as they are here commanded. But with regard to thoſe women who had no inheritances, they might marry into what tribe they pleaſed.

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

The ARGUMENT.

This book is called Deuteronomy, *a* ſecond law, *becauſe the principal deſign of it is a repetition of the ſeveral laws already delivered. This repetition was the more neceſſary, as the* Iſraelites *who had heard the law delivered, were dead in the wilderneſs; and there was ſprung up another generation of men, who had neither heard the decalogue, nor any other of the laws openly proclaimed. It alſo contains ſome new laws. Nor can the reſt be conſidered as mere repetitions: they are attended with ſeveral additions, explications, and enlargements.*

CHAP. I.

THESE *be* the words which Moſes ſpake unto all Iſrael, on this ſide Jordan, in the wilderneſs, in the plain over againſt the Red *ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days *journey* from Horeb, by the way of mount Seir, unto Kadeſh-barnea.

3 And it came to paſs in the fortieth year, in the eleventh month, on the firſt *day* of the month, *that* Moſes ſpake unto the children of Iſrael, according unto all that the Lord had given him in commandment unto them;

4 After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt at Aſtaroth in Edrei;

5 On this ſide Jordan, in the land of Moab, began Moſes to declare this law, ſaying,

6 The Lord our God ſpake unto us in Horeb, ſaying, Ye have dwelt long enough in this mount:

7 Turn you and take your journey, and go to the mount of the Amorites,

Commentary on the Firſt Chapter.

1 *On this ſide Jordan.*] That is, on the eaſt ſide Jordan, where the Iſraelites were then encamped.

Between Paran and Tophel, &c.] Theſe ſeem to have been places on the frontiers of Moab, lying on the borders of the plain where the Iſraelites were encamped.

2 *There are eleven days journey from Horeb,* &c.] This was added to ſhew, that their long journeyings in the wilderneſs could not be owing to their having miſſed their way, ſince it was ſo eaſy to find it in ſo ſhort a ſpace. Yet the providence of God thought proper ſo to order it, that the Iſraelites could not accompliſh it in leſs than eight and thirty years.

6 *In Horeb.*] It ſhould rather have been rendered *by* or *near* Horeb: for God did not ſpeak to them from the mountain, but from the tabernacle.

Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea-ſide, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.

8 Behold, I have ſet the land before you: go in and poſſeſs the land which the Lord ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

9 ¶ And I ſpake unto you at that time, ſaying, I am not able to bear you myſelf alone:

10 The Lord your God hath multiplied you, and behold, ye *are* this day as the ſtars of heaven for multitude.

11 (The Lord God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you)

12 How can I myſelf alone bear your cumbrance, and your burden and your ſtrife?

13 Take you wiſe men, and underſtanding, and known among your tribes, and I will make them rulers over you.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do.

15 So I took the chief of your tribes, wiſe men, and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him.

17 Ye ſhall not reſpect perſons in judgment, *but* ye ſhall hear the ſmall as well as the great; ye ſhall not be afraid of the face of man, for the judgment *is* God's: and the cauſe that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye ſhould do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderneſs, which ye ſaw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeſh-barnea.

20 And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath ſet the land before thee: go up, *and* poſſeſs *it*, as the Lord God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 ¶ And ye came near unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come.

23 And the ſaying pleaſed me well: and I took twelve men of you, one of a tribe.

24 And they turned, and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land, which the Lord our God doth give us.

26 Notwithſtanding ye would not go up, but rebelled againſt the commandment of the Lord your God.

27 And ye murmured in your tents, and ſaid, Becauſe the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us.

28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have ſeen the ſons of the Anakims there.

29 Then I ſaid unto you, dread not, neither be afraid of them.

30 The Lord your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes:

31 And in the wilderneſs, where thou haſt ſeen how that the Lord thy God bare thee as a man doth bear his ſon, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the Lord your God.

33 Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night, to ſhew you by what way ye ſhould go, and in a cloud by day.

34 And the Lord heard the voice of your words, and was wroth, and ſware, ſaying,

35 Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 Save Caleb the ſon of Jephunneh, he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath wholly followed the Lord.

37 Alſo the Lord was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

40 *But as* for you, turn ye, and take your journey into the wilderneſs, by the way of the Red ſea.

41 Then ye anſwered and ſaid unto me, We have ſinned againſt the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the Lord ſaid unto me, Say unto them, Go not up, neither fight, for I am not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you, and ye would not hear, but rebelled againſt the commandment of the Lord, and went preſumptuouſly up into the hill.

44 And the Amorites which dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadeſh many days, according unto the days that ye abode there.

CHAP. II.

THEN we turned, and took our journey into the wilderneſs, by the way of the Red-ſea, as the Lord ſpake unto me: and we compaſſed mount Seir many days.

2 And the Lord ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn you northward.

4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed unto yourſelves therefore.

5 Meddle not with them; for I will not give you of their land, no not ſo much as a foot-breadth, becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

7 For the Lord thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs; theſe forty years the Lord thy God *hath been* with thee, thou haſt lacked nothing.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and paſſed by the way of the wilderneſs of Moab.

9 And the Lord ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battle; for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of Lot *for* a poſſeſſion.

10 The Emims dwelt therein in time paſt, a people great and many, and tall as the Anakims:

11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims.

12 The Horims alſo dwelt in Seir before-time, but the children of Eſau ſucceeded them when they had deſtroyed them from before them, and dwelt in their ſtead, as Iſrael did unto the land of his poſſeſſion, which the Lord gave unto them.

13 Now riſe up, *ſaid I*, and get you over the brook Zered: and we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were waſted out from among the hoſt, as the Lord ſware unto them.

15 For indeed the hand of the Lord was againſt them, to deſtroy them from among the hoſt until they were conſumed.

16 ¶ So

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17 *For the judgment is God's.*] They were God's miniſters, and acted by his authority, and therefore ought to give judgment with perfect equity, reſolution and impartiality, remembering that they were the repreſentatives of the Almighty, and accountable to him.

27 *Becauſe the Lord hated us*, &c.] Hence we ſee what diſhonourable and unworthy ideas the Iſraelites had conceived of the divine majeſty. They thought him capable of being actuated by hatred and diſlike to the creatures of his own hand. Their vices, indeed, he cannot view without diſapprobation; in the ſame manner as every good and wiſe parent muſt diſlike all hurtful and vicious diſpoſitions in his children: but God, infinitely good, can no more hate any thing that he has made, than a tender mother *can forget her ſucking child.*

28 *The cities are great, and walled up to heaven.*] An hyperbolical way of expreſſion common in the oriental languages, but implying no more than that the walls of the cities were exceeding lofty.

44 *And chaſed you as bees do.*] Which, though a ſmall body, have great ſpirits, and with obſtinate fury purſue thoſe who diſturb their hives.

Commentary on the Second Chapter.

12 *The Horims alſo dwelt in Seir.*] The hiſtory of the expulſion of Emims by the Moabites, and of the Horites by the Edomites, is no where recorded; but it ſeems to be mentioned here as an encouragement to the Iſraelites, not to fear the ſtouteſt enemies that might oppoſe their poſſeſſing themſelves of the promiſed land; ſince both the Edomites and Moabites poſſeſſed their reſpective countries by expelling thence the ancient inhabitants.

23 *And*

16 ¶ So it came to paſs, when all the men of war were conſumed and dead from among the people,
17 That the Lord ſpake unto me, ſaying,
18 Thou art to paſs over through Ar, the coaſt of Moab, this day.
19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot *for* a poſſeſſion.
20 (That alſo was accounted a land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims.
21 A people great, and many, and tall as the Anakims; but the Lord deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead:
22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day;
23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.)
24 ¶ Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thine hand Sihon the Amorite king of Heſhbon, and his land: begin to poſſeſs *it*, and contend with him in battle.
25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.
26 ¶ And I ſent meſſengers out of the wilderneſs of Kedemoth, unto Sihon king of Heſhbon, with words of peace, ſaying,
27 Let me paſs through thy land: I will go along by the highway, I will neither turn unto the right hand, nor to the left.
28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: only I will paſs through on my feet:
29 (As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) until I ſhould paſs over Jordan, into the land which the Lord our God giveth us.
30 But Sihon king of Heſhbon would not let us paſs by him: for the Lord thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.
31 And the Lord ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayeſt inherit his land.
32 Then Sihon came out againſt us, he and all his people, to fight at Jahaz.
33 And the Lord our God delivered him before us, and we ſmote him, and his ſons, and all his people.
34 And we took all his cities at that time, and utterly deſtroyed the men, and the women, and the little ones of every city, we left none to remain:
35 Only the cattle we took for a prey unto ourſelves, and the ſpoil of the cities which we took.
36 From Aroer, which is by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the Lord our God delivered all unto us.
37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the Lord our God forbad us.

CHAP. III.

THEN we turned, and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battle at Edrei.
2 And the Lord ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwelt in Heſhbon.
3 So the Lord our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining.
4 And we took all his cities at that time, there was not a city which we took not from them, threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan.
5 All theſe cities *were* fenced with high walls, gates, and bars, beſide unwalled towns a great many.
6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and children of every city.
7 But all the cattle, and the ſpoil of the cities we took for a prey to ourſelves.
8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermon:
9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir.)
10 All the cities of the plain, and all Gilead, and all Baſhan unto Salchah and Edrei, cities of the kingdom of Og in Baſhan:
11 For only Og king of Baſhan remained of the remnant of giants: behold, his bedſtead *was* a bedſtead of iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.
12 And this land *which* we poſſeſſed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites
13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants.
14 Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-havoth-jair, unto this day.
15 And I gave Gilead unto Machir.
16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon:
17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the ſalt-ſea, under Aſhdoth-piſgah eaſtward.
18 ¶ And I commanded you at that time, ſaying, The Lord your God hath given you this land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* meet for the war.
19 But your wives and your little ones, and your cattle (*for* I know that ye have much cattle) ſhall abide in your cities which I have given you;
20 Until the Lord have given reſt unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the Lord your God hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion which I have given you.
21 ¶ And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the Lord your God hath done unto theſe two kings: ſo ſhall the Lord do unto all the kingdoms whether thou paſſeſt.
22 Ye ſhall not fear them: for the Lord your God he ſhall fight for you.
23 And I beſought the Lord at that time, ſaying,
24 O Lord God, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand, for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?
25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.
26 But the Lord was wroth with me, for your ſakes, and would not hear me: and the Lord ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this matter.
27 Get thee up into the top of Piſgah, and lift up thine eyes weſtward, and northward, and ſouthward, and eaſtward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan.
28 But charge Joſhua, and encourage him, and ſtrengthen him: for

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23 *And the Avims which dwell in Hazerim.*] We have here another inſtance of God's diſpoſing of countries unto what people he pleaſes. The Avims are mentioned, Joſhua xiii. 3, as the ancient inhabitants of Paleſtine. Hazerim is mentioned only in this place; but as Azzah, or Gaza, is well known, being a city on the northweſt parts of the country of the Philiſtines, it is probable that Hazerim was ſituated ſomewhere in the ſouthern borders of that kingdom.

30 *For the Lord thy God hardened his ſpirit.*] That is, God gave him over to his inflexible humour, which was ſet upon violent courſes.

Commentary on the Third Chapter.

4 *All the regions of Argob.*] A ſmall province lying between Jordan and the mountains of Gilead, a little above the ſea of Tiberas; this region was afterwards called Trachonitis.

8 *From the river Arnon unto mount Hermon.*] Arnon was the boundary of the land of the Amorites on the ſouth; and Hermon which was one of the mountains of Gilead, where it joins to Lebanon, was the northern limit.

9 *Which Hermon the Sidonians call Sirion.*] The word Sirion ſignifies a mountain, a title given to Hermon by way of eminence by the Sidonians, in whoſe territories it ſtood.

10 *All Gilead.*] All that part of it which belonged to the king of Baſhan, which was only one half.

11 *Only Og king of Baſhan remained of the remnant of giants.*] Og was the only ſurviving giant in thoſe parts; for there were giants among the Philiſtines, and elſewhere.

Nine cubits was the length thereof, and four cubits the breadth of it.] This is mentioned to ſhew of what an enormous ſize this giant was: and hence Maimonides computes his height at ſix cubits, reckoning the bedſtead to have been made, according to the common cuſtom, a third part longer than the perſon who lay in it. Conſequently he was ten feet and a half of our meaſure in height, or as tall again as an ordinary man.

16 *Half the valley.*] It ſhould have been rendered *half the river*; that is, to the middle of the river of Arnon, as it is rightly tranſlated, Joſ. xii. 2.

21 *And I command Joſhua at that time.*] Moſes reminds the Iſraelites, that he had then given Joſhua to underſtand, that he was the man who was to lead them to thoſe conqueſts of the promiſed land; God having, as a juſt puniſhment for his miſbehaviour, denied him that privilege.

23 *And I beſought the Lord at that time.*] He beſought God not to execute the ſentence he had pronounced againſt him; namely, that he ſhould ſhortly die, and not be allowed to enter the land of Canaan.

for he ſhall go over before this people and he ſhall cauſe them to inherit the land, which thou ſhalt ſee.

29 So we abode in the valley over-againſt Bethpeor.

CHAP. IV.

NOW therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and poſſeſs the land which the Lord God of your fathers giveth you.

2 Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh *ought* from it, that ye may keep the commandments of the Lord your God which I command you.

3 Your eyes have ſeen what the Lord did becauſe of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath deſtroyed them from among you.

4 But ye that did cleave unto the Lord your God, *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgments, even as the Lord my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore and do *them*, for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation is a wiſe and underſtanding people.

7 For what nation *is there ſo* great who *hath* God ſo nigh unto them, as the Lord our God *is* in all *things* that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgments *ſo* righteous, as all this law which I ſet before you this day?

9 Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days af thy life; but teach them thy ſons, and thy ſons' ſons:

10 *Specially* the day that thou ſtoodſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near and ſtood under the mountain, and the mountain burned with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the Lord ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments, and he wrote them upon two tables of ſtone.

14 ¶ And the Lord commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.

15 Take ye therefore good heed unto yourſelves (for ye ſaw no manner of ſimilitude on the day *that* the Lord ſpake unto you in Horeb, out of the midſt of the fire,)

16 Leſt ye corrupt *yourſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female.

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth:

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all nations under the whole heaven.

20 But the Lord hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the Lord was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the Lord thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over, and poſſeſs that good land.

23 Take heed unto yourſelves, leſt ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the Lord thy God hath forbidden thee.

24 For the Lord thy God, *is* a conſuming fire, *even* a jealous God.

25 When thou ſhalt beget children, and childrens children, and ye ſhall have remained long in the land, and ſhall corrupt *yourſelves* and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the Lord thy God, to provoke him to anger:

26 I call heaven and earth to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto ye go over Jordan to poſſeſs it: ye ſhall not prolong *your* days upon it, but ſhall utterly be deſtroyed.

27 And the Lord ſhall ſcatter you among the nations, and ye ſhall be left few in number among the heathen, whither the Lord ſhall lead you.

28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor hear, nor eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find *him*, if thou ſeek him with all thy heart and with all thy ſoul.

30 When thou art in tribulation, and all theſe things are come upon thee, *even* in the latter days, if thou turn to the Lord thy God, and ſhalt be obedient unto his voice:

31 (For the Lord thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he ſware unto them.

32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

35 Unto thee it was ſhewed, that thou mighteſt know that the Lord he *is* God; *there is* none elſe beſide him.

36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt:

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy days* upon the earth, which the Lord thy God giveth thee, for ever.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing.

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live.

43 *Namely*, Bezer in the wilderneſs, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites,

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael:

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt:

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote after they were come forth out of Egypt:

47 And they poſſeſſed his land, and the land of Og king of Baſhan,

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Commentary on the Fourth Chapter.

7 *For what nation is there ſo great, who hath God ſo nigh unto them?*] The Jews were the only nation under heaven, that had a ſymbol of God's preſence continually among them; and Moſes, as we have ſeen, had free acceſs to conſult him in all difficulties, as the high-prieſt might at all times to come.

9 *Only take heed to thyſelf*, &c.] Their only danger was, leſt they ſhould grow careleſs and unmindful of all the wonderful things that God had done for them; for which reaſon, he deſires each individual Iſraelite to make theſe weighty concerns the ſubject of his frequent ſtudy and intenſe meditation.

12 *But ſaw no ſimilitude.*] God would not appear in the figure of a man, or any other object that might ſeem to repreſent him to their ſenſes or imagination, as a corporeal object, and ſo tempt them to make any image of him to worſhip it after the manner of the heathens. Moſes therefore puts them in mind of this particular, as a ſtrong and everlaſting argument to keep them clear of all ſuperſtitions or idolatrous worſhip of him, by the uſe of any kind of image, picture, or reſemblance of any created being.

19 *Which the Lord thy God hath divided unto all nations under the whole heaven.*] That is, Jehovah, the true God, whom you adore, hath diſpenſed to all nations under heaven, the benefit of the ſun, moon, and ſtars; therefore you ought to worſhip him alone, who is the Lord of them all, and hath made them miniſters to the ſons of men. Nothing can be more reaſonable than this inference, namely, that as we are not made for the ſun, but the ſun for us, it is not the luminary itſelf we ought to worſhip, but God who gave him to our uſe. But the nations, ſtruck with the viſible ſplendor of the heavenly bodies, and with the ſenſible benefit they derived from them, ſtopped ſhort, in blind admiration of their beautiful appearance, inſtead of turning their attentive minds to the adoration of that inviſible intelligence by whom they were created.

32 *For aſk now of the days that are paſt.*] Turn over the annals of the whole world, from one end to the other, and ſearch whether thou canſt find any thing like to that which God hath done for you.

ſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſun-riſing;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon.

49 And all the plain on this ſide Jordan eaſtward, even unto the ſea of the plain, under the ſprings of Piſgah.

CHAP. V.

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day, that ye may learn them and keep and do them.

2 The Lord our God made a covenant with us in Horeb.

3 The Lord made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The Lord talked with you face to face in the mount, out of the midſt of the fire,

5 (I ſtood between the Lord and you at that time, to ſhew you the word of the Lord: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,

6 ¶ I *am* the Lord thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

7 Thou ſhalt have none other gods before me.

8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou ſhalt not bow down thyſelf unto them, nor ſerve them: for I the Lord thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me,

10 And ſhewing mercy unto thouſands, of them that love me, and keep my commandments.

11 Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctify it, as the Lord thy God hath commanded thee.

13 Six days thou ſhalt labour, and do all thy work:

14 But the ſeventh day *is* the ſabbath of the Lord thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched-out arm: therefore the Lord thy God commanded thee to keep the ſabbath-day.

16 ¶ Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

17 Thou ſhalt not kill.

18 Neither ſhalt thou commit adultery.

19 Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 Neither ſhalt thou deſire thy neighbour's wife, neither ſhalt thou covet thy neighbour's houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbour's.

22 ¶ Theſe words the Lord ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice, and he added no more; and he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the Lord our God hath ſhewed us his glory, and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us, If we hear the voice of the Lord our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou near, and hear that all the Lord our God ſhall ſay; and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

28 And the Lord heard the voice of your words, when ye ſpake unto me; and the Lord ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 O that there were ſuch an heart in them that they would fear me, and keep all my commandments always, that it might be well them, and with their children for ever!

30 Go ſay to them, Get you into your tents again.

31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the Lord your God hath commanded you: ye ſhall not turn aſide to the right hand or to the left.

33 Ye ſhall walk in all the ways which the Lord your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

CHAP. VI.

NOW theſe *are* the commandments, the ſtatutes, and the judgments, which the Lord your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it:

2 That thou mighteſt fear the Lord thy God, to keep all his ſtatutes, and his commandments which I command thee; thou, and thy ſon, and thy ſon's ſon, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the Lord God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 Hear, O Iſrael, The Lord our God *is* one Lord.

5 And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And theſe words which I command thee this day, ſhall be in thine heart.

7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

10 And it ſhall be when the Lord thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee great and goodly cities which thou buildedſt not,

11 And houſes full of all good *things* which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, when thou ſhalt have eaten and be full;

12 *Then* beware leſt thou forget the Lord which brought thee forth out of the land of Egypt, from the houſe of bondage.

13 Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the Lord thy God *is* a jealous God among you) leſt the anger of the Lord thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

16 ¶ Ye ſhall not tempt the Lord your God, as ye tempted *him* in Maſſah.

17 Ye ſhall diligently keep the commandments of the Lord your God, and his teſtimonies, and his ſtatutes which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the Lord: that it may be well with thee, and that thou mayeſt go

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48 *Even unto mount Sion, which is Hermon.*] This was not that mount Sion which was afterwards ſo famous, when David made it his royal ſeat; for that was on the other ſide Jordan; but is probably a contraction of Sirion, the name given to Hermon by the Sidonians.

Commentary on the Fifth Chapter.

15 *And remember that thou waſt a ſervant in the land of Egypt.*] To move thy compaſſion towards ſervants, and to make thee freely indulge them in a ſeventh day's reſt, remember thine own condition in Egypt, and how cruelly thou thought thyſelf dealt by, when no reſt from thy labour was allowed thee.

29 *O that there were ſuch an heart in them,* &c.] God was pleaſed with the decent diſpoſition of fear and reverence which they expreſſed towards his Divine Majeſty. This expreſſion denotes that men's compliance with their duty, and the happineſs which thence ariſes to them, are things highly pleaſing and acceptable to God, the moſt ſincere lover of ſouls. From theſe and the like texts of ſcripture, ſome are apt to reaſon with themſelves, that if God be ſo deſirous of men's reformation, why does he not bring it about by his almighty power? But though God could eaſily over-rule the liberty of man's will and choice, and reſtrain them from doing any thing but what is good, yet it is not conſonant to wiſdom that his power ſhould be exerted this way, becauſe it would entirely deſtroy all the morality of men's actions, and take away the very nature of virtue and vice.

Commentary on the Sixth Chapter.

5 *And thou ſhalt love the Lord thy God with all thine heart,* &c.] This injunction follows, by juſt inference, from the principle laid down in the foregoing words, *The Lord our God is one Lord*, i. e. Jehovah, whom we adore, is the ſupreme God; therefore the object of thy ſupreme love and undivided affection: he is unrivalled in greatneſs, in goodneſs, in every thing amiable and adorable; therefore he has an unalienable right to our higheſt eſteem, our moſt exalted praiſe, our moſt profound veneration.

Commentary

go in and poſſeſs the good land which the Lord ſware unto thy fathers:

19 To caſt out all thine enemies from before thee, as the Lord hath ſpoken.

20 *And* when thy ſon aſketh thee in time to come, ſaying, what *mean* the teſtimonies, and the ſtatutes, and the judgments which the Lord our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, we were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand.

22 And the Lord ſhewed ſigns and wonders, great and ſore, upon Egypt, upon Pharaoh, and upon all his houſhold, before our eyes.

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the Lord commanded us to do all theſe ſtatutes, to fear the Lord our God, for our good always, that he might preſerve us alive, as *it is* at this day.

25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments before the Lord our God, as he hath commanded us.

CHAP. VII.

WHen the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou;

2 And when the Lord thy God ſhall deliver them before thee: thou ſhalt ſmite them, and utterly deſtroy them, thou ſhalt make no covenant with them, nor ſhew mercy unto them:

3 Neither ſhalt thou make marriages with them: thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them; ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* a holy people unto the Lord thy God: the Lord thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth.

7 The Lord did not ſet his love upon you, nor chooſe you, becauſe ye are more in number than any people (for ye *were* the feweſt of all people)

8 But becauſe the Lord loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the houſe of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the Lord thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations;

10 And repayeth them that hate him, to their face, to deſtroy them: he will not be ſlack to him that hateth him: he will repay him to his face.

11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep and do them; that the Lord thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers.

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: there ſhall not be male or female barren among you, or among your cattle.

15 And the Lord will take away from thee all ſickneſs, and will put none of the evil diſeaſes of Egypt (which thou knoweſt) upon thee; but will lay them upon all *them* that hate thee.

16 And thou ſhalt conſume all the people which the Lord thy God ſhall deliver thee, thine eye ſhall have no pity upon them: neither ſhalt thou ſerve their gods, for that *will be* a ſnare unto thee.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I, how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched out arm, whereby the Lord thy God brought thee out; ſo ſhall the Lord thy God do unto all the people of whom thou art afraid.

20 Moreover, the Lord thy God will ſend the hornet among them, until they that are left, and hide themſelves from thee, be deſtroyed.

21 Thou ſhalt not be affrighted at them: for the Lord thy God *is* among you, a mighty God and terrible.

22 And the Lord thy God will put out thoſe nations before thee, by little and little: thou mayeſt not conſume them at once, leſt the beaſts of the field increaſe upon thee.

23 But the Lord thy God ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed.

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them.

25 The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that is* on them, nor take *it* unto thee, leſt thou be ſnared therein: for it *is* an abomination to the Lord thy God.

26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it, for it *is* a curſed thing.

CHAP. VIII.

ALL the commandments which I command thee this day, ſhall ye obſerve to do, that ye may live, and multiply, and go in and poſſeſs the land which the Lord ſware unto your fathers.

2 And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldſt keep his commandments, or no.

3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth not live by by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years.

5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the Lord thy God chaſteneth thee.

6 Therefore thou ſhalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that ſpring out of the valleys and hills.

8 A land of wheat, and barley, and vines, and fig-trees and pomegranates, a land of oil-olive and honey.

9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it, a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs.

10 When thou haſt eat and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he hath given thee.

11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day:

12 Leſt *when* thou haſt eaten, and art full, and haſt built goodly houſes, and dwelt *therein*.

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied:

14 Then thine heart be lifted up, and thou forget the Lord thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage;

15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there*

Commentary on the Seventh Chapter.

2 *Thou ſhalt ſmite them, and utterly deſtroy them.*] That is, in caſe they continue obſtinate in their idolatry, they are to be deſtroyed as a nation or body politic.

17 *If thou ſhalt ſay in thine heart, Theſe nations are more than I,* &c.] If the length and tedioufneſs of the Canaaniti ſh war, if the ſtrength of their fortreſſes, the number and valour of their ſoldiery, ſhould damp the courage of any Iſraelite, and make him diffident of ſucceſs, let it for ever baniſh all ſuch fear, to remember the miraculous arm of God, that reſcued you from Egypt; the power that laid flat before you the mightieſt monarch in thoſe parts, and that you are ſtill fighting under the ſame Divine Providence, which nothing can reſiſt.

20 *Moreover, the Lord thy God will ſend the hornet among them.*] Thoſe of them who by flight eſcape your ſword, ſhall be deſtroyed by wild beaſts, or ſtung to death by venemous inſects.

Commentary on the Eighth Chapter

3 *That he might make thee know, that man doth not live by bread alone, but by every word,* &c.] He ſupplied your wants by his miraculous hand, to convince you that the ſuſtenance and preſervation of your life is not owing to mere bread, or ordinary food, but to the word or power of God, and to any thing that he ſhall pleaſe to appoint to be the means of your nouriſhment.

4 *Thy raiment waxed not old upon thee.*] Le Clerc explains Moſes's words thus: *thy remnant waxed not old upon thee*; that is, Providence has been ſo liberal in ſupplying your wants in the deſert land, that you have never through poverty, been obliged to let you cloathes wax old upon you, but have always been ſupplied with new before the old was worn out.

9 *Whoſe ſtones are iron.*] That is, the iron mines are as plentiful as quarries of ſtone in other places.

10 *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God.*] Hence the Jews have made it a general rule, that *every one bleſs God at their meals:* and a very commendable rule it is; for what can be more reaſonable than thankfully to acknowledge God the giver of all good? and what time more proper to make this acknowledgement, than when his bounty has ſatisfied our hunger and quenched our thirſt.

14 *Then thine heart be lifted up, and thou forget the Lord thy God.*] We ſhould always be careful to guard againſt the too often fatal effects of affluence, proſperity; for when every thing about us is gay, and wears a ſmiling aſpect

there was no water: who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end)

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou ſhalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, *as it* is this day.

19 And it ſhall be, if thou do at all forget the Lord thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day, that ye ſhall ſurely periſh.

20 As the nations which the Lord deſtroyeth before your face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the Lord your God.

CHAP. IX.

HEAR, O Iſrael: Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thyſelf, cities great and fenced up to heaven.

2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak!

3 Underſtand therefore this day, that the Lord thy God *is* he which goeth over before thee *as* a conſuming fire; he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the Lord hath ſaid unto thee.

4 Speak not thou in thine heart, after that the Lord thy God haſt caſt them out from before thee, ſaying, For my righteouſneſs the Lord hath brought me in to poſſeſs this land; but for the wickedneſs of theſe nations the Lord doth drive them out from before thee.

5 Not for thy righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the Lord thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou *art* a ſtiff-necked people.

7 ¶ Remember, *and* forget not, how thou provokedſt the Lord thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of Egypt, until ye came unto this place, ye have been rebellious againſt the Lord.

8 Alſo in Horeb ye provoked the Lord to wrath, ſo that the Lord was angry with you to have deſtroyed you.

9 When I was gone up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the Lord delivered unto me two tables of ſtone written with the finger of God; and on them *was written* according to all the words, which the Lord ſpake with you in the mount out of the midſt of the fire in the day of the aſſembly.

11 And it came to paſs at the end of forty days and forty nights, *that* the Lord gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the Lord ſaid unto me, Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt have corrupted *themſelves*; they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore the Lord ſpake unto me, ſaying, I have ſeen this people, and, behold, it *is* a ſtiff-necked people.

14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the Lord your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the Lord had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell down before the Lord, as at the firſt, forty days and forty nights: I did neither eat bread, nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the Lord, to provoke him to anger.

19 For I was afraid of the anger and hot diſpleaſure, wherewith the Lord was wroth againſt you to deſtroy you. But the Lord hearkened unto me at that time alſo.

20 And the Lord was very angry with Aaron to have deſtroyed him: and I prayed for Aaron alſo the ſame time.

21 And I took your ſin, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

22 And at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the Lord to wrath.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then ye rebelled againſt the commandment of the Lord your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious againſt the Lord from the day that I knew you.

25 Thus I fell down before the Lord forty days and forty nights, as I fell down *at the firſt*; becauſe the Lord had ſaid he would deſtroy you.

26 I prayed therefore unto the Lord, and ſaid, O Lord God, deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 Remember thy ſervants, Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

28 Leſt the land whence thou broughteſt us out ſay, Becauſe the Lord was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

29 Yet they *are* thy people and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched out arm.

CHAP. X.

AT that time the Lord ſaid unto me, Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the firſt tables which thou brakedſt, and thou ſhalt put them in the ark.

3 And I made an ark *of* ſhittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables according to the firſt writing, the ten commandments, which the Lord ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly: and the Lord gave them unto me.

5 And I turned myſelf, and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried; and Eleazar his ſon miniſtered in the prieſt's office in his ſtead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the Lord ſeparated the tribe of Levi, to bear the ark of the covenant of the Lord, to ſtand before the Lord to miniſter unto him, and to bleſs in his name unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the Lord *is* his inheritance, according as the Lord thy God promiſed him.

10 And I ſtayed in the mount, according to the firſt time, forty days and forty nights, and the Lord hearkened unto me at that time alſo, *and* the Lord would not deſtroy thee.

11 And the Lord ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in, and poſſeſs the land which I ſware unto their fathers to give unto them.

12 ¶ And

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are too apt to be careleſs and inconſiderate, and to be diverted by pleaſure om greater and more important concerns.

Commentary on the Ninth Chapter.

1 *Hear, O Iſrael,* &c.] Moſes exhorts them to ſettle fully in their minds, is important truth, that not they, but God was to prove the conqueror of theſe emies, and to his divine power alone they were to attribute the ſucceſſes of every radual attempt they made upon them.

6 *For thou art a ſtiff-necked people.*] They were ſo far from being righteous, at they were very refractory and obſtinate, to all the motives both of mercy d judgment which providence exerciſed towards them.

8 *Alſo in Horeb ye provoked the Lord.*] It ſhould have been rendered, *Even Horeb,* &c.

16 *Ye have turned aſide quickly.*] He might well ſay quickly, for it was only a few weeks before, that God had commanded them with his own mouth, not to worſhip any graven image, and immediately after commanded Moſes to repeat this precept particularly to them, *not to make them gods of ſilver, or gods of gold.*

22 *And at Taberah,* &c.] But remember what paſſed at Taberah, Maſſah, Kibroth, and Kadiſh, the three former of which have their names as a memorial, either of your ſin or puniſhment. And in fine, what hath been the behaviour of your nation during the whole courſe of your travels? A ſeries of diſcontent, riot, and rebellion againſt God and his miniſter!

Commentary on the Tenth Chapter.

6 *And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera.*] That is, *from the wells of Bene-jaakan,* or, *of the children of Jaakan.*

12 ¶ And now, Iſrael, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul.

13 To keep the commandments of the Lord, and his ſtatutes which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens *is* the Lord's thy God, the earth *alſo* with all that therein *is*.

15 Only the Lord had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked.

17 For the Lord your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward.

18 He doth execute the judgment of the fatherleſs and widow, and loveth the ſtranger in giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 Thou ſhalt fear the Lord thy God, him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

21 He *is* thy praiſe, and he *is* thy God that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the Lord thy God hath made thee as the ſtars of heaven for multitude.

CHAP. XI.

THEREFORE thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgments, and his commandments alway.

2 And know ye this day: for I *ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtretched out arm,

3 And his miracles and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the Lord hath deſtroyed them unto this day.

5 And what he did unto you in the wilderneſs, until ye came into this place.

6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben: how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that *was* in their poſſeſſion in the midſt of all Iſrael.

7 But your eyes have ſeen all the great acts of the Lord, which he did.

8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in, and poſſeſs the land whither ye go to poſſeſs it.

9 And that ye may prolong *your* days in the land which the Lord ſware unto your fathers to give unto them, and to their ſeed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goeſt in to poſſeſs it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot, as a garden of herbs:

11 But the land whither ye go to poſſeſs it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the Lord thy God careth for: the eyes of the Lord thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

13 ¶ And it ſhall come to paſs, if ye ſhall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to ſerve him with all your heart, and with all your ſoul;

14 That I will give *you* the rain of your land in his due ſeaſon, the firſt rain, and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thine oil.

15 And I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full.

16 Take heed to yourſelves, that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them:

17 And *then* the Lord's wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit, and *leſt* ye periſh quickly from off the good land which the Lord giveth you.

18 ¶ Therefore ſhall ye lay up theſe my words in your heart and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

19 And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates:

21 That your days may be multiplied, and the days of your children in the land which the Lord ſware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him;

23 Then will the Lord drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations, and mightier than yourſelves.

24 Every place whereon the ſoles of your feet ſhall tread, ſhall be yours: from the wilderneſs, and Lebanon, from the river, the river Euphrates, even unto the uttermoſt ſea, ſhall your coaſt be.

25 There ſhall no man be able to ſtand before you: *for* the Lord your God ſhall lay the fear of you, and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you:

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe.

27 A bleſſing, if ye obey the commandments of the Lord your God, which I command you this day:

28 And a curſe, if ye will not obey the commandments of the Lord your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not known.

29 And it ſhall come to paſs, when the Lord thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

30 *Are* they not on the other ſide Jordan, by the way where the the ſun goeth down, in the land of the Canaanites, which dwell in the champaign over againſt Gilgal beſide the plains of Moreh?

31 For ye ſhall paſs over Jordan, to go in to poſſeſs the land which the Lord your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

CHAP. XII.

THESE *are* the ſtatutes and judgments which ye ſhall obſerve to do in the land which the Lord God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And ye ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and ye ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

4 Ye ſhall not do ſo unto the Lord your God.

5 But unto the place which the Lord your God ſhall chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds, and of your flocks.

7 And there ye ſhall eat before the Lord your God, and ye ſhall rejoice in all that ye put your hand unto, ye and your houſholds, wherein the Lord thy God hath bleſſed thee.

8 Ye ſhall not do after all *the things*, that we do here this day, every man whatſoever *is* right in his own eyes.

9 For

12, 13, *And now, Iſrael, what doth the Lord thy God require of thee*, &c.] This is the application of the foregoing diſcourſe: What now ought to be your behaviour, in return for ſo great a degree of pardoning mercy, that has reſtored you to ſuch bleſſed privileges of the divine covenant? Should not you conſider God as the object of your ſupreme love, reverence, and eſteem?

14 *Behold, the heaven, and the heaven of heavens*, &c.] The firſt heaven comprehends the atmoſphere, the ſpace illuminated by the ſun, moon, and ſtars; the ſecond, of the *heaven of heavens*, all the glorious region in which the throne of God is placed.

18 *He doth execute the judgment of the fatherleſs and widow.*] He is ſo far from diſregarding thoſe who are deſtitute of worldly friends, that he takes their caſe under his immediate cognizance, and is particularly diſpleaſed with thoſe who injure and oppreſs them.

19 *Love ye therefore the ſtranger.*] Be kind and juſt therefore to all Gentile ſtrangers, as to fellow-creatures of the ſame frame with yourſelves.

Commentary on the Eleventh Chapter.

10 *For the land—is not as the land of Egypt——where thou ſoweds thy ſeed, and wateredſt it with thy foot*, &c.] This is explained by a paſſage out of Philo, who tells us that the Egyptians, to ſupply the want of rain, uſed to water their gardens by a machine for drawing water, fixed upon the banks of the Nile; which machine was ſo contrived as to be turned by the foot. So the meaning is, that whereas Egypt was watered by human art, Canaan was watered by rain from heaven.

29 *Thou ſhalt put the bleſſing on mount Gerizim, and the curſe upon mount Ebal.*] In order to make you the more ſenſible upon what terms you are to enjoy the promiſed land, there ſhall be a ſolemn rendezvous of your ſeveral tribes, ſome at mount Gerizim, and of others at mount Ebal, where at the one place, the prieſt ſhall, in an audible and ſolemn manner, pronounce the ſeveral bleſſings of God promiſed upon your obedience; and, at the other, the curſes conſequent upon the practice of vice, injuſtice and idolatry.

Commentary on the Twelfth Chapter.

4 *Ye ſhall not do ſo unto the Lord your God.*] That is, you ſhall not ſet up various altars on mountains, in groves, nor under green trees, as the heathens did to their gods; but ſerve him publickly in one place, which he ſhall chooſe.

11 *The*

9 For ye are not as yet come to the rest, and to the inheritance which the Lord your God giveth you.

10 But *when* you go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety:

11 Then there shall be a place which the Lord your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord.

12 And ye shall rejoice before the Lord your God, ye and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest.

14 But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, or any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand.

18 But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy earth.

20 ¶ When the Lord thy God shall enlarge thy border as he hath promised thee, and thou shalt say, I will eat flesh (because thy soul longeth to eat flesh) thou mayest eat flesh whatsoever thy soul lusteth after.

21 If the place which the Lord thy God hath chosen to put his name there, be too far from thee; then thou shalt kill of thy herd, and of thy flock, which the Lord hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 Only be sure that thou eat not the blood: for the blood *is* the life, and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it that it may go well with thee and with thy children after thee, when thou shalt do *that which is* right in the sight of the Lord.

26 Only thy holy things which thou hast, and thy vows thou shalt take, and go unto the place which the Lord shall choose.

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the Lord thy God; and the blood of thy sacrifices shall be poured out upon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land:

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth, have they done unto their gods: for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods (which thou hast not known) and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart, and with all your soul.

4 Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams shall be put to death (because he hath spoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in) so shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods (which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth)

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die: because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

12 ¶ If thou shalt hear *say* in one of thy cities, which the Lord thy God hath given thee to dwell there, saying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods (which ye have not known)

14 Then shalt thou enquire and make search, and ask diligently: and behold *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you:

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof, every whit, for the Lord thy God: and it shall be an heap for ever, it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the Lord thy God, to keep all his commandments, which I command thee this day, to do *that which is* right in the eyes of the Lord thy God.

CHAP. XIV.

YE *are* the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 These

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11 *Thither shall ye bring all that I command you, your burnt-offerings*, &c.] Maimonides observes, that one design of this institution was to teach them not to have too high an opinion of sacrifices, since they were not of such account in the sight of God as to be accepted every where. Prayers and praises, which are the essentials of religion, may be offered up every where; but sacrifices and other ceremonies of worship, were only acceptable when offered at the sanctuary of Jehovah, the one true God.

31 *For even their sons and their daughters they have burnt in the fire to their gods.*] Their superstition taught them, that, in some extraordinary calamities, there was no way to appease the anger of their gods, but by sacrificing to them their own children. This diabolical rite was notoriously practised by the Carthaginians, who, it is known, derived it from the Phœnicians, the ancient inhabitants of Canaan; and at last it overspread all nations, and even found admittance among the refined Greeks themselves.

Commentary on the Thirteenth Chapter.

1, 2, 3, 4, *If there arise among you a prophet*, &c.] Moses foreseeing that the Israelites, in after ages, would be exposed to the snares and delusions of false prophets; lays them down this certain rule and law, whereby to judge of such pretenders to inspiration, and in what manner to deal with all enticers to apostacy from the true religion, namely, That the existence of the one true God, and the authority, goodness, and truth of his laws and religion, being already so fully demonstrated by evidences of all kinds, so long continued, and beyond all exception; and, on the contrary, the heathen dæmons, and idolatrous customs of their worship, being, in the reason and nature of things, so full of absurdities, follies, and the worst of wickednesses: it ought not to be thought that a miracle, or the fulfilling of a prediction, should be sufficient to speak the truth of the one, or gain credit to the other.

Commentary on the Fourteenth Chapter.

1, 2 *Ye are the children of the Lord your God.*] Moses proceeds to remind this new generation of several other particular laws, designed to keep up the distinction between the Israelites and other nations, to guard them from every reproach to superstitious practices,

4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beaſts; that ye ſhall eat.

7 Nevertheleſs, theſe ye ſhall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean to you.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

9 ¶ Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales ſhall ye eat:

10 And whatſoever hath not fins and ſcales ye may not eat: it *is* unclean unto you.

11 ¶ *Of* all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle and the oſſifrage, and the oſpray.

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and and the hawk after his kind,

16 The little owl, and the great owl, and the ſwan,

17 And the pelican, and gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they ſhall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye ſhall not eat *of* any thing that dieth of itſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the Lord thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

22 Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year.

23 And thou ſhalt eat before the Lord thy God, in the place which he ſhall chooſe, to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firſtlings of thy herds, and of thy flocks: that thou mayeſt learn to fear the Lord thy God always.

24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be too far from thee, which the Lord thy God ſhall chooſe to ſet his name there, when the Lord thy God hath bleſſed thee.

25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the Lord thy God ſhall chooſe.

26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul deſireth: and thou ſhalt eat there before the Lord thy God, and thou ſhalt rejoice, thou and thine houſhold.

27 And the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates.

29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow which *are* within thy gates, ſhall come, and ſhall eat, and be ſatisfied; that the Lord thy God may bleſs thee in all the work of thine hand which thou doeſt.

CHAP. XV.

AT the end of *every* ſeven years thou ſhalt make a releaſe.

2 And this *is* the manner of the releaſe: every creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it is called the Lord's releaſe.

3 Of a foreigner thou mayeſt exact *it* again: but *that* which is thine with thy brother, thine hand ſhall releaſe:

4 Save when there ſhall be no poor among you: for the Lord ſhall greatly bleſs thee in the land which the Lord thy God giveth thee *for* an inheritance to poſſeſs it:

5 Only if thou carefully hearken unto the voice of the Lord thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the Lord thy God bleſſed thee, as he promiſed thee, and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poor brother.

8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe is at hand: and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the Lord againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never ceaſe out of the land: therefore I command thee ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* if thy brother, an Hebrew man, or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to-day.

16 And it ſhall be, if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee)

17 Then thou ſhalt take an aul, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever; and alſo unto thy maid-ſervants thou ſhalt do likewiſe.

18 It ſhall not ſeem hard unto thee, when thou ſendeſt him away free from thee; for he hath been worth a double hired ſervant to *thee*, in ſerving thee ſix years: and the Lord thy God ſhall bleſs thee in all that thou doeſt.

19 ¶ All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the Lord thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

20 Thou ſhalt eat it before the Lord thy God year by year, in the place which the Lord ſhall chooſe, thou and thy houſhold.

21 And if there be *any* blemiſh therein, *as if it be* lame or blind, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the Lord thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart.

23 Only thou ſhalt not eat the blood thereof: thou ſhalt pour it upon the ground as water.

CHAP. XVI.

OBſerve the month of Abib, and keep the paſſover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

2 Thou ſhalt therefore ſacrifice the paſſover unto the Lord thy God, of the flock, and the herd, in the place which the Lord ſhall chooſe to place his name there.

3 Thou ſhalt eat no leavened bread with it: ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life.

4 And

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26 *And thou ſhalt rejoice*, &c.] This is no other than an injunction on the Hebrew nation, to uſe one part of their income in hoſpitality; to rejoice in the goodneſs of God, when they come before his preſence; to acknowledge they owed all their bleſſings to his protection and favour; and to glad the hearts of the poor, the fatherleſs, and the widow, with a chearful entertainment, intimating the goodneſs of God to themſelves by ſuch acts of kindneſs to others.

Commentary on the Fifteenth Chapter.

4 *Save when there ſhall be no poor among you.*] The marginal reading, *To the end that there be no poor among you, or that none among you be pinched by extreme poverty*, ſhould be preferred here.

7 *Thou ſhalt not harden thine heart*, &c.] Leſt this law might make people cautious, hard and niggardly in lending to the poor, as being aſſured they ſhould loſe the debt at the ſeventh year, if they were not able to pay it before; or upon this account might make them ſparing in their charities in other matters, Moſes here gives them a charge, that no Iſraelite ſhould be led by ſo mean a principle, but look upon every poor neighbour as a member of the ſame happy ſociety, equally related to God as himſelf, who therefore would be ſure to puniſh all uncharitableneſs to ſuch as were his own, as he would be to bleſs and reward thoſe, who, with a generous and bountiful heart, gratefully depended upon his providence, and obeyed his commands.

Commentary on the Sixteenth Chapter.

1 *Obſerve the month of Abib.*] As a further preſervative againſt idolatrous worſhip, Moſes proceeded to acquaint them, that the three great annual feſtivals appointed by their law to be celebrated at the ſtated place of national worſhip were deſigned for this very end, to keep their people cloſe and ſteady to the religion of the one true God, and therefore ought to be obſerved with the utmoſt exactneſs and regard.

7 And

4 And there shall be no leavened bread seen with thee in all thy coast seven days, neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates which the Lord thy God giveth thee.

6 But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a solemn assembly to the Lord thy God: thou shalt do no work *therein*.

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will-offering of thine hand, which thou shalt give *unto the Lord thy God*, according as the Lord thy God hath blessed thee.

11 And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you in the place which the Lord thy God hath chosen to place his name there.

12 And thou shalt remember that thou was a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty.

17 Every man *shall give* as he is able, according to the blessing of the Lord thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes: and and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

22 Neither shalt thou set thee up *any* image, which the Lord God hateth.

CHAP. XVII.

THOU shalt not sacrifice unto the Lord thy God *any* bullock or sheep, wherein is blemish, *or* any evil favouredness: for that *is* an abomination unto the Lord thy God.

2 ¶ If there be found among you within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded:

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and shalt stone them with stones till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death; *but* at the mouth of one witness he shall not be put to death

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people; so thou shalt put the evil away from among you.

8 If there arise a matter too hard for thee in judgment, between blood, and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose.

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire: and they shall shew thee the sentence of judgment.

10 And thou shalt do according to the sentence which they of that place (which the Lord shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

12 And the man that will do presumptuously, and will not hearken unto the priest (that standeth to minister there before the Lord thy God) or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me.

15 Thou shalt in any wise set *him* king over thee whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: Forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the priests the Levites.

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he, and his children in the midst of Israel.

CHAP. XVIII.

THE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the Lord made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the Lord *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox, or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep shalt thou give him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose;

7 Then he shall minister in the name of the Lord his God, as all

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7 *And thou shalt turn in the morning, and go unto thy tents.*] Unto thine own habitations, which were called tents, because they had no other dwellings when these precepts were delivered to them.

9 *Seven weeks shalt thou number.*] The second great festival is the feast of Pentecost, so called from its beginning seven weeks or fifty days after the passover.

18 *Judges---shalt thou make in all thy gates.*] Accordingly they had judges appointed, and consistories erected in every city, for determining all differences arising out of the law; though not as to the power of life and death, which was seldom granted them by their rulers, except in larger cities.

Commentary on the Seventeenth Chapter.

3 *Any of the host of heaven.*] That is, any of the stars, many of which were worshipped by the neighbouring nations; as the dog star by the Egyptians, who pretended that the soul of Isis had removed into that star after death; and the seven planets by various other nations. Herodotus particularly informs us, that the same Egyptians called the planets gods, and were the first, who in honour of them, divided the day into weeks, according to the number of the planets.

Which I have not commanded.] That is, which I have forbidden, for it is a meiosis, as in Prov. xvii. 21.

Commentary on the Eighteenth Chapter.

6 *And if a Levite.*] By a Levite is here meant a Priest, as well as a Levite properly so called; that is, any of the Levitical tribe.

all his brethren the Levites *do*, which ſtand there before the Lord.

8 They ſhall have like portions to eat, beſides that which cometh of the ſale of his patrimony.

9 ¶ When thou art come into the land which the Lord thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon or his daughter to paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch,

11 Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer.

12 For all that do theſe things *are* an abomination unto the Lord: and becauſe of theſe abominations the Lord thy God doth drive them out from before thee.

13 Thou ſhalt be perfect with the Lord thy God.

14 For theſe nations which thou ſhalt poſſeſs, hearkened unto obſervers of times, and unto diviners: but as for thee, the Lord thy God hath not ſuffered thee ſo *to do*.

15 ¶ The Lord thy God will raiſe up unto thee a prophet from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken.

16 According to all that thou deſiredſt of the Lord thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the Lord my God; neither let me ſee this great fire any more, that I die not.

17 And the Lord ſaid unto me, They have well *ſpoken that* which they have ſpoken.

18 I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.

19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require *it* of him.

20 But the prophet which ſhall preſume to ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the Lord hath not ſpoken?

22 When a prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſs, that *is* the thing which the Lord hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

CHAP. XIX.

WHEN the Lord thy God hath cut off the nations, whoſe land the Lord thy God giveth thee, and thou ſucceedeſt them, and dwelleſt in their cities, and in their houſes:

2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the Lord thy God giveth thee to poſſeſs it.

3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land, (which the Lord thy God giveth thee to inherit) into three parts, that every ſlayer may flee thither.

4 ¶ And this *is* the caſe of the ſlayer, which ſhall flee thither, that he may live: Whoſo killeth his neighbour ignorantly, whom he hated not in time paſt,

5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the axe to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, that he die; he ſhall flee unto one of thoſe cities, and live:

6 Leſt the avenger of the blood purſue the ſlayer, while his heart is hot, and overtake him, becauſe the way is long, and ſlay him, whereas he *was* not worthy of death, inaſmuch as he hated him not in time paſt.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the Lord thy God enlarge thy coaſt (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers;

9 If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the Lord thy God, and to walk ever in his ways) then ſhalt thou add three cities more for thee, beſides theſe three:

10 That innocent blood be not ſhed in thy land which the Lord thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally, that he die, and fleeth into one of theſe cities:

12 Then the elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eyes ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee.

14 ¶ Thou ſhalt not remove thy neighbour's *land-mark*, which they of old time have ſet in thine inheritance, which thou ſhalt inherit, in the land that the Lord thy God giveth thee to poſſeſs it.

15 ¶ One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes, ſhall the matter be eſtabliſhed.

16 ¶ If a falſe witneſs riſe up againſt any man, to teſtify againſt him *that which is* wrong:

17 Then both the men between whom the controverſy *is* ſhall ſtand before the Lord, before the prieſts, and the judges which ſhall be in thoſe days.

18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother:

19 Then ſhall ye do unto him, as he had thought to have done unto his brother: ſo ſhalt thou put the evil away from among you.

20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

21 And thine eye ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

WHEN thou goeſt out to battle againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it ſhall be when ye are come nigh unto the battle, that the prieſts ſhall approach, and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, ye approach this day unto battle againſt your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them.

4 For the Lord your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 ¶ And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in the battle, and another man take her.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and faint-hearted? let him

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10 *An obſerver of times.*] The word in the original is *megnonen*, and thought to ſignify that ſort of divination that was made by obſerving the face of the heaven, the motion and figure of the clouds, the paſſage and appearance of meteors, thunder, and lightnings, and the like; for it is derived from *gnanan*, a cloud.

11 *Or a charmer.*] In Hebrew, *chober chaber*, an aſtrologer, or one that pretends to foretel future events from the poſitions of the planets.

15 *The Lord thy God will raiſe up unto thee a prophet.*] You ſhall have no pretence for having recourſe to ſuch unlawful and wicked methods of ſearching into the determinations of heaven; for God will ſupply you with a ſucceſſion of truly inſpired prophets, to whom he will reveal his will and determinations concerning your republic.

Like unto me.] In a low and limited ſenſe, all the ſucceeding prophets may be called *like unto Moſes*; that is, truly inſpired and commiſſioned by God, as he was; in oppoſition to thoſe pretenders to the gift of prophecy among the heathens, whom he had before mentioned. But in their full meaning, the words are applicable to none but the Meſſiah, who, as Euſebius explains it, was a ſecond lawgiver, *like unto Moſes*, which none of the other prophets were.

Unto him ye ſhall hearken.] By this precept the Jews were bound to give ear to all the prophets who proved their commiſſion from God; but eſpecially to the Meſſiah, who not only reſembled Moſes but infinitely exceeded him.

22 *When a prophet ſpeaketh in the name of the Lord, if the thing follow not, &c.*] That is, if a prophet appeal to ſome miracle, or future event, as an abſolute ſign of his being ſent from God, and the miracle ſhould fail, he ſhall be conſidered as an impoſtor.

Commentary on the Nineteenth Chapter.

3 *Thou ſhalt prepare thee a way.*] Make a plain road to them, and keep it always in good repair, that the man-ſlayer might meet with no difficulty in his flight thither.

And divide the coaſts of thy land.] That is, they were to divide their poſſeſſions on the weſt of Jordan into three equal parts, and in the central parts of each open an aſylum, that being nearly at an equal diſtance, with reſpect to the inhabitants of each diſtrict, each might enjoy equally the ſame benefit of them.

12 *Then the elders of his city ſhall ſend and fetch him thence.*] By elders is here meant the judges, as elſewhere.

14 *Thou ſhalt not remove thy neighbour's land-mark.*] Next to the caſe of life, Moſes gave charge for ſecuring every man's right and property in other matters; eſpecially forbidding all encroachments upon boundaries of land and eſtates.

Commentary on the Twentieth Chapter.

2 *The prieſts ſhall approach, and ſpeak unto the people.*] The Jews ſay, there was a prieſt anointed for this purpoſe; that his office was to blow with the trumpet when they were preparing for battle, and to exhort them, in the moſt perſuaſive manner, to a courageous and undaunted performance of their duty; to look upon their cauſe as God's own, and aſſure themſelves of ſucceſs, under his divine protection.

10 *When*

him go and return unto his houſes leſt his brethrens heart faint as well as his heart.

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people.

10 ¶ When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people, *that is* found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it.

13 And when the Lord thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword.

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thyſelf; and thou ſhalt eat the ſpoil of thine enemies, which the Lord thy God hath given thee.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations,

16 But of the cities of theſe people which the Lord thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth:

17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the Lord thy God hath commanded thee.

18 That they teach you not to do after all their abominations, which they have done unto their gods, ſo ſhould ye ſin againſt the Lord your God.

19 ¶ When thou ſhalt beſiege a city a long time, in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an axe againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the ſiege.

20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down, and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

CHAP XXI.

IF *one* be found ſlain in the land which the Lord thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifer's neck there in the valley.

5 And the prieſts the ſons of Levi ſhall come near (for them the Lord thy God hath choſen to miniſter unto him, and to bleſs in the name of the Lord) and by their word ſhall every controverſy and every ſtroke be *tried*.

6 And all the elders of that city *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley.

7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen *it*.

8 Be merciful, O Lord, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſrael's charge. And the blood ſhall be forgiven them.

9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the Lord.

10 ¶ When thou goeſt forth to war againſt thine enemies, and the Lord thy God hath delivered them into thine hands, and thou haſt taken them captive,

11 And ſeeſt among the captives, a beautiful woman, and haſt deſire unto her, that thou wouldeſt have her to thy wife:

12 Then thou ſhall bring her home to thine houſe, and ſhe ſhall ſhave her head and pare her nails.

13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father, and her mother a full month: and after that, thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife.

14 And it ſhall be, if thou have no delight in her, then thou ſhalt let her go whither ſhe will, but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firſt-born ſon be hers that was hated:

16 Then it ſhall be when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved, firſt-born, before the ſon of the hated, *which is indeed* the firſt-born:

17 But he ſhall acknowledge the ſon of the hated *for* the firſt-born, by giving him a double portion of all that he hath: for he *is* the beginning of his ſtrength, the right of the firſt-born *is his*.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious, he will not obey our voice, *he is* a glutton and a drunkard.

21 And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

22 ¶ And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day (for he that is hanged, *is* accurſed of God) that thy land be not defiled which the Lord thy God giveth thee *for* an inheritance.

CHAP XXII.

THOU ſhalt not ſee thy brother's ox, or his ſheep go aſtray, and hide thyſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee, until thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt things of thy brother's, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thyſelf.

4 ¶ Thou ſhalt not ſee thy brother's aſs, or his ox fall down by the way, and hide thyſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a woman's garment: for all that do ſo *are* abomination unto the Lord thy God.

6 ¶ If a bird's neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young.

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 ¶ When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

9 Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

10 ¶ Thou ſhalt not plough with an ox and an aſs together.

11 ¶ Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen together.

12 ¶ Thou

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20 *When thou comeſt nigh unto a city to fight againſt it*, &c.] When thou art engaged in a juſt war againſt any of the neighbouring nations, and ſitteſt down before any of their towns, let an embaſſy be firſt ſent, and reaſonable propoſitions of peace offered, to prevent, if poſſible, your coming to extremities.

18 *That they teach you not to do after all their abominations.*] From theſe words *that they teach you not to do after their abominations*, a Jewiſh writer juſtly obſerves, that if they repented, and forſook their idolatry, the Iſraelites might have them live; for then there was no ſuch danger in ſparing them.

Commentary on the Twenty-firſt Chapter.

1 *If one be found ſlain in the land*, &c.] Moſes having given rules for the government of enemies in war, proceeds to ſeveral other ſtatutes for preſerving good order and government among the Iſraelites themſelves. One was the expiation of any murder that was concealed, and where the criminal could not be found after the moſt diligent inquiſition after him; which was to be done with ſuch ſolemnity, as might ſhew the heinouſneſs of the fact, and terrify all people from the commiſſion of it.

9 *So ſhalt thou put away the guilt of innocent blood.*] Till this was done, the guilt was to be conſidered as national.

Commentary on the Twenty-ſecond Chapter.

1 *Thou ſhalt not ſee thy brother's ox*, &c.] Moſes here orders the law, mentioned, Exod. xxiii. 4 relating to mutual juſtice, kindneſs, and humanity, with regard to any loſt or ſtrayed cattle, to be ſtrictly obſerved; ordering the finder to take all due care of them, and uſe all proper means for reſtoring them to the right owner, whether he were an Iſraelite or a Gentile, a friend or an enemy: for it is evident, from Exod. xxiii. 4, compared with our Savour's parable of the Samaritan, Luke x. 30, that the word *brother* implies every man without diſtinction.

6 *Thou ſhalt not take the dam with the young.*] This is one of thoſe merciful conſtitutions

12 ¶ Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thyſelf*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occaſions of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſel's virginity, unto the elders of the city in the gate.

16 And the damſel's father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occaſion of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens* of my daughter's virginity: and they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him;

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give them unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damſel:

21 Then they ſhall bring out the damſel to the door of her father's houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her father's houſe: ſo ſhalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

23 ¶ If a damſel *that is* a virgin, be betrothed unto an huſband, and a man find her in the city, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not, *being* in the city; and the man, becauſe he hath humbled his neighbour's wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man force her and lie with her, then the man only that lay with her ſhall die.

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this matter.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her, ſhall give unto the damſel's father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

30 ¶ A man ſhall not take his father's wife, nor diſcover his father's ſkirt.

CHAP. XXIII.

HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the Lord.

2 A baſtard ſhall not enter into the congregation of the Lord: even to his tenth generation ſhall he not enter into the congregation of the Lord.

3 An Amonite or Moabite ſhall not enter into the congregation of the Lord; even to their tenth generation ſhall they not enter into the congregation of the Lord for ever:

4 Becauſe they met you not with bread and with water in the way, when ye came forth out of Egypt; and becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopatamia, to curſe thee.

5 Nevertheleſs, the Lord thy God would not hearken unto Balaam: but the Lord thy God turned the curſe into a bleſſing unto thee, becauſe the Lord thy God loved thee.

6 Thou ſhalt not ſeek their peace, nor their proſperity all thy days for ever.

7 ¶ Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them, ſhall enter into the congregation of the Lord, in their third generation.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when the evening cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt go forth abroad.

13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt turn back, and cover that which cometh from thee.

14 For the Lord thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no unclean thing in thee, and turn away from thee.

15 ¶ Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you in that place which he ſhall chooſe, in one of thy gates where it liketh him beſt: thou ſhalt not oppreſs him.

17 ¶ There ſhall be no whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael.

18 Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord thy God for any vow: for even both theſe *are* abominations unto the Lord thy God.

19 ¶ Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

20 Unto a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the Lord thy God may bleſs thee in all thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

21 ¶ When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee; and it would be ſin in thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That which is gone out of thy lips, thou ſhalt keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth.

24 ¶ When thou comeſt into thy neighbour's vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel.

25 When thou comeſt into the ſtanding-corn of thy neighbour, then thou mayeſt pluck the ears with thine hand: but thou ſhalt not move a ſickle unto thy neighbour's ſtanding-corn.

CHAP. XXIV.

WHEN a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her: then let him write her a bill of divorcement, and give *it* in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, ſhe may go and be another man's *wife*.

3 And *if* the latter huſband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe; or if the latter huſband die, which took her *to be* his wife;

4 Her former huſband which ſent her away, may not take her again to be his wife, after that ſhe is defiled: for that *is* abomination before the Lord, and thou ſhalt not cauſe the land to ſin, which the Lord thy God giveth thee *for* an inheritance.

5 ¶ When

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conſtitutions in the law of Moſes which reſpect the animal creation, and tended to humanize the heart of that people, to breed in them a ſenſe of the Divine Providence, extending itſelf to all creatures, and to teach them to exerciſe their dominion over them with gentleneſs.

17 *Shall ſpread the cloth before the elders of the city.*] The Jews underſtand the words not literally of a cloth, but figuratively of an evident proof, laid open like a cloth unfolded, which probably was the teſtimony of matrons.

Commentary on the Twenty-third Chapter.

4 *Becauſe they met you not with bread and with water in the way.*] It was a piece of antient hoſpitality, to give ſtrangers in their travels the refreſhment of bread and water, i. e. of meat and drink. And therefore the Iſraelites, who were their kindred people, might ſurely expect to receive this civility from the Ammonites, and Moabites.

6 *Thou ſhalt not ſeek their peace,* &c.] That is, thou ſhalt not enter into any public confederacies and alliances with them.

9 *When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.*] This rule was to be obſerved at all times, but eſpecially when they were going forth to battle, when they had the greateſt need of the divine protection and aſſiſtance, which they could not reaſonably hope for, if they were wicked.

20 *Unto a ſtranger thou mayeſt lend upon uſury.*] As there was nothing more reaſonable than that their neighbours, ſuch as the Sidonions, Tyrians, and Egyptians, who made great gain by merchandize, ſhould not borrow money of the Iſraelites for nothing: ſo it was equally reaſonable, that the Iſraelites themſelves, whoſe chief profit was by huſbandry and breeding of cattle, ſhould have money lent them freely by one another without any intereſt, their land not being a country of traffick, whereby money might be improved as in other kingdoms.

Commentary on the Twenty-fourth Chapter.

4 *Her former huſband---may not take her again.*] In order to reſtrain them from abuſe in this permiſſion, the law provides, that the huſband, who had once put away his wife, ſhould, upon her being married to another, be incapable of taking her again, though ſhe might grow rich, or otherwiſe deſirable.

10 *Thou*

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh a *man's* life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you.

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge.

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy stranger that *are* in thy land within thy gates.

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it, for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless, nor take the widow's raiment to pledge.

18 But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow,

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them, then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ Thou shalt not muzzle the ox when he treadeth out *the corn.*

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth, shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if a man like not to take his brother's wife; then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her:

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, the house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her.*

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the Lord thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it.

CHAP. XXVI.

AND it shall be when thou *art* come in unto the land which the Lord thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein:

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt speak and say before the Lord thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty, and populous.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression.

8 And the Lord brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me: and thou shalt set it before the Lord thy God, and worship before the Lord thy God.

11 And thou shalt rejoice in every good *thing* which the Lord thy God hath given unto thee, and unto thine house, thou and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third year *which is* the year of tithing, and hast

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10 *Thou shalt not go into his house to fetch his pledge.*] This was a merciful provision for the poor, whose houses he would have so privileged, that no man might enter into them without their consent, and there chuse what he pleased for the security of his debt, and by that means perhaps keep him from the use of the most valuable thing he had; but the lender was to take what the borrower could best spare.

19 *When thou cuttest down*, &c.] Moses exhorts them to be mindful of those provisions made for the poor by the laws, Lev. xix. 9, 10; xxiii. 22; where they are ordered not to be over-nice and exact in reaping the fruits of their fields and vineyards, but to leave something to be gathered by their poor neighbours.

Commentary on the Twenty-fifth Chapter.

3 *Forty stripes he may give him, and not exceed.*] Moses wisely limited the number of strokes, that severe judges might not order delinquents to be lashed to death, as was often done among the Romans.

4 *Thou shalt not muzzle the ox when he treadeth out the corn.*] It was the custom of those countries to use oxen in treading out the corn, either with their feet, or by drawing a cart or other instrument over it. Some, while these creatures were at work, muzzled their mouths, to hinder them from eating the corn; a practice which Moses here forbids. And, by this symbolical precept, he instructs his people to be kind to their servants and labourers.

9 *And loose his shoe.*] This was a mark of infamy for his want of natural affection, importing, that he deserved to be degraded unto condition of slaves, who used to go barefoot.

18 *How he met thee by the way.*] The Amalekites fell upon the children of Israel when they were in their journey, had travelled a great way in a wilderness, and therefore stood in need of refreshment.

Commentary on the Twenty-sixth Chapter.

5 *A Syrian ready to perish was my father.*] Jacob himself was born in Canaan, but he was a Syrian by descent, Abraham being a native of Syria, and he himself lived twenty years with Laban the Syrian, and thence he was called a Syrian, or an inhabitant of Mesopotamia.

haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates and be filled:

13 Then thou ſhalt ſay before the Lord thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments, which thou haſt commanded me: I have not trangreſſed thy commandments neither have I forgotten *them*.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the Lord my God, *and* have done according to all that thou haſt commanded me.

15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart, and with all thy ſoul.

17 Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, and to keep his ſtatutes and his commandments, and his judgments, and to hearken unto his voice.

18 And the Lord hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments:

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the Lord thy God, as he hath ſpoken.

CHAP. XXVII.

AND Moſes with the elders of Iſrael commanded the people, ſaying, keep all the commandments which I command you this day.

2 And it ſhall be on the day when you ſhall paſs over Jordan unto the land which the Lord thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter.

3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey: as the Lord God of thy fathers hath promiſed thee.

4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 And there ſhalt thou build an altar unto the Lord thy God, an altar of ſtones: thou ſhalt not lift up *any* iron *tool* upon them.

6 Thou ſhalt build the altar of the Lord thy God of whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the Lord thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the Lord thy God.

8 And thou ſhalt write upon the ſtones, all the words of this law, very plainly.

9 ¶ And Moſes, and the prieſts the Levites, ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the Lord thy God.

10 Thou ſhalt therefore obey the voice of the Lord thy God, and do his commandments and the ſtatutes, which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice,

15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftſman, and putteth *it* in a ſecret *place*: and all the people ſhall anſwer and ſay, Amen.

16 Curſed *be* he that ſetteth light by his father or his mother: and all the people ſhall ſay, Amen.

17 Curſed *be* he that removeth his neighbour's land-mark: and all the people ſhall ſay, Amen.

18 Curſed *be* he that maketh the blind to wander out of the way: and all the people ſhall ſay, Amen.

19 Curſed *be* he that perverteth the judgment of the ſtranger, fatherleſs, and widow: and all the people ſhall ſay, Amen.

20 Curſed *be* he that lieth with his father's wife; becauſe he uncovereth his father's ſkirt: and all the people ſhall ſay, Amen.

21 Curſed *be* he that lieth with any manner of beaſt: and all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: and all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his mother-in-law: and all the people ſhall ſay, Amen.

24 Curſed *be* he that ſmiteth his neighbour ſecretly: and all the people ſhall ſay, Amen.

25 Curſed *be* he that taketh reward to ſlay an innocent perſon: and all the people ſhall ſay, Amen.

26 Curſed *be* he that confirmeth not *all* the words of this law to do them: and all the people ſhall ſay, Amen.

CHAP. XXVIII.

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the Lord thy God, to obſerve *and* to do all his commandments which I command thee this day; that the Lord thy God will ſet thee on high above all nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and overtake thee, if thou ſhalt hearken unto the voice of the Lord thy God.

3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

4 Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed *ſhall be* thy baſket and thy ſtore.

6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

7 The Lord ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way and flee before thee ſeven ways.

8 The Lord ſhall command the bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the Lord thy God giveth thee.

9 The Lord ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways.

10 And all people of the earth ſhall ſee that thou art called by the name of the Lord, and they ſhall be afraid of thee.

11 And the Lord ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord ſware unto thy fathers to give thee.

12 The Lord ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

13 And the Lord ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to obſerve and to do *them*;

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſs, if thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his command-

ments,

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14 *I have not eaten thereof in my mourning.*] Nothing was more unſuitable to the worſhip of God, than melancholy and dejection of mind; and therefore the children of Iſrael were not allowed to eat of things conſecrated to God when they were in a ſtate of mourning.

Nor given ought thereof for the dead.] That is, I have not offered any of my fruits to idols, which were only dead when deified; and to ſuch dead idols the Gentiles were wont to conſecrate their firſt fruits.

15 *Look down from thy holy habitation, from heaven.*] Though God was pleaſed to dwell among them by a glorious ſymbol of his preſence, yet Moſes well knew, and hereby teaches the Iſraelites to acknowledge, that he dwelt in a more tranſcendant glory in the heavens, which all nations have conſidered as the throne and peculiar habitation of the omnipreſent God.

Commentary on the Twenty-ſeventh Chapter.

3 *Thou ſhalt write upon them all the words of this law.*] Some are of opinion that Moſes here meant the whole book of Deuteronomy, and others only the ten commandments: but Joſephus thinks that the following curſes are only intended.

15 *Curſed be the man,* &c.] The people upon the mountain being to bleſs, as well as to curſe, the Miſchna explains it thus: That the prieſts firſt turned their faces towards mount Gerizim, and proclaimed aloud, *Bleſſed be the man that maketh not any graven image,* &c. to which the people who ſtood on that mountain, anſwered *Amen*; and then turning towards mount Ebal, they ſaid, *Curſed be the man that maketh any graven image,* &c. to which they who ſtood on that mountain made the ſame anſwer; and the like is to be underſtood of the reſt. As *be* is not in the original, it might be rendered *curſed is the man,* &c. that is, he is obnoxious to a malediction and direful puniſhment from God.

26 *Curſed be he that confirmeth not all the words,* &c.] The verb which we here render *confirmeth*, properly ſignifies *performeth*, and ſhould have been ſo tranſlated, as it is 1 Sam. xv. 11.

Commentary on the Twenty-eighth Chapter.

1 *And it ſhall come to paſs,* &c.] The foregoing bleſſings and curſes being appointed to be pronounced in ſo ſolemn a manner, Moſes took occaſion to enlarge upon the particulars of each of them, to ſhew them what they and their poſterity were to expect at the hands of God, in proportion to their behaviour, and according to the tenor of the covenant they were under.

3 *Bleſſed ſhalt thou be in the city, and bleſſed ſhalt thou be in the field.*] That is, proſperity ſhall attend you in every way of life, whether you follow your occupations in the city, or the buſineſs of huſbandry in the field.

5 *Bleſſed ſhall be thy baſket and thy ſtore.*] That is, your baſkets ſhall be full of fruits, and your barns or ſtore-houſes be full of corn.

14 *And thou ſhalt not go aſide.*] But remember that all this extenſive and delightful proſpect depends entirely upon your religious conformity to the laws that are enjoined you.

ments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy baſket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and Curſed *ſhalt* thou *be* when thou goeſt out.

20 The Lord ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto for to do; until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings, whereby thou haſt forſaken me.

21 The Lord ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land, whither thou goeſt to poſſeſs it.

22 The Lord ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ſword, and with blaſting, and with mildew: and they ſhall purſue thee until thou periſh.

23 And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron.

24 The Lord ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed.

25 The Lord ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be removed into all the kingdoms of the earth.

26 And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away.

27 The Lord will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The Lord ſhall ſmite thee with madneſs, and blindneſs and aſtoniſhment of heart.

29 And thou ſhalt grope at noon-day, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be only oppreſſed, and ſpoiled evermore, and no man ſhall ſave thee.

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them*.

32 Thy ſons and thy daughters, *ſhall be* given unto another people, and thine eyes ſhall look and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not, eat up; and thou ſhalt be only oppreſſed and cruſhed alway:

34 So that thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee.

35 The Lord ſhall ſmite thee in the knees, and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.

36 The Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known; and there ſhalt thou ſerve other gods, wood and ſtone.

37 And thou ſhalt become an aſtoniſhment, a proverb, and a by-word among all nations whither the Lord ſhall lead thee.

38 Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it.

39 Thou ſhalt plant vineyards, and dreſs *them*, but ſhalt neither drink *of* the wine, nor gather *the grapes:* for the worms ſhall eat them.

40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thyſelf* with the oil: for thine olive ſhall caſt *his fruit*.

41 Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them: for they ſhall go into captivity.

42 All thy trees and fruit of thy land ſhall the locuſt conſume.

43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low.

44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed: becauſe thou hearkenedſt not unto the voice of the Lord thy God, to keep his commandments and his ſtatutes which he commanded thee.

46 And they ſhall be upon thee for a ſign, and for a wonder, and upon thy ſeed for ever.

47 Becauſe thou ſervedſt not the Lord thy God with joyfulneſs and with gladneſs of heart, for the abundance of all *things:*

48 Therefore ſhalt thou ſerve thine enemies which the Lord ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſs, and in want of all *things:* and he ſhall put a yoke of iron upon thy neck, until he have deſtroyed thee.

49 The Lord ſhall bring a nation againſt thee from far, from the end of the earth, *as ſwift* as the eagle flieth, a nation whoſe tongue thou ſhalt not underſtand:

50 A nation of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young.

51 And he ſhall eat the fruit of thy cattle, and the fruit of thy land, until thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oil, *or* the increaſe of thy kine, or flocks of thy ſheep, until he have deſtroyed thee.

52 And he ſhall beſiege thee in all thy gates, until thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land: and he ſhall beſiege thee in all thy gates, throughout all thy land which the Lord thy God hath given thee.

53 And thou ſhalt eat the fruit of thine own body, the fleſh of thy ſons, and of thy daughters (which the Lord thy God hath given thee) in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee.

54 *So that* the man *that is* tender among you, and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and toward the remnant of his children which he ſhall leave:

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil toward the huſband of her boſom, and toward her ſon, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege, and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates.

58 If thou wilt not obſerve to do all the words of this law *that are* written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD;

59 Then the Lord will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance.

60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of: and they ſhall cleave unto thee.

61 Alſo every ſickneſs, and every plague which *is* not written in the book of this law, them will the Lord bring upon thee, until thou be deſtroyed.

62 And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude, becauſe thou wouldſt not obey the voice of the Lord thy God.

63 And it ſhall come to paſs, *that* as the Lord rejoiced over you to do you good, and to multiply you: ſo the Lord will rejoice over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.

64 And the Lord ſhall ſcatter thee among all people, from the one end of the earth, even unto the other; and there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known, *even* wood and ſtone.

65 And among theſe nations ſhalt thou find no eaſe; neither ſhall the ſole of thy foot have reſt: but the Lord ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind.

66 And thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

68 And

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20 *The Lord ſhall ſend upon thee curſing, vexation and rebuke.*] The firſt of theſe words ſeem to import, in general, that God would blaſt them in all their deſigns; the ſecond relates to diſquiet and perplexity of mind; the third to ſuch chaſtiſements as ſhould give them a ſevere check or rebuke for their follies.

24 *The Lord ſhall make the rain of thy land powder and duſt.*] That is, by reaſon of the long drought, duſt blown into the air by the wind, ſhall fall down in ſhowers inſtead of rain.

26 *Thy carcaſe ſhall be meat unto all fowls of the air.*] Your conquerors ſhall not only tranſplant you into diſtant countries, but make ſuch terrible ſlaughter of you, that the carcaſes of vaſt numbers ſhall be expoſed in the ſtreets, to lie like beaſts without burial.

27 *With the botch of Egypt.*] With the leproſy, a diſeaſe common to the Egyptians.

37 *And thou ſhalt become an aſtoniſhment, and a proverb.*] Your miſerable ſtate ſhall be ſo remarkable, that ye ſhall become at once the wonder and ſcorn of other nations, and your very name a proverb of reproach.

48 *A yoke of iron.*] They who refuſe the reaſonable ſervice of God ſhould be ſlaves to their enemies, and inſtead of the eaſy yoke of religion, which they refuſed, groan under the ponderous yoke of tyranny and oppreſſion.

50 *Shall not regard the perſon of the old, nor ſhew favour to the young.*] The Romans in their wars with the Jews ſpared nobody, their rage and fury extinguiſhing all reverence to grey hairs, and all tenderneſs to innocent babes.

53 *And thou ſhalt eat the fruit of thine own body.*] This ſhocking prediction was fulfilled when the Roman army beſieged Jeruſalem, of which Joſephus has has given us ſeveral ſhocking inſtances.

Commentary

68 And the Lord ſhall bring thee into Egypt again, with ſhips, by the way whereof I ſpake unto thee, Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you*.

CHAP. XXIX.

THESE *are* the words of the covenant which the Lord commanded Moſes to make with the children of Iſrael, in the land of Moab, beſide the covenant which he made with them in Horeb.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his ſervants, and unto all his land;

3 The great temptations which thine eyes have ſeen, the ſigns, and thoſe great miracles:

4 Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

5 And I have led you forty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or ſtrong drink: that ye might know that I *am* the Lord your God.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battle, and we ſmote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites and to the Gadites, and to the half tribe of Manaſſeh.

9 Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do.

10 ¶ Ye ſtand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael,

11 Your little ones, your wives, and thy ſtrangers, that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water.

12 That thou ſhouldſt enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

13 That he may eſtabliſh thee to-day for a people unto himſelf, and that he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that ſtandeth here with us this day before the Lord our God, and alſo with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by.

17 And ye have ſeen their abominations and their idols, wood and ſtone, ſilver and gold which were among them)

18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the Lord our God, to go *and* ſerve the gods of theſe nations; leſt there ſhould be among you a root that beareth gall and wormwood.

19 And it come to paſs when he heareth the words of this curſe, and he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt:

20 The Lord will not ſpare him, but then the anger of the Lord, and his jealouſy ſhall ſmoke againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the Lord ſhall blot out his name from under heaven.

21 And the Lord ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant *that are* written in this book of the law:

22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes which the Lord hath laid upon it;

23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown nor beareth, nor any graſs groweth therein, like the overthrow of Sodom and Gomarrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath.

24 Even all nations ſhall ſay, Wherefore hath the Lord done thus unto this land? What *meaneth* the heat of this great anger?

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and whom he had not given unto them.

27 And the anger of the Lord was kindled againſt this land, to bring upon it all the curſes *that are* written in this book.

28 And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and caſt them into another land, as *it is* this day.

29 The ſecret *things belong* unto the Lord our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations whither the Lord thy God hath driven thee.

2 And ſhalt return unto the Lord thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy ſoul:

3 That then the Lord thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath ſcattered thee.

4 If *any* of thine be driven out unto the utmoſt *parts* of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

5 And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers.

6 And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul, that thou mayeſt live.

7 And the Lord thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

8 And thou ſhalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

9 And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers.

10 If thou ſhalt hearken unto the voice of the Lord thy God, to keep his commandments and his ſtatutes *which are* written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart, and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

12 It *is* not in heaven, that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it.

15 ¶ See, I have ſet before thee this day life and good, and death and evil.

16 In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his ſtatutes and his judgments, that thou mayeſt live and multiply: and the Lord thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods, and ſerve them:

18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land, whither thou paſſeſt over Jordan, to go to poſſeſs it.

19 I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live.

20 That thou mayeſt love the Lord thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him (for he *is* thy life, and the length of thy days) that thou mayeſt dwell in the land which the Lord ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP.

Commentary on the Twenty-ninth Chapter.

1 *These are the words*, &c.] Here he repeats the great and numerous favours of God, which he had already beſtowed upon the people; and exhorts them, in the moſt engaging manner, to keep the covenant faithfully.

18 *A root that beareth gall and wormwood.*] That is, a wicked and ſinful perſon, who might diffuſe his fatal practices, like the venom of a deleterious plant.

29 *The ſecret things belong unto the Lord.*] That is, mortals ſhould not endeavour to ſearch into the ſecrets which the Almighty Creator hath thought proper to conceal from the ſons of men.

Commentary on the Thirtieth Chapter.

1 *And it ſhall come to paſs*, &c.] Moſes increaſed in his zeal, as he approached the period of his diſſolution; and his laſt moments were employed in recovering ſinful man from the error of his way.

15 *See, I have ſet before thee this day life and good, and death and evil.*] I have this day explained to thee the duties which thy God requires of thee; have fully informed thee of the many bleſſings that will follow from thy obedience, and the tremendous puniſhments which God will inflict upon thee, if thou neglecteſt to hearken to his voice.

Commentary

CHAP. XXXI.

AND Moſes went and ſpake theſe words unto all Iſrael.

2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the Lord hath ſaid unto me, Thou ſhalt not go over this Jordan.

3 The Lord thy God he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the Lord hath ſaid.

4 And the Lord ſhall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed.

5 And the Lord ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong and of a good courage, fear not, nor be afraid of them: for the Lord thy God he *it is* that doth go with thee; he will not fail thee, nor forſake thee.

7 ¶ And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the Lord hath ſworn unto their fathers to give them: and thou ſhalt cauſe them to inherit it.

8 And the Lord, he *it is* that doth go before thee, he will be with thee, he will not fail thee, neither forſake thee: fear not, neither be diſmayed.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the Lord thy God, in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael in their hearing.

12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and obſerve to do all the words of this law:

13 And *that* their children which have not known *any thing*, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 ¶ And the Lord ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.

15 And the Lord appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

16 ¶ And the Lord ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* among them, and will forſake me, and break my covenant which I have made with them.

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befall them, ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not among us?

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten, and filled themſelves, and waxen fat, then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſs, when many evils and troubles are befallen, that this ſong ſhall teſtify againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination which they go about, even now before I have brought them into the land which I ſware.

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong, and of a good courage; for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

24 ¶ And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed;

25 That Moſes commanded the Levites which bare the ark of the covenant of the Lord, ſaying,

26 Take this book of the law, and put it in the ſide of the ark of the covenant of the Lord your God, that it may be there for a witneſs againſt thee.

27 For I know thy rebellion, and thy ſtiff-neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the Lord; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

29 For I know, that after my death ye will utterly corrupt *yourſelves*, and turn aſide from the way which I have commanded you: and evil will befal you in the latter days, becauſe ye will do evil in the ſight of the Lord, to provoke him to anger through the work of your hands.

30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, until they were ended.

CHAP. XXXII.

GIVE ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth.

2 My doctrine ſhall drop as the rain: my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs.

3 Becauſe I will publiſh the name of the Lord: aſcribe ye greatneſs unto our God.

4 *As is* the rock, his work *is* perfect: for all his ways *are* judgment: a God of truth, and without iniquity, juſt and right *is* he.

5 They have corrupted themſelves, their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

6 Do ye thus requite the Lord, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

7 ¶ Remember the days of old, conſider the years of many generations: aſk thy father, and he will ſhew thee, thy elders, and they will tell thee.

8 When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.

9 For the Lord's portion *is* his people: Jacob *is* the lot of his inheritance.

10 He found him in a deſert land, and in the waſte howling wilderneſs: he led him about, he inſtructed him, he kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the Lord alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the high places of the earth, that he might eat the increaſe of the fields, and he made him to ſuck honey out of the rock, and oil out of the flinty rock.

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat, and thou didſt drink the pure blood of the grape.

15 ¶ But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs*; then he forſook

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Commentary on the Thirty-firſt Chapter.

2 *I can no more go out and come in.*] I can no longer diſcharge the office of governor and leader.

7 *And Moſes called unto Joſhua.*] Then Moſes ſending for Joſhua, and placing him at the head of the aſſembly, gave him his commiſſion, with a ſtrict charge to behave himſelf as an example of courage and conſtancy; and with a full aſſurance, that God would crown all his undertakings with ſucceſs.

9 *And Moſes wrote this law.*] By the *law* here is meant the whole Pentateuch, or five books of Moſes.

10, 11 *In the feaſt of tabernacles*, &c.] This was when they had gathered in the fruits of the earth, and had entire leiſure to attend to the reading of the law; and being at the end of every ſeventh year, when men's minds were free from cares by the releaſe of their debts, the law was likely to make the greater impreſſion.

16 *Thou ſhalt ſleep with thy fathers.*] The word *ſleep* is commonly uſed in ſcripture to ſignify *death*.

Commentary on the Thirty-ſecond Chapter.

1 *Give ear, O ye heavens*, &c.] Moſes begins this inimitable piece of poetry, by calling to the heaven and the earth to attend to what he is going to deliver; ſuch figurative and animated modes of ſpeech having a great tendency to awaken the attention.

2 *My doctrine ſhall drop*, &c.] Or, as it may be better rendered, *let my doctrine drop*, or *deſcend*, &c.

6 *Do ye thus requite the Lord*, &c.] O thoughtleſs and fooliſh people, what but the loſs of all ſenſe of intereſt and duty could ſuffer you to make ſuch ungrateful returns to that Divine Bounty to which you owe your being, and every ſingle inſtance of your deliverance and proſperity!

Is not he thy father that hath bought you?] Has not he redeemed thee from the bondage of Egypt?

9 *Jacob is the lot of his inheritance.*] In the original it is, *Jacob is the cord of his inheritance*. That is, his heritage by a line or meaſure allotted to him. A metaphor common in ſcripture, and borrowed from the manner of meaſuring land by a cord or line.

13 *He made him ride on the high places of the earth.*] Made the Iſraelites to poſſeſs a noble country, full of lofty and fruitful mountains, and therefore called *the high places of the earth*.

14 *And rams of the breed of Baſhan.*] That is, of the faireſt and beſt kind, Baſhan being a country famous for excellent paſture.

forſook God *which* made him, and lightly eſteemed the rock of his ſalvation.

16 They provoked him to jealouſy with ſtrange *gods*, with abominations provoked they him to anger.

17 They ſacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee.

19 And when the Lord ſaw *it*, he abhorred *them*, becauſe of the provoking of his ſons, and of his daughters.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be*: for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God, they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation.

22 For a fire is kindled in mine anger, and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them; I will ſpend mine arrows upon them.

24 *They ſhall be* burnt with hunger, and devoured with burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt.

25 The ſword without, and terror within, ſhall deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of grey hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand *is* high, and the Lord hath not done all this.

28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would conſider their latter end!

30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the Lord had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter.

33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

55 To me *belongeth* vengeance, and recompence, their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For the Lord ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* power is gone, and *there is* none ſhut up or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be your protection.

39 See now that I, *even* I *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood (and my ſword ſhall devour fleſh) *and that* with the blood of the ſlain, and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moſes came and ſpake all the words of this ſong in the ears of the people, he and Hoſhea the ſon of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael:

46 And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day; which ye ſhall command your children to obſerve to do, all the words of this law.

47 For it *is* not a vain thing for you: becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

48 And the Lord ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land of Canaan which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Becauſe ye treſpaſſed againſt me among the children of Iſrael, at the waters of Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

CHAP. XXXIII.

AND this *is* the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death.

2 And he ſaid the Lord came from Sinai, and roſe up from Seir, unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his ſaints *are* in thy hand: and they ſat down at thy feet; *every one* ſhall receive of thy words.

4 Moſes commanded us a law; *even* the inheritance of the congregation of Jacob.

5 ¶ And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

6 ¶ Let Reuben live, and not die: and let *not* his men be few.

7 ¶ And this *is the bleſſing* of Judah: and he ſaid, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him, and be thou an help *to him* from his enemies.

8 ¶ And of Levi he ſaid, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

9 Who ſaid unto his father and to his mother, I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

10 They ſhall teach Jacob thy judgments, and Iſrael thy law: they ſhall put incenſe before thee, and whole burnt-ſacrifice upon thine altar.

11 Bleſs, Lord, his ſubſtance, and accept the work of his hands: ſmite through the loins of them that riſe againſt him, and of them that hate him, that they riſe not again.

12 ¶ *And* of Benjamin he ſaid, The beloved of the Lord ſhall dwell in ſafety by him; *and the Lord* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

13 ¶ And of Joſeph he ſaid, Bleſſed of the Lord *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

14 And for the precious fruits *brought forth* by the ſun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills,

16 And for the precious things of the earth, and fulneſs thereof, and for the good will of him that dwelt in the buſh: let the *bleſſing* come upon the head of Joſeph, and upon the top of the head of him that was ſeparated from his brethren.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they are the thouſands of Manaſſeh.

18 ¶ And of Zebulun he ſaid, Rejoice, Zebulun, in thy going out; and Iſſachar in thy tents.

19 They ſhall call the people unto the mountain, there they ſhall

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With the fat of kidneys of wheat.] By the *kidneys of wheat* we are to underſtand large and plump corn, affording plenty of flour.

22 *For a fire is kindled in mine anger.*] This verſe paints, in a figurative manner, the dreadful evils which Providence would inflict upon the land of Judea, waſting calamities being here compared to fire.

30 *How ſhould one chaſe a thouſand.*] How ſhould a handful of men defeat a mighty army, or the greateſt force of their adverſaries!

46, 47 *And he ſaid unto them, Set your hearts unto all the words*, &c.] Moſes having concluded his prophetic hymn, addreſſed himſelf afreſh to them, in a pathetic exhortation to weigh and remember well the contents of that divine ſpeech.

Commentary on the Thirty-third Chapter.

1 *And this is the bleſſing*, &c.] Moſes having ſeen the children of Iſrael vaſtly increaſed, and ready to enter upon the promiſed land, takes his farewel of them.

7 *Hear, Lord, the voice of Judah, and bring him unto his people.*] Dr. Sherlock, in his learned diſſertation on the bleſſing of Judah, obſerves, that this benediction cannot relate to the time when it was given; for then Judah's hands were very ſufficient for him, this tribe being by much the greateſt of the twelve tribes, as appears by two different accounts of the forces of Iſrael in the book of Numbers, ch. i. and xxvi. and there was more reaſon to put up this petition for ſeveral other tribes than for Judah. He therefore refers it to the prophecy of Jacob, and to the continuance of the ſceptre of Judah, after the deſtruction of the other tribes.

8 *Let thy Thummim and thy Urim be with thy holy one.*] That is, Let the tribe of Judah perpetually enjoy the prieſthood.

18 *And of Zebulun he ſaid, rejoice, Zebulun, at thy going out.*] The chief pleaſure of Zebulun, he pronounces ſhould lie in merchandize, and *going out* to traffick

ſhall offer ſacrifices of righteouſneſs; for they ſhall ſuck *of the* abundance of the ſeas, and *of* treaſures hid in the ſand.

20 ¶ And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the law-giver *was he* ſeated; and he came with the heads of the people, he executed the juſtice of the Lord, and his judgments with Iſrael.

22 And of Dan he ſaid, Dan *is* a lion's whelp: he ſhall leap from Baſhan.

23 ¶ And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the Lord: poſſeſs thou the weſt and the ſouth.

24 ¶ And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy ſhoes *ſhall be* iron and braſs; and as thy days *ſo ſhall* thy ſtrength *be.*

26 ¶ *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the ſky.

27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them.*

28 Iſrael then ſhall dwell in ſafety alone: the fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew.

29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the Lord, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

CHAP. XXXIV.

AND Moſes went up from the plains of Moab, unto the mountain of Nebo, to the top of Piſgah, that is over againſt Jericho: and the Lord ſhewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the utmoſt ſea,

3 And the ſouth, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the Lord ſaid unto him, This *is* the land which I ſwear unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 ¶ So Moſes the ſervant of the Lord died there, in the land of Moab, according to the word of the Lord.

6 ¶ And he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre unto this day.

7 ¶ And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab thirty days: ſo the days of weeping *and* mourning for Moſes were ended.

9 ¶ And Joſhua the ſon of Nun was full of the ſpirit of wiſdom; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the Lord commanded Moſes.

10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face:

11 In all the ſigns and the wonders which the Lord ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.

ſick with the neighbouring nations, which they exerciſed in their convenient ſituation near the parts of the Mediterranean ſea.

And Iſſachar, in thy tents.] That is, the people of Iſſachar are to rejoice in the pleaſures of a country life, in huſbandry or agriculture.

23 *O Naphtali, ſatisfied with favour.*] This refers to the fruitfulneſs of the country, poſſeſſed by this tribe, which was in the upper Galilee. A country celebrated for its pleaſant and fruitful ſoil.

Commentary on the Thirty-fourth Chapter.

5 *So Moſes——died there,* &c.] Having for ſome time contemplated the beauteous proſpect, he reſigned his ſoul into the hand of ſeraphims, who were waiting to convey it to a happier Canaan than what he had ſurveyed.

6 *And he buried him in a valley---but no man knoweth of his ſepulchre,* &c.] The reaſon why this great prophet was ſo ſecretly buried, was to prevent the people from paying idolatrous worſhip to his remains. Joſephus gives Moſes the following character: "He was a man of admirable wiſdom, and one who "made the beſt uſe of what he underſtood. He was an excellent ſpeaker, and no "man better knew how to move the affections than himſelf; and at the ſame "time was ſo great a maſter of his own paſſions, that he ſeemed to have none, or "only knew them by name, and obſerving them in others. Never was there a "greater captain, nor a prophet equal to him; for all his words were oracles. "Nor was he leſs famous to poſterity for his writings, than he was to the age he "lived in for his actions."

THE BOOK of JOSHUA.

The ARGUMENT.

This book may be divided into three parts, the firſt containing an account of the many ſignal victories obtained by Joſhua *over the inhabitants of* Canaan: *the ſecond, the diviſion of the land among the tribes of* Iſrael; *and the third, the ſtrict and ſerious charge of* Joſhua *to the* Iſraelites, *with an account of the death of that great general, and of* Eleazar *the high-prieſt. It is almoſt entirely hiſtorical, and contains an account of the tranſactions of the* Iſraelties *for ſomething more than ſeventeen years.*

CHAP. I.

NOW after the death of Moſes the ſervant of the Lord, it came to paſs, that the Lord ſpake unto Joſhua the ſon of Nun, Moſes' miniſter, ſaying,

2 Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

3 Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

4 From the wilderneſs and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great ſea, toward the going down of the ſun, ſhall be your coaſt.

5 There ſhall not any man be able to ſtand before thee all the days of thy life: as I was with Moſes, *ſo* I will be with thee: I will not fail thee, nor forſake thee.

6 Be ſtrong and of a good courage: for unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

7 Only be thou ſtrong, and very courageous, that thou mayeſt obſerve to do according to all the law which Moſes my ſervant commanded thee: turn not from it to the right hand or to the left, that thou mayeſt proſper whitherſoever thou goeſt.

8 This book of the law ſhall not depart out of thy mouth, but thou ſhall meditate therein day and night, that thou mayeſt obſerve to do according to all *that is* written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.

9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the Lord thy God is with thee whitherſoever thou goeſt.

10 Then Joſhua commanded the officers of the people, ſaying,

11 Paſs through the hoſt, and command the people, ſaying, Prepare you victuals: for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the Lord your God giveth you to poſſeſs it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

13 Remember

Commentary on the Firſt Chapter.

1 *Now after the death of Moſes.*] Joſhua, undertook, by the poſitive command of God, the conduct of the children of Iſrael. He had been prime miniſter to Moſes during the greateſt part of the time the Iſraelites wandered in the wilderneſs, had ſeen the wonderful works of God wrought by Moſes; well underſtood the nature and diſpoſition of the people; had been one of the twelve ſpies ſent to ſearch out the promiſed land, and one of the two who gave a faithful account of it; and conſequently every way qualified for this important office.

11 *Prepare you victuals.*] The uſual food of the Iſraelites, during the time they ſojourned in the wilderneſs, was manna; but as they approached the promiſed land, where they might procure proviſions in an ordinary way, that miraculous bread ſeems gradually to have decreaſed; and we find, that in a few days after it was totally withdrawn.

Commentary

13 Remember the word which Moſes the ſervant of the Lord commanded you, ſaying, The Lord your God hath given you reſt, and hath given you this land:

14 Your wives, your little ones, and your cattle ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren armed, all the mighty men of valour, and help them:

15 Until the Lord have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the Lord your God giveth them; then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the Lord's ſervant gave you on this ſide Jordan, toward the ſun-riſing.

16 ¶ And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go.

17 According as we hearkened unto Moſes in all things, ſo will we hearken unto thee: only the Lord thy God be with thee, as he was with Moſes.

18 Whoſoever *he be* that doth rebel againſt thy commandment, and will not hearken unto thy words, in all that thou commandeſt him, he ſhall be put to death: only be ſtrong and of a good courage.

CHAP. II.

AND Joſhua the ſon of Nun ſent out of Shittim two men to ſpy ſecretly, ſaying, Go view the land, even Jericho: and they went, and came into an harlot's houſe, named Rahab, and lodged there.

2 And it was told the king of Jericho, ſaying, Behold, there came men in hither to night of the children of Iſrael, to ſearch out the country.

3 And the king of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entered into thine houſe: for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were:*

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: purſue after them quickly, for ye ſhall overtake them.

6 But ſhe had brought them up to the roof of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof.

7 And the men purſued after them the way to Jordan, unto the fords: and as ſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint becauſe of you.

10 For we have heard how the Lord dried up the water of the Red ſea for you, when ye came out of Egypt; and what you did unto the two kings of the Amorites that *were* on the other ſide Jordan, Sihon and Og, whom ye utterly deſtroyed.

11 And as ſoon as we had heard *theſe things*, our hearts did melt, neither did there remain any more courage in any man, becauſe of you: for the Lord your God, he *is* God in heaven above and in earth beneath.

12 Now therefore, I pray you, ſwear unto me by the Lord, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my father's houſe; and give me a true token.

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men anſwered her, Our life for your's, if ye utter not this our buſineſs. And it ſhall be when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get you to the mountain, leſt the purſuers meet you; and hide yourſelves there three days, until the purſuers be returned; and afterward may ye go your way.

17 And the men ſaid unto her, We *will be* blameleſs of this thine oath which thou haſt made us ſwear.

18 Behold *when* we come into the land, thou ſhalt bind this line of ſcarlet thread in the window, which thou didſt let us down by: and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy father's houſhold home unto thee.

19 And it ſhall be, that whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head, and we *will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* on our head, if *any* hand be upon him.

20 And if thou utter this our buſineſs, then we will be quit of thine oath which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words ſo *be* it. And ſhe ſent them away and they departed: and ſhe bound the ſcarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed over, and came to Joſhua the ſon of Nun, and told him all *things* that befel them.

24 And they ſaid unto Joſhua, Truly the Lord hath delivered into our hands all the land: for even all the inhabitants of the country do faint becauſe of us.

CHAP. III.

AND Joſhua roſe early in the morning, and they removed from Shittim, and came to Jordan, he, and all the children of Iſrael, and lodged there before they paſſed over.

2 And it came to paſs after three days, that the officers went through the hoſt;

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the Lord your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits by meaſure: come not near unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way heretofore.

5 And Joſhua ſaid unto the people, Sanctify yourſelves: for tomorrow the Lord will do wonders among you

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the Lord ſaid unto Joſhua, This day will I begin to magnify thee in the ſight of all Iſrael, that they may know that as I was with Moſes, *ſo* I will be with thee.

8 ¶ And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall ſtand ſtill in Jordan.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the Lord your God.

10 And Joſhua ſaid, Hereby ye ſhall know that the living God *is* among you, and *that* he will without fail, drive out from before you the Cannaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold the ark of the covenant of the Lord of all the earth paſſeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of the Lord, the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above: and they ſhall ſtand upon an heap.

14 ¶ And it came to paſs when the people removed from their tents, to paſs over Jordan, and the prieſts bearing the ark of the covenant before the people;

15 And as they that bear the ark, were come unto Jordan, and the feet of the prieſts that bear the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harveſt)

16 That the waters which came down from above, ſtood *and* roſe up upon an heap very far from the city Adam, that is beſide Zaretan: and thoſe that came down toward the ſea of the plain, *even* the ſalt-ſea, failed, *and* were cut off: and the people paſſed over right againſt Jericho.

17 And the prieſts that bare the ark of the covenant of the Lord, ſtood firm on dry ground in the midſt of Jordan, and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan,

CHAP.

Commentary on the Second Chapter.

1 *Go view the land, even Jericho.*] Jericho was a city of Canaan, which afterwards fell to the lot of the tribe of Benjamin, and lay about ſeven leagues diſtant from Jeruſalem, and two from Jordan.

8 *She came up unto them upon the roof*] It was the cuſtom among the inhabitants of theſe countries to make the roofs of their houſes flat, having battlements round about them: and here the inhabitants uſed to walk.

24 *Truly the Lord hath delivered into our hands*, &c.] They found the people of the land under ſuch a general conſternation, that they were fully perſuaded God would deliver them into their hands, and crown the armies of Iſrael with the deſired ſucceſs.

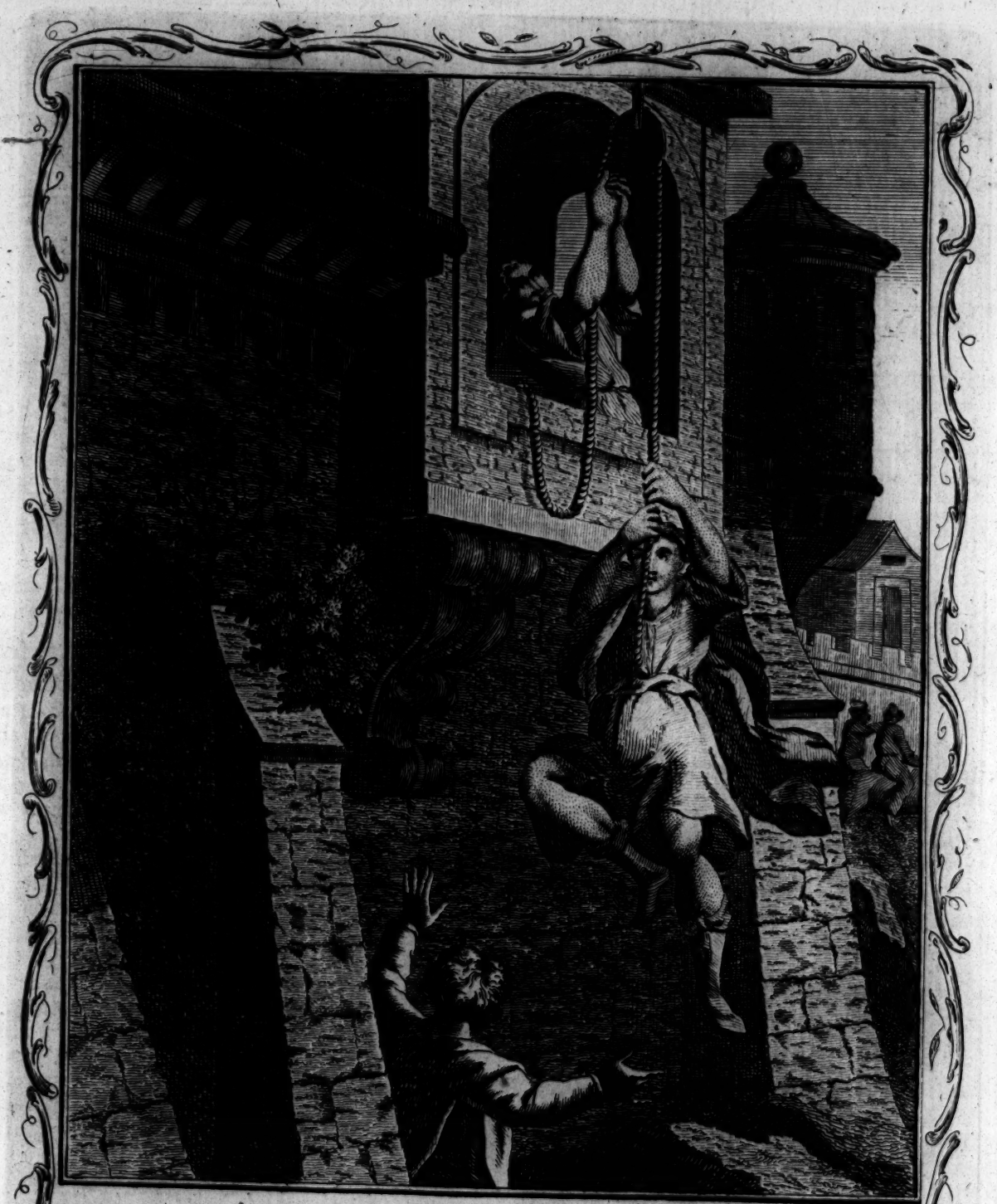
Commentary on the Third Chapter.

1 *And Joſhua roſe early in the morning*, &c.] Pleaſed with the report given by the ſpies, Joſhua gave orders for the Iſraelites to decamp, and march in regular order to the banks of Jordan.

15 *Jordan overfloweth all his banks all the time of harveſt.*] The time of harveſt in thoſe hot countries happens early in the ſpring, when, by reaſon of haſty rains, and the melting of the ſnow upon mount Lebanon, the river of Jordan is always full of water, and generally overflows all his banks.

16 *Very far from the city Adam.*] The city of Adam or Adom was ſituated on the banks of the river Jordan, towards the ſouth eaſt of the river Chinnereth, or the ſea of Galilee.

Commentary



Then she let them down by a Cord through the Window: for her house was upon the town-wall, & she dwelt upon the wall. - Joshua Chap. II. Ve. 15.

CHAP. IV.

AND it came to paſs, when all the people were clean paſſed over Jordan, that the Lord ſpake unto Joſhua, ſaying,

2 Take you twelve men out of the people, out of every tribe a man.

3 And command you them, ſaying, Take you hence out of the midſt of Jordan, out of the place where the prieſts feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the lodging place where ye ſhall lodge this night.

4 Then Joſhua called the twelve men whom he had prepared of the children of Iſrael, out of every tribe a man.

5 And Joſhua ſaid unto them, Paſs over before the ark of the Lord your God into the midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael:

6 That this may be a ſign among you, *that* when your children aſk *their fathers* in time to come, ſaying, What *mean* you by theſe ſtones?

7 Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord, when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for a memorial unto the children of Iſrael for ever.

8 And the children of Iſrael did ſo as Joſhua had commanded, and took up twelve ſtones out of the midſt of Jordan, as the Lord ſpake unto Joſhua, according to the number of the tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joſhua ſet up twelve ſtones in the midſt of Jordan, in the place where the feet of the prieſts which bear the ark of the covenant ſtood: and they are there unto this day.

10 ¶ For the prieſts which bare the ark, ſtood in the midſt of Jordan, until every thing was finiſhed that the Lord commanded Joſhua to ſpeak unto the people, according to all that Moſes commanded Joſhua: and the people haſted and paſſed over.

11 And it came to paſs when all the people were clean paſſed over, that the ark of the Lord paſſed over, and the prieſts in the preſence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh, paſſed over armed before the children of Iſrael, as Moſes ſpake unto them.

13 About forty thouſand prepared for war, paſſed over before the Lord unto battle, to the plains of Jericho.

14 ¶ On that day the Lord magnified Joſhua in the ſight of all Iſrael, and they feared him as they feared Moſes all the days of his life.

15 And the Lord ſpake unto Joſhua, ſaying,

16 Command the prieſts that bear the ark of the teſtimony, that they come up out of Jordan.

17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan.

18 And it came to paſs, when the prieſts that bare the ark of the covenant of the Lord, were come up out of the midſt of Jordan, *and* the ſoles of the prieſts feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan, on the tenth *day* of the firſt month, and encamped in Gilgal, in the eaſt border of Jericho.

20 ¶ And thoſe twelve ſtones which they took out of Jordan, did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall aſk their fathers in time to come, ſaying, what *mean* theſe ſtones?

22 Then ſhall ye let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the Lord your God dried up the waters of Jordan from before you, until ye were paſſed over, as the Lord your God did to the Red ſea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the Lord, that it *is* mighty: that ye might fear the Lord your God for ever.

CHAP. V.

AND it came to paſs when all the kings of the Amorites, which *were* on the ſide of Jordan weſt-ward, and all the kings of the Canaanites, which *were* by the ſea, heard that the Lord had dried up the waters of Jordan from before the children of Iſrael, until we were paſſed over, that their heart melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael.

2 ¶ At that time the Lord ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time.

3 And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the foreſkins.

4 And this *is* the cauſe why Joſhua did circumciſe: all the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderneſs by the way, after they came out of Egypt.

5 Now all the people that came out, were circumciſed: but all the people *that were* born in the wilderneſs by the way, as they came forth out of Egypt, *them* they had not circumciſed.

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war, which came out of Egypt were conſumed, becauſe they obeyed not the voice of the Lord; unto whom the Lord ſware that he would not ſhew them the land which the Lord ſware unto their fathers, that he would give us a land that floweth with milk and honey.

7 And their children, *whom* he raiſed up in their ſtead, them Joſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way.

8 And it came to paſs when they had done circumciſing all the people, that they abode in their places in the camp, till they were whole.

9 And the Lord ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day.

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſover, unleavened cakes, and parched *corn* in the ſelf ſame day.

12 ¶ And the manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to paſs when Joſhua was by Jericho, that he lifted up his eyes, and looked, and behold, there ſtood a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

14 And he ſaid, Nay, but *as* captain of the hoſt of the Lord am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaid my Lord unto his ſervant?

15 And the captain of the Lord's hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt *is* holy: and Joſhua did ſo.

CHAP. VI.

NOW Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael: none went out, and none came in.

2 And the Lord ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city all *ye* men of war, *and* go round about the city once: thus ſhalt thou do ſix days.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

5 And it ſhall come to paſs that when they make a long *blaſt* with the ram's horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down flat, and the people ſhall aſcend up every man ſtraight before him.

6 ¶ And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the Lord.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the Lord.

8 ¶ And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns,

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Commentary on the Fourth Chapter.

3 *Take you hence out of the midſt of Jordan——twelve ſtones, &c.*] It was a cuſtom, among all nations, to erect monuments of ſtone, to preſerve the memory of covenants, victories, and other great tranſactions.

9 *And they are there unto this day.*] That is, till the time when the book of Joſhua was written.

19 *And the people---encamped in Gilgal, in the eaſt border of Jericho.*] This place had its name from the rite of circumciſion, which was there renewed. It lay about two miles to the eaſtward of Jericho.

Commentary on the Fifth Chapter.

1 *And it came to paſs, when all the kings of the Amorites,* &c.] The kings in the neighbourhood ſeem to have been under no manner of apprehenſion from an invaſion on the other ſide Jordan.

2 *Make thee ſharp knives, and circumciſe again the children of Iſrael,* &c.] While the Iſraelites continued in Egypt, we do not read of any neglect of this rite of circumciſion among them; but while they ſojourned in the wilderneſs, the promiſed land, when they came to renew the ordinance of the paſſover, and previous to that were all to be circumciſed.

9 *This day have I rolled away the reproach of Egypt from off you.*] The moſt general opinion is, that by the reproach of Egypt, is only meant uncircumciſion, with which the Iſraelites always upbraided other people, and particularly the Egyptians, with whom they had lived ſo long, and were ſo intimately acquainted.

13 *There ſtood a man over againſt him, with a ſword drawn in his hand.*] Who this perſon was that appeared to Joſhua, is not agreed upon among commentators. Some are of opinion that it was an angel, who, becauſe the Hebrew call him *Gebir*, is ſuppoſed to be Gabriel; but there are ſeveral reaſons, from the very account of this apparition, to think he was a divine, and not a created being. But it ſeems more natural to think, that it was *the great Captain of our ſalvation, the Lion of the tribe of Judah.*

Commentary on the Sixth Chapter.

1 *Now Jericho was ſtraitly ſhut up becauſe of the children of Iſrael.*] The

horns, paſſed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them.

9 And the armed men went before the prieſts that blew with the trumpets, and the rere-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout nor make any noiſe with your voice, neither ſhall *any* word proceed out of your mouth, until the day I bid you ſhout, then ſhall ye ſhout.

11 So the ark of the Lord compaſſed the city going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joſhua roſe early in the morning, and the prieſts took up the ark of the Lord.

13 And ſeven prieſts bearing ſeven trumpets of rams horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them, but the rere-ward came after the ark of the Lord, *the prieſts* going on, and blowing with the trumpets.

14 And the ſecond day they compaſſed the city once, and returned into the camp; ſo they did ſix days.

15 And it came to paſs on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the city after the ſame manner, ſeven times: only on that day they compaſſed the city ſeven times.

16 And it came to paſs at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout, for the Lord hath given you the city.

17 ¶ And the city ſhall be accurſed, *even* it and all that *are* therein, to the Lord: only Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe ſhe hid the meſſengers that we ſent.

18 And ye, in any wiſe keep *yourſelves* from the accurſed thing, leſt ye make *yourſelves* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver and gold, and veſſels of braſs, and iron, *are* conſecrated unto the Lord: they ſhall come into the treaſury of the Lord.

20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſs when the people heard the ſound of the trumpets, and the people ſhouted with a great ſhout, that the wall fell down flat, ſo that the people went up into the city, every man ſtraight before him, and they took the city.

21 And they utterly deſtroyed all that *was* in the city, both man and woman, young and old, and ox, and ſheep, and aſs, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the country, Go into the harlot's houſe, and bring out thence the woman, and all that ſhe hath, as ye ſware unto her.

23 And the young men that were ſpies, went in and brought out Rahab, and her father and her mother, and her brethren, and all that ſhe had: and they brought out all her kindred, and left them without the camp of Iſrael.

24 And they burnt the city with fire and all that was therein: only the ſilver and the gold, and the veſſels of braſs and of iron, they put into the treaſury of the houſe of the Lord.

25 And Joſhua ſaved Rahab the harlot alive, and her father's houſhold, and all that ſhe had; and ſhe dwelleth in Iſrael *even* unto this day: becauſe ſhe hid the meſſengers which Joſhua ſent to ſpy out Jericho.

26 ¶ And Joſhua adjured *them* at that time, ſaying, Curſed *be* the man before the Lord, that riſeth up and buildeth this city Jericho: he ſhall lay the foundation thereof in his firſt born, and in his youngeſt *ſon* ſhall he ſet up the gates of it.

27 So the Lord was with Joſhua, and his fame was *noiſed* throughout all the country.

CHAP. VII.

BUT the children of Iſrael committed a treſpaſs in the accurſed thing: for Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the Lord was kindled againſt the children of Iſrael.

2 And Joſhua ſent men from Jericho to Ai, which *is* beſide Beth-aven, on the eaſt-ſide of Beth-el, and ſpake unto them, ſaying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up: but let about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither: for they are but few.

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the men of Ai ſmote of them about thirty and ſix men; for they chaſed them from before the gate, *even* unto Shebarim, and ſmote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face, before the ark of the Lord, until the even-tide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O Lord God, wherefore haſt thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to deſtroy us? would to God we had been content, and dwelt on the other ſide Jordan.

8 O Lord what ſhall I ſay, when Iſrael turneth their backs before their enemies.

9 For the Canaanites, and all the inhabitants of the land ſhall h ar *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name.

10 ¶ And the Lord ſaid unto Joſhua, Get thee up, wherefore lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even among their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from among you.

13 Up, ſanctify the people, and ſay, Sanctify yourſelves againſt to morrow: for thus ſaith the Lord God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the Lord taketh, ſhall come according to the families *thereof*; and the family which the Lord ſhall take, ſhall come by houſholds; and the houſholds which the Lord ſhall take, ſhall come man by man.

15 And it ſhall be *that* he that is taken with the accurſed thing, ſhall be burnt with fire, he and all that he hath: becauſe he hath tranſgreſſed the covenant of the Lord, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes: and the tribe of Judah was taken:

17 And he brought the family of Judah: and he took the family of the Zarhites; and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his houſhold man by man; and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah was taken.

19 And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide *it* not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the Lord God of Iſrael, and thus and thus have I done.

21 When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I covered them, and took them, and behold they are hid in the earth, in the midſt of my tent, and the ſilver under it.

22 So Joſhua ſent meſſengers, and they ran unto the tent, and behold it was hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them out before the Lord.

24 And Joſhua, and all Iſrael with him, took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the Lord ſhall trouble thee this day: And all Iſrael ſtoned him with ſtones, and burned them with fire after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day: ſo the Lord turned from the fierceneſs of his anger: wherefore the name of that place was called, The valley of Achor unto this day.

CHAP.

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country fled for protection to their fenced cities; and Jericho being near the camp of Iſrael, was cloſe ſhut up, to prevent a ſurprize.

26 *Curſed be the man before the Lord*, &c.] This anathema, ſays Maimonides, was pronounced that the miracle of the ſubverſion of Jericho might be perpetually remembered. Hiel, however, in the reign of Ahab, either not remembering or not believing this denunciation, was ſo pleaſed with the beauty of its ſituation, that he rebuilt Jericho.

He ſhall lay the foundation thereof in his firſt-born, and in his youngeſt ſon ſhall he ſet up the gates of it.] That is, when he lays the foundation, he ſhall loſe his firſt-born, and his youngeſt ſon when he ſets up the gates of it; which accordingly happened to Hiel, as was obſerved above.

Commentary on the Seventh Chapter.

5 *And the men of Ai ſmote of them about thirty and ſix men.*] Ai was a ſmall city about twelve miles diſtant from Jericho, neither populous nor well defended, and therefore a ſmall detachment was thought ſufficient to reduce it; but, contrary to their expectation, the inhabitants of the place ſallied out upon them, and having ſlain ſome few, put the reſt to flight, and purſued them as far as their own camp.

24 *The valley of Achor.*] That is, the valley of trouble.

25 *And all Iſrael ſtoned him with ſtones*, &c.] The puniſhment appointed for thoſe who were guilty of ſacrilege, was to be burnt with fire; but as the text ſays they

CHAP. VIII.

AND the Lord ſaid unto Joſhua, Fear not neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou ſhalt do to Ai, and her king, as thou didſt unto Jericho and her king: only the ſpoil thereof, and the cattle thereof, ſhall ye take for a prey unto yourſelves: lay thee an ambuſh for the city, behind it.

3 ¶ So Joſhua aroſe and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready.

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſs, when they come out againſt us, as at the firſt, that we will flee before them.

6 (For they will come out after us) till we have drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the city: for the Lord your God will deliver it into your hand.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the Lord ſhall ye do. See I have commanded you.

9 ¶ Joſhua therefore ſent them forth; and they went to lie in ambuſh, and abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night among the people.

10 And Joſhua roſe up early in the morning, and numbered the people, and went up, he and the elders of Iſrael, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up and drew nigh, and came before the city and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide of the city.

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city: Joſhua went that night into the midſt of the valley.

14 ¶ And it came to paſs when the king of Ai ſaw *it*, that they haſted, and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people, at the time appointed, before the plain: but he wiſt not that *there were* liers in ambuſh againſt him, behind the city.

15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs.

16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the Lord ſaid unto Joſhua, Stretch out the ſpear that *is* in thy hand, toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand, toward the city.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entered into the city, and took it, and haſted, and ſet the city on fire.

20 And when the men of Ai, looked behind them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain or eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſs when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.

27 Only the cattle and the ſpoil of that city, Iſrael took for a prey unto themſelves, according unto the word of the Lord, which he commanded Joſhua.

28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide: and as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entering of the gate of the city, and raiſe thereon a great heap of ſtones *that remaineth* unto this day.

30 ¶ Then Joſhua built an altar unto the Lord God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the Lord commanded the children of Iſrael, as it is written in the book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the Lord, and ſacrificed peace-offerings.

32 And he wrote there upon the ſtones a copy of the law of Moſes, which he wrote in the preſence of the children of Iſrael.

33 And all Iſrael, and their elders and officers, and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the Lord, as well the ſtranger, as he that was born among them: half of them over againſt mount Gerizim, and half of them over againſt mount Ebal; as Moſes the ſervant of the Lord had commanded before, that they ſhould bleſs the people of Iſrael.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moſes commanded, which Joſhua read not before all the congregation of Iſrael, with the women and the little ones, and the ſtrangers that were converſant among them.

CHAP. IX.

AND it came to paſs, when all the kings which were on this ſide Jordan, in the hills and in the valleys, and in all the coaſts of the great ſea, over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perrizzite, the Hivite, and the Jubiſite heard *thereof*;

2 That they gathered themſelves together to fight with Joſhua, and with Iſrael, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambaſſadors, and took old ſacks upon their aſſes, and wine-bottles, old, and rent, and bound up.

5 And old ſhoes, and clouted upon their feet, and old garments upon them, and all the bread of their proviſion was dry and mouldy.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far country: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you?

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who are ye? and from whence come ye?

9 And they ſaid unto him, From a very far country thy ſervants are come, becauſe of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt.

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

11 Wherefore our elders, and all the inhabitants of our country, ſpake to us, ſaying, Take victuals with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

12 This our bread we took hot *for* our proviſion out of our houſes, on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And theſe bottles of wine which we filled, *were* new, and behold,

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they were previouſly ſtoned, the Jews are of opinion that this was not done judicially, but accidentally by the people; who were ſo highly enraged, that they threw ſtones at him as he was led to the place of execution.

Commentary on the Eighth Chapter.

1 *And the Lord ſaid unto Joſhua, Fear not,* &c.] The wrath of God being appeaſed by the execution of Achan, Joſhua is encouraged to make a freſh attack upon Ai, and the people allowed to take the plunder of the city and the cattle to themſelves.

30 *Then Joſhua built an altar in mount Ebal.*] Joſhua being now in the neighbourhood of the mountains Gerizim and Ebal, determined to perform the command of Moſes, with regard to reading the law, with the bleſſings and curſes annexed thereto, from thoſe mountains.

Commentary on the Ninth Chapter.

1 *And it came to paſs, when all the kings which were on this ſide Jordan,* &c.] The great ſucceſs of Joſhua againſt the two towns of Jericho and Ai, and the terrible ſlaughter he had made among their inhabitants, had ſo alarmed the kings on that ſide Jordan, that they confederated together, and entered into a league for their mutual defence, determining to give battle to the Iſraelites with their united forces. But the Gibeonites foreſeeing the deſtruction that was haſtening upon them, endeavoured by a ſtratagem to gain a peace with Iſrael, and had the good fortune to ſucceed, whereby they ſaved their lives, and delivered their country from the miſeries of war.

13 *Theſe bottles of wine which we filled, were new, and behold, they be rent.*] Theſe

hold, they be rent: and theſe our garments and our ſhoes are become old, by reaſon of the very long journey.

14 And the men took of their victuals, and aſked not *counſel* at the mouth of the Lord.

15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 And it came to paſs, at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the Lord God of Iſrael: and all the congregation murmured againſt the princes.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the Lord God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them.

21 And the princes ſaid unto them, Let them live (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had promiſed them.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore, ye *are* curſed, and there ſhall none of you be freed from being bond-men, and hewers of wood, and drawers of water for the houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the Lord thy God commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you: therefore we were ſore afraid of our lives, becauſe of you, and have done this thing.

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he ſhould chooſe.

CHAP. X.

NOW it came to paſs, when Adoni-zedec king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it (as he had done to Jericho and her king, ſo he had done to Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the royal cities, and becauſe it was greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedec king of Jeruſalem ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the Lord ſaid unto Joſhua, Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the Lord caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* more which died with hailſtones, than *they* whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the Lord in the day when the Lord delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon.

13 And the ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

14 And there was no day like that, before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Iſrael.

15 ¶ And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 And ſtay ye not, *but* purſue after your enemies, and ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter, till they were conſumed, that the reſt *which* remained of them, entered into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in peace: none moved his tongue againſt any of the children of Iſrael.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of theſe kings. And they came near, and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong and of good courage: for thus ſhall the Lord do to all your enemies againſt whom ye fight.

26 And afterwards Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain; and he did to the king of Makkedah, as he did to the king of Jericho.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.

30 And the Lord delivered it alſo and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the Lord delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachiſh; and Joſhua ſmote him and his people, until he had left him none remaining.

34 ¶ And from Lachiſh Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it,

35 And they took it on that day, and ſmote it with the edge of the

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Theſe bottles were not made of glaſs or clay, like thoſe in uſe among us, but of leather, in which they then kept their wine.

Commentary on the Tenth Chapter.

1 *Now it came to paſs, when Adoni-zedec king of Jeruſalem had heard how Joſhua had taken Ai,* &c.] The king of Jeruſalem ſeems to have been the moſt potent prince in Canaan, and, if we were to judge from his name, famous for juſtice and virtue, Adoni-zedec literally ſignifying *prince of righteouſneſs*. Probably all the kings of Jeruſalem, from the time of Melchizedek, affected this title, though their actions were ſo very different; for Adoni-zedek had none of the virtues of his great anceſtor.

2 *Gibeon was a great city, as one of the royal cities.*] That is, Gibeon had ſeveral other cities depending on it, as the royal cities had; but was governed by elders, and therefore not a royal city.

And all the men thereof were mighty.] The inhabitants were eſteemed for their valour, which made their revolt to the Iſraelites of the greater conſequence.

11 *The Lord caſt down great ſtones from heaven upon them.*] Commentators are not agreed, whether we are to underſtand this miracle of a ſhower of ſtones properly ſo called, or of a ſhower of hail, the ſtones of which were of an enormous ſize.

12, 13 *Sun, ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon. And the ſun ſtood ſtill,* &c.] This is one of the moſt ſtupendous miracles recorded in the ſacred hiſtory. That the almighty ſhould ſtop the courſe of nature, and ſuſpend the revolution of the earth about its axis, in order to give the people an opportunity of obtaining a complete victory over their enemies, is really amazing.

the ſword, and all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had done to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had done to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein.

38 ¶ And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof, as he had done alſo to Libnah and to her king.

40 ¶ So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the Lord God of Iſrael commanded.

41 And Joſhua ſmote them from Kadeſh-barnea, even unto Gaza, and all the country of Goſhen, even unto Gibeon.

42 And all theſe kings and their land did Joſhua take at one time: becauſe the Lord God of Iſrael fought for Iſrael.

43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

CHAP. XI.

AND it came to paſs when Jabin king of Hazor had heard *thoſe things*, that he ſent to Jobab, king of Madon, and to the king of Shimron, and to the king of Achſhaph.

2 And to the kings that *were* on the north of the mountains, and of the plains, ſouth of Chinneroth, and in the valley, and in the borders of Dor, on the weſt;

3 *And to* the Canaanite on the eaſt and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and *to* the Hivite under Hermon, in the land of Mizpeh.

4 And they went out, they and all their hoſt with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

6 ¶ And the Lord ſaid unto Joſhua, Be not afraid becauſe of them: for to-morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire.

7 So Joſhua came, and all the people of war with him, againſt them by the waters of Merom ſuddenly, and they fell upon them.

8 And the Lord delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto great Zidon, and unto Miſrephoth-maim, and unto the valley Mizpeh eaſtward, and they ſmote them, until they left them none remaining.

9 And Joſhua did unto them as the Lord bade him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ And Joſhua at that time turned back and took Hazor, and ſmote the king thereof with the ſword; for Hazor before time was the head of all thoſe kingdoms.

11 And they ſmote all the ſouls that were therein with the edge of the ſword, utterly deſtroying *them:* there was not any left to breathe; and he burnt Hazor with fire.

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, as Moſes the ſervant of the Lord commanded.

13 But *as for* the cities that ſtood ſtill in their ſtrength, Iſrael burned none of them, ſave Hazor only; *that* did Joſhua burn.

14 And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for a prey unto themſelves: but every man they ſmote with the edge of the ſword, until they had deſtroyed them, neither left they any to breathe.

15 ¶ As the Lord commanded Moſes his ſervant, ſo did Moſes command Joſhua, and ſo did Joſhua: he left nothing undone of all that the Lord commanded Moſes.

16 So Joſhua took all that land, the hills, and all the ſouth country, and all the land of Goſhen, and the valley, and the plain, and the mountain of Iſrael, and the valley of the ſame:

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them, and ſlew them.

18 Joſhua made war a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael, ſave the Hivites the inhabitants of Gibeon; all *other* they took in battle.

20 For it was of the Lord to harden their hearts, that they ſhould come againſt Iſrael in battle, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as the Lord commanded Moſes.

21 ¶ And at that time came Joſhua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod there remained.

23 So Joſhua took the whole land, according to all that the Lord ſaid unto Moſes, and Joſhua gave it for an inheritance unto Iſrael, according to their diviſions by their tribes. And the land reſted from war.

CHAP. XII.

NOW theſe *are* the kings of the land which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan toward the riſing of the ſun: from the river Arnon, unto mount Hermon, and all the plain on the Eaſt.

2 Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the ſea of Chinneroth on the eaſt, and unto the ſea of the plain, *even* the ſalt-ſea on the eaſt, the way to Beth-jeſhimoth: and from the ſouth under Aſhdoth Piſgah.

4 And the coaſt of Og king of Baſhan, *which was* of the remnant of the giants, that dwelt at Aſhtaroth, and at Edrei.

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon.

6 Them did Moſes the ſervant of the Lord, and the children of Iſrael ſmite: and Moſes the ſervant of the Lord gave it for a poſſeſſion unto the Reubenites, and the Gadites, and the half-tribe of Manaſſeh.

7 And theſe *are* the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir, which Joſhua gave unto the tribes of Iſrael for a poſſeſſion, according to their diviſions:

8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth-country: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites:

9 ¶ The king of Jericho, one: the king of Ai, which *is* beſide Beth-el, one:

10 The king of Jeruſalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachiſh, one:

12 The king of Eglon, one: the king of Gezer, one:

13 The king of Debir, one: the king of Gedar, one:

14 The king of Hormah, one: the king of Arad, one:

15 The king of Libnah, one: the king of Adulam, one:

16 The king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Laſharon, one:

19 The king of Madon, one: the king of Hazor, one:

20 The king of Shimron-merom, one: the king of Achſhaph, one:

21 The king of Taanoch, one: the king of Megiddo, one:

22 The king of Kedeſh, one: the king of Jokneam of Carmel, one:

23 The king of Dor, in the coaſt of Dor, one: the king of the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

NOW Joſhua was old *and* ſtricken in years; *and* the Lord ſaid unto him, Thou art old *and* ſtricken in years, and there remaineth yet very much land to be poſſeſſed.

2 This

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40 *So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings.*] That is, he ſubdued the whole country in thoſe parts.

Commentary on the Eleventh Chapter.

1 *And it came to paſs when Jabin king of Hazor---*] Hazor was the metropolis of the northern parts of Canaan, and fell to the ſhare of the tribe of Naphtali.

2 *And in the borders of Dor.*] A city and country in the tribe of Manaſſeh.

3 *And to the Hivite under Hermon.*] Hermon was a famous mountain ſituated in the north-eaſt part of Canaan, where ſome Hivites were ſettled, as others were about Gibeon.

5 *They came and pitched together at the waters of Merom.*] Theſe waters are generally ſuppoſed to be the lake of Semechon, which lies between the head of the river Jordan, and the lake Geneſareth.

8 *And chaſed them unto great Zidon.*] This was, it ſeems, a large and famous city in thoſe days, and according to Joſephus, built by the eldeſt ſon of Canaan, from whom it had its name.

23 *And the land reſted from war.*] Neither the Philiſtines, nor any other nations, ventured to give any diſturbance to the Iſraelites; but they enjoyed their poſſeſſions quietly.

Commentary on the Twelfth Chapter.

12 *The King of Gezer.*] This king has not been mentioned before; but there were ſeveral towns of this name in the tribe of Judah.

14 *The king of Hormah, one: the king of Arad, one.*] We find no mention of theſe kings before; but both theſe cities lay in the tribe of Judah.

24 *All the kings thirty and one.*] It ſeems ſurpriſing that there ſhould be ſo many kings in ſo ſmall a country; but it ſhould be remembered, that theſe kings were only petty princes, or Lords of cities, having a few villages depending on them, the inhabitants of which were, properly ſpeaking, their tenants.

Commentary on the Thirteenth Chapter.

1 *Now Joſhua was old and ſtricken in years.*] What was his real age cannot be accurately known, becauſe we are ignorant how old he was when he came out

2 This *is* the land that yet remaineth: all the borders of the Philiſtines, and all Geſhuri.

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron north-ward, *which* is counted to the Canaanite: five lords of the Philiſtines; the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites; alſo the Avites.

4 From the ſouth, all the land of the Canaanites, and Mearah that *is* beſide the Sidonians, unto Aphek, to the borders of the Amorites;

5 And the land of the Giblites, and all Lebanon toward the ſun-riſing, from Baal-gad under mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill country from Lebanon unto Miſrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Iſrael: only divide thou it by lot unto the Iſraelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manaſſeh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moſes gave them beyond Jordan eaſtward, *even* as Moſes the ſervant of the Lord gave them.

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geſhurites, and Maachathites, and all mount Hermon, and all Baſhan unto Salcah:

12 All the kingdom of Og in Baſhan, which reigned in Aſhtaroth and in Edrei, who remained of the remnant of the giants: for theſe did Moſes ſmite, and caſt them out.

13 Nevertheleſs, the children of Iſrael expelled not the Geſhurites, nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the ſacrifices of the Lord God of Iſrael made by fire *are* their inheritance, as he ſaid unto them.

15 ¶ And Moſes gave unto the tribe of the children of Reuben, *inheritance* according to their families:

16 And their coaſt was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain by Medeba:

17 Heſhbon, and all her cities, that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal meon,

18 And Jahaza, and Kademoth, and Mephaath,

19 And Kirjathaim, and Sibma, and Zarethſhahar, in the mount of the valley.

20 And Beth-peor, and Aſhdoth-piſgah, and Beth-jeſhimoth.

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ Balaam alſo the ſon of Beor the ſooth-ſayer did the children of Iſrael ſlay with the ſword, among them that were ſlain by them.

23 And the border of the children of Reuben, was Jordan and the border *thereof*. This *was* the inheritance of the children of Reuben, after their families, the cities, and the villages thereof.

24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah:

26 And from Heſhbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:

27 And in the valley, Beth-aram, and Bethnimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon, king of Heſhbon, Jordan, and *his* border, *even* unto the edge of the ſea of Chinneroth, on the other ſide Jordan eaſt-ward.

28 This *is* the inheritance of the children of Gad, after their families, the cities and their villages.

29 ¶ And Moſes gave *inheritance* unto the half tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half-tribe of the children of Manaſſeh, by their families.

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the children of Machir by their families.

32 Theſe *are the countries* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho eaſt-ward.

33 But unto the tribe of Levi Moſes gave not *any* inheritance: The Lord God of Iſrael *was* their inheritance, as he ſaid unto them.

CHAP. XIV.

AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan, which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance to them.

2 By lot *was* their inheritance, as the Lord commanded by the hand of Moſes, for the nine tribes, and *for* the half tribe.

3 For Moſes had given the inheritance of two tribes, and an half tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle, and for their ſubſtance.

5 As the Lord commanded Moſes, ſo the children of Iſrael did, and they divided the land.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite, ſaid unto him, Thou knoweſt the thing that the Lord ſaid unto Moſes the man of God, concerning me and thee, in Kadeſh-barnea.

7 Forty years old *was* I when Moſes the ſervant of the Lord ſent me from Kadeſh-barnea, to eſpy out the land; and I brought him word again, as *it was* in mine heart.

8 Nevertheleſs, my brethren that went up with me, made the heart of the people melt: but I wholly followed the Lord my God.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have trodden, ſhall be thine inheritance, and thy childrens for ever: becauſe thou haſt wholly followed the Lord my God.

10 And now behold, the Lord hath kept me alive, as he ſaid, theſe forty and five years, even ſince the Lord ſpake this word unto Moſes, while *the children of* Iſrael wandered in the wilderneſs: and now lo, I *am* this day fourſcore and five years old.

11 As yet I *am as* ſtrong this day, as I *was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the Lord ſpake in that day (for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) if ſo be the Lord *will be* with me, then I ſhall be able to drive them out, as the Lord ſaid.

13 And Joſhua bleſſed him, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite, unto this day: becauſe that he wholly followed the Lord God of Iſrael.

15 And the name of Hebron before *was* Kirjath-arba, *which Arba was* a great man among the Anakims. And the land had reſt from war.

CHAP. XV.

THIS then was the lot of the tribe of the children of Judah by their families, *even* to the border of Edom; the wilderneſs of Zin ſouthward, *was* the uttermoſt part of the ſouth-coaſt.

2 And their ſouth-border was from the ſhore of the ſalt-ſea, from the bay that looketh ſouthward.

3 And it went out to the ſouth ſide to Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth-ſide unto Kadeſh-barnea: and paſſed along to Hezron, and went up to Adar, and fetched a compaſs to Karkaa.

4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt, and the goings outof that coaſt were at the ſea: this ſhall be your ſouth-coaſt.

5 And the eaſt-border *was* the ſalt-ſea, *even* unto the end of Jordan: and *their* border in the north-quarter, *was* from the bay of the ſea, at the uttermoſt part of Jordan.

6 And

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of Egypt. Some ſay he was three and forty: if ſo, he muſt have been eighty-three when he entered Canaan, and now near an hundred.

3 *Alſo the Avites.*] Theſe were a people mixed with the Philiſtines, being a remnant of the ancient inhabitants of this country. Some have confounded them with the Hivites; but their name is very different in the Hebrew.

6 *Them will I drive out from before the children of Iſrael.*] This promiſe was conditional, and depended on the Iſraelites obſerving the laws given them by Moſes; but as they did not perſiſt in the true worſhip of God according to the ordinances delivered by their wiſe legiſlator, great part of theſe places were never conquered.

Commentary on the Fourteenth Chapter.

7 *And I brought him word again, as it was in mine heart.*] I delivered my true opinion, without fear or flattery.

11 *As yet I am as ſtrong this day, as I was in the day that Moſes ſent me.*] This proves that God had preſerved him, as he promiſed, Numb. xiv. 21, 22.

12 *Now therefore give me this mountain, whereof the Lord ſpake in that day.*] That is, the mountainous country where Hebron lay, which was promiſed him when he returned from ſpying the land, Numb. xxiv. 24.

13 *And Joſhua bleſſed him.*] That is, he acknowledged his deſerts, beſeeched God to proſper him in his undertaking, and gave his conſent to his enjoying the country.

Commentary on the Fifteenth Chapter.

1 *This then was the lot of the tribe of the children of Judah.*] The firſt lot that came up was for the tribe of Judah, that the prophecy of Jacob, with regard to the preheminence of that tribe among his brethren, might be kept up.

Even to the border of Edom, the wilderneſs of Zin ſouthward, was the uttermoſt part of the ſouth-coaſt.] Edom was ſituated in the Wilderneſs of Zin, and the lot of Judah extended thither, which was the ſouth border of the land.

3 *And paſſed along to Hezron.*] This city was not mentioned in Numbers; but appears from ver. 25. to have been a city. It was ſituated between Kadeſh-barnea and Adar, to Hazar-adar.

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah, and the border went up to the stone of Bohan the son of Reuben.

7 And the border went up toward Debir from the valley of Achor, and so northward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south-side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel.

8 And the border went up by the valley of the son of Hinnom, unto the south-side of the Jebusite, the same *is* Jerusalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah, which *is* Kirjath-jearim.

10 And the border compassed from Baalah westward unto mount Sier, and passed along unto the side of mount Jearim (which *is* Chesalon on the north-side, and went down to Beth-shemesh, and passed on to Timnah.

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west-border *was* to the great sea, and the coast *thereof*: this *is* the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh, he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, *even* the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass, and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south-land, give me also springs of water: and he gave her the upper springs and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah, according to their familes.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kadesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shema, and Moladah,

27 And Hazor-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine with their villages.

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullum, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages,

37 Zenan, and Hadashah, and Migdalgad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib.

44 And Keilah, and Achzib, and Mareshah: nine cities with their villages.

45 Ekron with her towns and her villages.

46 From Ekron even unto the sea, all that lay near Ashdod, with their villages.

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea and the border *thereof*.

48 And in the mountains, Shamir, and Jattir, and Socoh.

49 And Dannah, and Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Janum, and Beth-tappuah, Aphekah,

54 And Humtah, and Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah.

56 And Jezreel, and Jockdeam, and Zanoah.

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirkath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderness, Beth-arabah, Middin, and Secacah,

62 ¶ And Nibshan, and the city of Salt, and En-gedi: six cities with their villages.

63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAP. XVI.

AND the lot of the children of Joseph fell from Jordon by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho, throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth.

3 And goeth down west-ward, to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*: even the border of their inheritance on the east side, was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the sea, to Michmethah, on the north-side, and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah:

7 And it went down from Janohah, to Ataroth and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah west-ward, unto the river Kanah: and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAP. XVII.

THERE was also a lot for the tribe of Manasseh (for he *was* the first-born of Joseph) to *wit*, for Machir, the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a lot* for the rest of the children of Manasseh by their families: for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the Lord, he gave them an inheritance among the brethren of their father.

5 And

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8 *By the valley of the son of Hinnom.*] A famous valley on the east-side of Jerusalem, and so delightfully shaded, that it invited them to perform their idolatrous worship there, for which it became infamous.

32 *All the cities are twenty and nine with their villages.*] We were before told, that the cities which fell to the lot of Judah amounted to thirty-eight; but it must be remembered, that nine of these cities, namely, Beersheba, Moladah, Hazar-shual, Baalah, Azem, Hormah, Zigly, Ain, and Rimmon, were taken from Judah, and given to the tribe of Simeon: which nine, with the twenty-nine mentioned in the preceding verses, make the sum of thirty eight.

62 *The city of Salt.*] Some are of opinion that this was the same with Zoar, the little city into which Lot was suffered to make his escape, at the destruction of Sodom.

Commentary on the Sixteenth Chapter.

1 *The lot of the children of Joseph.*] That is, of the tribe of Ephraim, and that half of the tribe of Manasseh which had as yet received no inheritance.

2 *And goeth out from Beth-el to Luz.*] Beth-el was the place where Jacob had the divine vision, mentioned Gen. xviii. It was near the city of Luz; but distinct from the city itself, being in the neighbouring fields, where Jacob passed the night under the canopy of heaven; but so very near Luz, that afterwards they became one city.

8 *Unto the river Kanah.*] This river seems to be the same with that called Cherith, 1 Kings xvii. 3.

Commentary

5 And there fell ten portions to Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan;

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſeh's ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

9 And the coaſt deſcended unto the river Kanah, ſouthward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the out-goings of it were at the ſea.

10 South-ward *it was* Ephraim's, and north-ward *it was* Manaſſeh's, and the ſea is his border, and they met together in Aſher on the north, and in Iſſachar on the eaſt.

11 And Manaſſeh had in Iſſachar and in Aſher, Bethſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manaſſeh could not drive out the *inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute: but did not utterly drive them out.

14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me but one lot and one portion to inherit, ſeeing, *I am* a great people, foraſmuch as the Lord hath bleſſed me hitherto?

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyſelf there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean, and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only*.

18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the outgoings of it ſhall be thine: for thou ſhalt drive out the Canaanites, though they have iron chariots, *and* though they *be* ſtrong.

CHAP XVIII.

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there, and the land was ſubdued before them.

2 And there remained among the children of Iſrael ſeven tribes which had not yet received their inheritance.

3 And Joſhua ſaid unto the children of Iſrael, How long *are* ye ſlack to go to poſſeſs the land which the Lord God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the inheritance of them, and they ſhall come *again* to me.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſt on the north.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the Lord your God.

7 But the Levites have no part among you, for the prieſthood of the Lord *is* their inheritance: and Gad and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the Lord gave them.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the Lord in Shiloh.

9 And the men went, and paſſed through the land, and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua, to the hoſt at Shiloh.

10 ¶ And Joſhua caſt lots for them in Shiloh before the Lord: and there Joſhua divided the land unto the children of Iſrael, according to their diviſions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah, and the children of Joſeph.

12 And their border on the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide, and went up through the mountains weſt-ward, and the goings out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* Beth-el) ſouth-ward, and the border deſcended to Ataroth-adar, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward: from the hill that *lieth* before Beth-horon ſouth-ward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim a city of the children of Judah: This *was* the weſt-quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to En-ſhemeſh, and went forth towards Geliloth, which *is* over againſt the going up of Adummim, and deſcended to the ſtone of Bohan the ſon of Reuben,

18 And paſſed along toward the ſide over againſt Arabah northward, and went down unto Arabah.

19 And the border paſſed along to the ſide of Beth-hoglah northward; and the out-goings of the border were at the north-bay of the ſalt-ſea, at the ſouth-end of Jordan: This *was* the ſouth-coaſt.

20 And Jordan was the border of it on the eaſt-ſide. This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, and Bethhoglah, and the valley of Keziz.

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Geba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi (which *is* Jeruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAP XIX.

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance, Beer-ſheba, and Sheba, Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah.

6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Aſhan: four cities and their villages.

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And

Commentary on the Seventeenth Chapter.

15 *If mount Ephraim be too narrow for thee.*] If that noble mount, which was given thee for thy poſſeſſion, be too narrow for thee, enlarge thy borders by taking in thoſe wood-lands or foreſts inhabited by the Jebuſites.

16 *Have chariots of iron.*] That is, armed with ſcythes, and cutting inſtruments of iron.

Commentary on the Eighteenth Chapter.

1 *Aſſembled together at Shiloh.*] A place in the tribe of Ephraim, not far from Jeruſalem.

2 *And there remained among the children of Iſrael ſeven tribes, which had not yet received their inheritance.*] That is, no lot had been drawn for them in Gilgal.

5 *Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall abide in their coaſts on the north.*] But notwithſtanding this new ſurvey, the tribes of Judah and Joſeph were ſtill to remain undiſturbed in their poſſeſſions, unleſs it ſhould be found that they had more or leſs land than was neceſſary for them.

11 *And the lot of the tribe of the children of Benjamin came up.*] God was pleaſed to order it ſo, that the tribe of Benjamin ſhould have the firſt lot of theſe ſeven, or next to the tribe of Joſeph.

24 *And Gaba.*] This city is often mentioned in ſcripture under the name of Gibeah, and was the birth-place of Saul, and thence called *Gibeah of Saul*, 1 Sam. x. 26.

Commentary on the Nineteenth Chapter.

2 *And they had in their inheritance, Beer-ſheba, and Sheba.*] Or rather, Beer-ſheba, which is Sheba; for they were only two names for one and the ſame place.

29 *And*

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the ſea, and Maralah, and reached to Dabba-ſheth, and reached to the river that is before Jockneam.

12 And turned from Sarid eaſt-ward, toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And, from thence paſſeth on along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah,

14 And the border compaſſeth it on the north-ſide, to Hannathon, and the out goings thereof are in the valley of Jiphthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *toward* Jezreel, and Cheſulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez.

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the out goings of their border were at Jordan: ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alemmelech, and Amad, and Miſheal; and reacheth to Carmel weſtward, and to Shihor-libnath;

27 And turneth toward the ſun-riſing to Beth dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el, toward the north ſide of Beth-emek, and Neiel; and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre; and the coaſt turneth to Hoſah: and the outgoings thereof are at the ſea, from the coaſt to Achzib:

30 Ummah alſo, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Aſher, according to their families, theſe cities with their villages.

32 ¶ The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.

33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum: and the out goings thereof were at Jordan.

34 And *then* the coaſt turneth weſtward to Aznothtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth-ſide, and reacheth to Aſher on the weſt-ſide, and to Judah upon Jordan toward the ſun-riſing.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Jron, and Migdal-el, Horem, and Bethanath, and Beth-ſhemeſh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ *And* the ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh,

42 And Shaalabin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coaſt of the children of Dan went out *too little* for them; therefore the children of Dan went up to fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families, theſe cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave an inheritance to Joſhua the ſon of Nun, among them:

50 According to the word of the Lord, they gave him the city which he aſked, *even* Timnath-ſerah, in mount Ephraim: and he built the city and dwelt therein.

51 Theſe *are* the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the Lord, at the door of the tabernacle of the congregation: ſo they made an end of dividing the country.

CHAP. XX.

THE Lord ſpake alſo unto Joſhua, ſaying,

2 Speak to the children of Iſrael, ſaying, Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes:

3 That the ſlayer that killeth *any* perſon unawares, *and* unwittingly, may flee thither: and they ſhall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of thoſe cities, ſhall ſtand at the entering of the gate of the city, and ſhall declare his cauſe in the ears of the elders of that city; they ſhall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before time.

6 And he ſhall dwell in that city, until he ſtand before the congregation for judgment, *and* until the death of the high prieſt that ſhall be in thoſe days: then ſhall the ſlayer return, and come unto his own city, and unto his own houſe, unto the city from whence he fled.

7 ¶ And they appointed Kedeſh in Galilee, in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba (which *is* Hebron) in the mountain of Judah.

8 And on the other ſide Jordan by Jericho eaſtward, they aſſigned Bezer in the wilderneſs upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth *any* perſon at unawares, might flee thither, and not die by the hand of the avenger of blood, until he ſtood before the congregation.

CHAP. XXI.

THEN came near the heads of the fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael,

2 And they ſpake unto them at Shiloh in the land of Canaan, ſaying, The Lord commanded by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattle.

3 And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the Lord, theſe cities and their ſuburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the reſt of the children of Kohath, *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the Lord commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* mentioned by name.

10 Which the children of Aaron, *being* of the families of the Kohathites,

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29 *And to the ſtrong city Tyre.*] The original word is *Tzor*, and ſignifies a rock, either from the city's being founded upon a rock, or from the ſtrength of its fortifications.

49 *The children of Iſrael gave an inheritance to Joſhua the ſon of Nun, among them.*] How conſpicuous is the modeſty of this great man! He was content to ſtay for his inheritance till all the land was divided, and was then ſatisfied to receive his portion as a gift from thoſe he had before ſettled in the promiſed land.

51 *So they made an end of dividing the country.*] That is, the diviſion of the land was completed, and every tribe had their ſettlement appointed to their ſatisfaction.

Commentary on the Twentieth Chapter.

1 *The Lord ſpake alſo unto Joſhua, ſaying.*] From the tabernacle; at the door of which he, Eleazer, and the princes, had been making a diviſion of the land.

2 *Speak to the children of Iſrael, ſaying, Appoint out for you cities of refuge.*] It was now a proper time for putting in execution this command of Moſes, as they were now all met together to receive their reſpective portions of land.

Commentary on the Twenty-firſt Chapter.

4 *And the lot came out for the family of the Kohathites.*] After the cities were appointed for the Prieſts and Levites, they were divided by lot among the ſeveral

Kohathites, *who were* of the children of Levi, had (for theirs was the firſt lot)

11 And they gave them the city of Arba, the father of Anak (which *city is* Hebron) in the hill-*country* of Judah, with the ſuburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the ſon of Jephunneh, for his poſſeſſion.

13 ¶ Thus they gave to the children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a city of refuge for the ſlayer; and Libnah with her ſuburbs.

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs.

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, *and* Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs and Almon with her ſuburbs: four cities.

19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot, out of the tribe of Ephraim.

21 For they gave them Shechem with her ſuburbs in mount Ephraim, *to be* a city of refuge for the ſlayer; and Gezer with her ſuburbs.

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs.

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs: four cities.

25 And out of the half-tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gerſhon, of the families of the Levites, out of the *other* half tribe of Manaſſeh, *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs: Dabareh with her ſuburbs.

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs four cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs.

31 Helkath with her ſuburbs, and Rehob with her ſuburbs: four cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, to *be* a city of refuge for the ſlayer; and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 ¶ And unto the families of the children of Merari the reſt of the Levites out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs.

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: four cities.

36 And out of the tribe of Reuben, Bezer with her ſuburbs, and Jahazah with her ſuburbs,

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer; and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the poſſeſſion of the children of Iſrael, *were* forty and eight cities with their ſuburbs.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities,

43 ¶ And the Lord gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the Lord gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the Lord delivered all their enemies into their hand.

45 There failed not ought of any good thing which the Lord had ſpoken unto the houſe of Iſrael: all came to paſs.

CHAP. XXII.

THEN Joſhua called the Reubenites, and the Gadites, and the half-tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the Lord commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the Lord your God.

4 And now the Lord your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get you unto your tents, *and* unto the land of your poſſeſſion, which Moſes the ſervant of the Lord gave you on the other ſide Jordan.

5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart, and with all your ſoul.

6 So Joſhua bleſſed them, and ſent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan; but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſt-ward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them.

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattle, with ſilver and with gold, and with braſs, and with iron, and with very much raiment: divide the ſpoil of your enemies with your brethren.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh returned and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the Lord by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, built there an altar by Jordan, a great altar to ſee to.

11 ¶ And the children of Iſrael heard ſay, Behold the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go out to war againſt them.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh, into the land of Gilead, Phineas the ſon of Eleazar the prieſt.

14 And with him ten princes, of each chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh, unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the Lord, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the Lord, in that ye have builded you an altar; that ye might rebel this day againſt the Lord?

17 *Is* the iniquity of Peor too little for us, from which we are not cleanſed until this day (although there was a plague in the congregation of the Lord)

18 But that ye muſt turn away this day from following the Lord? and it will be, *ſeeing* ye rebel to-day againſt the Lord, that to-morrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the Lord, wherein the Lord's tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the Lord, nor rebel againſt us, in building you an altar, beſide the altar of the Lord our God.

20 Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and

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families: and the firſt lot came out for the nobleſt family of the tribe of Levi; for Moſes and Aaron were deſcended from Kohath.

43 *And the Lord gave unto Iſrael all the land which he ſware to give unto their fathers.*] He gave them a right to the whole country, which was accordingly divided among them by lot, and he put them into the actual poſſeſſion of the greateſt part of it.

Commentary on the Twenty-ſecond Chapter.

1 *Then Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh.*] The war being ended, and the Iſraelites ſettled in the land of Canaan, Joſhua called the two tribes and a half, who had accompanied their brethren as auxiliaries from their poſſeſſions on the other ſide Jordan, and gave them an honourable diſmiſſion.

8 *Return with much riches unto your tents,* &c.] Part contentedly with your brethren; and laden with the ſpoils you have gotten in Canaan, return to the land of your inheritance on the other ſide Jordan.

Divide the ſpoil of your enemies.] Let thoſe who ſtayed on the other ſide Jordan, to defend your wives, your children, and your cattle, ſhare with you in the ſpoil you have taken.

19 *Then paſs ye over unto the land of the poſſeſſion of the Lord.*] They were deſirous rather to give up ſome of their own poſſeſſions, than to have their brethren fall from their religion. A noble inſtance of their regard for the honour of their great Creator and Deliverer!

and the half tribe of Manasseh, answered and said unto the heads of the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know, if *it be* in rebellion, or if in transgression against the Lord (save us not this day)

23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the Lord himself require *it*;

24 And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have you to do with the Lord God of Israel?

25 For the Lord hath made Jordan a border between us and you; ye children of Reuben and children of Gad, ye have no part in the Lord: so shall your children make our children cease from fearing the Lord.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* a witness between us and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings, that your children may not say to our children in time to come, Ye have no part in the Lord.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offerings, nor for sacrifices, but it *is* a witness between us and you.

29 God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the Lord our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel, which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them.

31 And Phinehas the son of Eleazar the priest, said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord *is* among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel, and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar *Ed*: for it *shall be* a witness between us, that the Lord *is* God.

CHAP. XXIII.

AND it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age.

3 And ye have seen all that the Lord your God hath done unto all these nations, because of you: for the Lord your God *is* he that hath fought for you.

4 Behold I have divided unto you by lot these nations that remain, to be an inheritance for your tribes from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the Lord your God, he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, as the Lord your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom, to the right hand or to the left.

7 That ye come not among these nations, these that remain among you, neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But cleave unto the Lord your God, as ye have done unto this day.

9 For the Lord hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the Lord your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the Lord your God will no more drive out *any* of these nations from before you: but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

14 And behold, this day I *am* going the way of all the earth, and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the Lord your God promised you: so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

16 When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them: then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

AND Joshua gathered all the tribes of Israel to Shechem, and and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they served other Gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it, but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea: and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt. And ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you, and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

9 Then Balak, the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you.

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, and the Hivites, and the Jebusites, and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards, and the olive yards, which ye planted not, do ye eat.

14 ¶ Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

15 And

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31 *This day we perceive that the Lord is among us*, &c.] His heart overflowed with gladness when he found that the children of Reuben, &c. had not forsaken the God of their fathers.

Commentary on the Twenty-third Chapter.

2 *Joshua called for Israel.*] This great general, finding the time of his death approaching, called a general assembly of the princes and magistrates, and as many of the common people as could be got together on this occasion, and, in a very tender and affectionate manner, exhorted them, in gratitude to the Great Disposer of all things, to a faithful observance of his laws; promising them all the happiness they could wish, in case they obeyed the Lord who bought them; and denouncing the greatest evils, if they turned their backs to his precepts.

Commentary on the Twenty-fourth Chapter.

1 *And Joshua gathered all the tribes of Israel.*] It is likely that Joshua, living longer than he expected when he made the forgoing speech to them, called the people together once more, to give them some farther advice, before his pious soul quitted her tabernacle of clay.

2 *Your fathers dwelt on the other side of the flood.*] That is, of the great river Euphrates.

4 *But Jacob and his children went down into Egypt.*] Notwithstanding Esau was retired to mount Seir, and left the land of Canaan entirely to Jacob, yet the time was not come when God intended to settle his posterity in it; but they were forced to go down into Egypt, where they suffered a long and cruel bondage.

15 And if it seem evil unto you to serve the Lord; choose you this day whom ye will serve, whether the gods which your fathers served, that *were* on the other side of the flood; or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods.

17 For the Lord our God, he *it is* that brought us up, and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the Lord; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the Lord: for he *is* an holy God: he is a jealous God; he will not forgive your transgressions, nor your sins.

20 If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the Lord.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves, that ye have chosen you the Lord to serve him: and they said, *We are* witnesses.

23 Now therefore put away *(said he)* the strange gods which *are* among you, and incline your heart unto the Lord God of Israel.

24 And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute, and an ordinance, in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the Lord.

27 And Joshua said unto all the people, Behold this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel.

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

15 *But as for me and my house, we will serve the Lord.*] If all the great and gracious acts of the Lord cannot prevail upon you to serve him and obey his laws, your conduct shall have no effect upon me, or any under my particular care: we will constantly serve the God of Jacob, and *under the shadow of his wings will we rejoice.*

26 *And Joshua wrote these words in the book of the law of God.*] That is, in the book deposited by Moses in the side of the ark, Deut. xxxi. 24, 25, 26.

27 *This stone shall be a witness unto us; for it hath heard all the words of the Lord.*] It is said, to have heard what was spoken, because it would remain to testify and declare to all posterity the engagements that lay upon them.

29 *Joshua the son of Nun, the servant of the Lord, died.*] Josephus tells us, "That he was a man of political prudence, and endued also with a singular felicity of popular eloquence in expressing his thoughts; brave and indefatigable in war, and equally just and dextrous in peace; and, in short, that he was qualified for all great purposes."

THE BOOK of JUDGES.

The ARGUMENT.

This book is called Shophetim, *or* Judges, *because it relates to the state of the* Israelites *under the administration of many illustrious persons, raised by God upon special occasions, after the death of* Joshua, *till the time of making a king. They were* to judge, *that is, to be both the civil and military governors of the people.*

The author of this book is absolutely unknown: some ascribe it to Samuel, *some to* Hezekiah, *and others to* Ezra. *Some conceive that every judge wrote his own memoirs, which were collected by* Samuel *or* Erza.

CHAP. I.

NOW after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first to fight against them?

2 And the Lord said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot: so Simeon went with him.

4 And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their

Commentary on the Book of Judges.

CHAP. I.] 2 *And the Lord said, Judah.*] That is, the tribe of Judah, who were both very populous and very valiant.

7 *As I have done, so God hath requited me.*] He acknowledges the justice of his punishment, having often inflicted the same on others.

10 *And*

their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

9 ¶ And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* Kirjath arba) and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir; (and the name of Debir before *was* Kirjath-sepher)

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenez, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass when she came *to him*, that she moved him to ask of her father a field: and she lighted from off her ass: and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

16 ¶ And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees, with the children of Judah, into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called Hormah.)

18 Also Judah took Gaza, with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the Lord was with Judah, and he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the Lord *was* with them.

23 And the house of Joseph sent to descry Beth-el: (now the name of the city before *was* Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did Manasseh drive out *the inhabitants of* Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Alab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

CHAP. II.

AND an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you: but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.

4 And it came to pass when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the Lord.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance, to possess the land.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that out-lived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And Joshua the son of Nun, the servant of the Lord died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the Lord, and served Baalim.

12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 ¶ And the anger of the Lord was hot against Israel, and he delivered them into the hands of the spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless, the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; *but* they did not so.

18 And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies, all the days of the judge (for it repented the Lord, because of their groanings, by reason of them that oppressed them, and vexed them)

19 And it came to pass, when the judge was dead, *that* they returned and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I also will not henceforth drive out any from before them, of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the Lord, to walk therein as their fathers did keep *it*, or not.

23 Therefore the Lord left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

CHAP.

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10 *And Judah went up against the Canaanites that dwelt in Hebron.*] This shews that the old inhabitants were returned to this place, after it had been taken by Joshua.

19 *But could not drive out the inhabitants of the valley, because they had chariots of iron.*] This was the source of all the evils that befel the children of Israel: they distrusted the power of that Being, who had so often and so miraculously protected and assisted them. Their chariots of iron intimidated the army of Judah, though their God had so lately defeated the enormous army of the Canaanites before Joshua, notwithstanding they had a great number of these frightful chariots.

24 *Shew us, we pray thee, the entrance into the city.*] That is, shew us the weakest part of the city.

CHAP. II.] 5 *And they called the name of that place Bochim.*] That is, *weepers*, because of the doleful lamentations the people then made.

6 *And when Joshua had let the people go.*] That is, at the time he dismissed them, after casting lots, and dividing the land among them.

13 *And they forsook the Lord, and served Baal and Ashtaroth.*] They especially worshipped the sun and moon; the former signifying the glorious luminary of the day, and the latter the silver regent of the night.

17 *They turned quickly out of the way.*] That is, as soon as the judge was dead, who had wrought the deliverance for them, they turned again to their idolatrous courses.

CHAP. III.

NOW theſe *are* the nations which the Lord left, to prove Iſrael by them (*even* as many *of Iſrael* as had not known all the wars of Canaan;

2 Only that the generations of the children of Iſrael might know to teach them war, at the leaſt ſuch as before knew nothing thereof)

3 *Namely*, five lords of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entering in of Hamath.

4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moſes.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites:

6 And they took their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

7 And the children of Iſrael did evil in the ſight of the Lord, and forgat the Lord their God, and ſerved Baalim, and the groves.

8 ¶ Therefore the anger of the Lord was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight years.

9 And when the children of Iſrael cried unto the Lord, the Lord raiſed up a deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſon of Kenez, Caleb's younger brother.

10 And the ſpirit of the Lord came upon him, and he judged Iſrael, and went out to war; and the Lord delivered Chuſhan-riſhathaim king of Meſopotamia into his hand: and his hand prevailed againſt Chuſhan-riſhathaim.

11 And the land had reſt forty years: and Othniel the ſon of Kenez died.

12 ¶ And the children of Iſrael did evil again in the ſight of the Lord: and the Lord ſtrengthened Eglon the king of Moab againſt Iſrael, becauſe they had done evil in the ſight of the Lord.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and poſſeſſed the city of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years.

15 But when the children of Iſrael cried unto the Lord, the Lord raiſed them up a deliverer, Ehud the ſon of Gera, a Benjamite, a man left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab; and Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him, went out from him.

20 And Ehud came unto him, and he was ſitting in a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade; and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When he was gone out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them:* and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and ſuffered not a man to paſs over.

29 ¶ And they ſlew of Moab at that time, about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Iſrael: and the land had reſt fourſcore years.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad, and he alſo delivered Iſrael.

CHAP. IV.

AND the children of Iſrael again did evil in the ſight of the Lord, when Ehud was dead.

2 And the Lord ſold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppreſſed the children of Iſrael.

4 ¶ And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Iſrael came up to her for judgment.

6 And ſhe ſent and called Barak the ſon of Abinoam, out of Kadeſh-naphtali, and ſaid unto him, Hath not the Lord God of Iſrael commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali, and of the children of Zebulun?

7 And I will draw unto thee, to the river Kiſhon, Siſera, the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt, ſhall not be for thine honour; for the Lord ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kadeſh.

10 ¶ And Barak called Zebulun, and Naphtali, to Kadeſh, he went up with ten thouſand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the father-in-law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedeſh.

12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, to the river Kiſhon.

14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the Lord hath delivered Siſera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the Lord diſcomfited Siſera, and all *his* chariots, and all *his* hoſt, with the edge of the ſword, before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots, and after the hoſt, unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not a man left.

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the houſe of Heber the Kenite.

18 ¶ And

CHAP. III.] 1 *Now theſe are the nations which the Lord left to prove Iſrael.*] Theſe nations were left unſubdued, to prove whether the Iſraelites would continue to worſhip and ſerve the true God, who had done ſuch amazing things for their fathers.

6 *And they took their daughters to be their wives, and gave their daughters to their ſons.*] Which was not only a direct violation of the law of God, but an higher breach of their covenant with him, than the mere making of leagues with them.

7 *And ſerved Baalim, and the groves.*] The learned Mr. Selden is of opinion, that by *groves* we are to underſtand the images of their deities placed in the groves.

8 *And he ſold them into the hands of Chuſhan-riſhathaim king of Meſopotamia.*] This country lay between the river Euphrates and the Tigris.

19 *The quarries that were in Gilgal.*] The Septuagint and Vulgate render it *graven images*, which is indeed the meaning of the word *Peſil* in ſeveral places of ſcripture.

20 *And Ehud ſaid, I have a meſſage from God to thee, and he aroſe out of his ſeat.*] He roſe from his ſeat in reverance to God, whoſe words he ſuppoſed he was going to hear.

31 *Which ſlew of the Philiſtines ſix hundred men with an ox-goad.*] The goads uſed in this country were of an extraordinary ſize. Mr. Maundrell tells us, that he meaſured ſeveral, and found them about eight feet long, and, at the larger end, ſix inches in circumference.

CHAP. IV.] 2 *Jabin king of Canaan, that reigned in Hazor.*] Jabin was probably a general name of all the kings of this country, like that of Pharaoh among the Egyptians.

3 *And twenty years he mightily oppreſſed the children of Iſrael.*] Their frequent revolts from God had increaſed his anger, and therefore he puniſhed them the more ſeverely.

4 *And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.*] The words prophet and propheteſs are of very ambiguous ſignification in the Old Teſtament. As we read of no miraculous action that Deborah did, ſhe was, perhaps, only a woman of eminent holineſs, prudence, and knowledge of the holy ſcriptures, by which ſhe was ſingularly qualified to *judge the people*; that is, to determine cauſes and controverſies among them, according to the laws of God. Her name, in Hebrew, ſignifies a *bee*.

7 *To the river Kiſhon.*] This river has its ſource in mount Tabor, and paſſing along the valley of Jezreel, now called the plain of Eſdraelon, empties itſelf into the Mediterranean-ſea.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my Lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a mantle.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened a bottle of milk, and gave him drink, and covered him.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come and enquire of thee, and ſay, Is there any man here? that thou ſhalt ſay, No.

21 Then Jael Haber's wife took a nail of the tent, and took a hammer in her haad, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground (for he was faſt aſleep and weary) ſo he died.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera lay dead, and the nail was in his temples.

23 So God ſubdued on that day, Jabin the king of Canaan, before the children of Iſrael.

24 And the hand of the children of Iſrael proſpered, and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

CHAP. V.

THEN ſang Deborah, and Barak the ſon of Abinoam, on that day, ſaying,

2 Praiſe ye the Lord for the avenging of Iſrael, when the people willingly offered themſelves.

3 Hear, O ye kings, give ear, O ye princes; I, *even* I will ſing unto the Lord, I will ſing *praiſe* to the Lord God of Iſrael.

4 Lord, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

5 The mountains melted from before the Lord, *even* that Sinai, from before the Lord God of Iſrael.

6 In the days of Shamgar the ſon of Anath, in the days of Jael, the high-ways were unoccupied, and the travellers walked through bye-ways.

7 *The inhabitants* of the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael.

8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael?

9 My heart *is* toward the governors of Iſrael, that offered themſelves willingly among the people: Bleſs ye the Lord.

10 Speak ye that ride on white aſſes, ye that ſit in judgment, and walk by the way.

11 *They that are delivered* from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the Lord, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the Lord go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a ſong: ariſe Barak, and lead thy captivity captive, thou ſon of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them againſt Amalek; after thee Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Iſſachar *were* with Deborah: even Iſſachar, and alſo Barak, he was ſent on foot into the valley: for the diviſions of Reuben *there were* great thoughts of heart.

16 Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks? for the diviſions of Reuben *there were* great ſearchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhore, and abode in his breaches.

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death, in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanoch by the waters of Megiddo, they took no gain of money.

20 They fought from heaven, the ſtars in their courſes fought againſt Siſera.

21 The river of Kiſhon ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt trodden down ſtrength.

22 Then were the horſe-hoofs broken by the means of the pranſings, the pranſing of their mighty ones.

23 Curſe ye Meroz (ſaid the angel of the Lord) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He aſked water, *and* ſhe gave *him* milk, ſhe brought forth butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer ſhe ſmote Siſera, ſhe ſmote off his head when ſhe had pierced and ſtricken through his temples.

27 At her feet he bowed, he fell, he lay down: and at her feet he bowed, he fell; where he bowed, there he fell down dead.

28 The mother of Siſera looked out at a window, and cried through the lattice, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe returned to anſwer to herſelf,

30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for the necks of *them that take* the ſpoil?

31 So let all thine enemies periſh, O Lord: but *let* them that love him, *be* as the ſun when he goeth forth in his might. And the land had reſt forty years.

CHAP. VI.

AND the children of Iſrael did evil in the ſight of the Lord: and the Lord delivered them into the hand of Midian ſeven years.

2 And the hand of Midian prevailed againſt Iſrael: and becauſe of the Midianites, the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalakites, and the children of the eaſt, even they came up againſt them.

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza, and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs.

5 For they came up with their cattle, and their tents, and they came as graſhoppers for multitude, *for* both they and their camels were without number; and they entered into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed becauſe of the Midianites; and the chidren of Iſrael cried unto the Lord.

7 ¶ And it came to paſs when the children of Iſrael cried unto the Lord, becauſe of the Midianites;

8 That the Lord ſent a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the Lord God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage,

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land;

10 And I ſaid unto you, I *am* the Lord your God, fear not the gods of the Amorites, in whoſe land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the Lord, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abiezrite: and his ſon Gideon threſhed wheat by the wine-preſs, to hide *it* from the Midianites.

12 And the angel of the Lord appeared unto him, and ſaid unto him, The Lord *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the Lord bring us up from Egypt? but now the Lord hath forſaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and ſaid, Go in this thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh my Lord, wherewith ſhall I ſave Iſrael? behold, my family *is* poor in Manaſſeh, and I *am* the leaſt in my father's houſe.

16 And

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21 *Then Jael, Heber's wife, took a nail of the tent,* &c.] Nothing but an abſolute command from God, the Sovereign Diſpoſer of all mens lives, could warrant ſuch an action as this; and therefore muſt not by any means be made a precedent in theſe times, when the gift of prophecy has long ſince ceaſed.

CHAP. V.] 1 *Then ſang Deborah and Barak.*] This ſong was compoſed by Deborah, and commanded to be ſung by Barak; for it muſt not be ſuppoſed that Deborah and Barak performed it alone, but with all the elders of Iſrael, who were called together to ſing with them.

4 *The earth trembled, and the heavens dropped, the clouds alſo dropped water.*] Theſe are poetical expreſſions, to denote the general conſternation of all thoſe countries, when they ſaw Sihon king of the Amorites, and Og the king of Baſhan, ſuddenly overthrown, and their kingdoms taken by the Iſraelites.

16 *Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks?*] Their private buſineſs ſo ingroſſed their attention, that they ſhamefully neglected the good of the publick. They were more concerned for their cattle, than their religion, laws, and liberties.

20 *The ſtars in their courſes fought againſt Siſera.*] The angels of heaven, who are called ſtars, Job. xxxvii. 7.

21 *O my ſoul thou haſt trodden down ſtrength.*] This is an elegant apoſtrophe to herſelf; whoſe happineſs ſhe applauds, in beholding the enemies of her country vaniſhed by the commiſſion ſhe gave Barak from God, and by her prayers for his ſucceſs.

30 *To every man a damſel or two.*] Young virgins were, by the ancients, reckoned the principal part of the ſoldier's prey.

CHAP. VI.] 1 *And the children of Iſrael did evil in the ſight of the Lord.*] That is, after the death of Deborah and Barak, they again relapſed into idolatry.

16 And the Lord ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a ſign that thou talkeſt with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my preſent, and ſet *it* before thee. And he ſaid, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the fleſh he put in a baſket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 ¶ Then the angel of the Lord put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up fire out of the rock, and conſumed the fleſh and the unleavened cakes: then the angel of the Lord departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the Lord, Gideon ſaid, Alas, O Lord God: for becauſe I have ſeen an angel of the Lord face to face.

23 And the Lord ſaid unto him, Peace *be* unto thee, fear not, thou ſhalt not die.

24 Then Gideon built an altar there unto the Lord, and called it Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abiezrites.

25 ¶ And it came to paſs the ſame night, that the Lord ſaid unto him, Take thy father's young bullock, even the ſecond bullock of ſeven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the Lord had ſaid unto him: and *ſo* it was, becauſe he feared his father's houſhold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city aroſe early in the morning, behold the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built.

29 And they ſaid one to another, Who hath done this thing? And when they enquired and aſked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will you plead for Baal? will ye ſave him? he that will plead for him, let him be put to death, while *it is yet* morning: if he *be* a God, let him plead for himſelf, becauſe *one* hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the eaſt were gathered together and went over and pitched in the valley of Jezreel.

34 But the ſpirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him.

35 And he ſent meſſengers throughout all Manaſſeh, who alſo was gathered after him, and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon ſaid unto God, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece a bowl full of water.

39 And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

THEN Jerubbaal (who *is* Gideon) and all the people that *were* with him, roſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north-ſide of them, by the hill of Moreh, in the valley.

2 And the Lord ſaid unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

3 Now therefore go to, proclaim in the ears of the people, ſaying, Whoſoever *is* fearful and afraid, let him return and depart early from mount Gilead: and there returned of the people twenty and two thouſand, and there remained ten thouſand.

4 And the Lord ſaid unto Gideon, The people *are* yet too many: bring them down unto the water, and I will try them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water: and the Lord ſaid unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

7 And the Lord ſaid unto Gideon, By the three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

9 ¶ And it came to paſs the ſame night, that the Lord ſaid unto him, Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt.

11 And thou ſhalt hear what they ſay, and afterward ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the outſide of the armed men that *were* in the hoſt.

12 And the Midianites, and the Amalekites, and all the children of the eaſt, lay along in the valley like graſhoppers for multitude; and their camels *were* without number, as the ſand by the ſea-ſide for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay along.

14 And his fellow anſwered, and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian, and all the hoſt.

15 ¶ And it was *ſo*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the Lord hath delivered into your hand the hoſt of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be, *that* as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the Lord and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outſide of the camp, in the beginning of the middle watch; and they had but newly ſet the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The ſword of the Lord, and of Gideon.

21 And

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23 *And the Lord ſaid unto him.*] Though the angel diſappeared, and nothing was to be ſeen, yet the Lord convinced him he was ſtill preſent, by ſpeaking to him in an audible voice.

24 *Then Gideon built an altar there unto the Lord.*] Not for ſacrifice; but as a monument of that heavenly viſion, and of the mercy promiſed to him, in that place where he built the altar; that is, where the angel ſtood.

32 *Therefore he called him Jerub-baal.*] That is, an oppoſer of Baal.

34 *And he blew a trumpet, and Abiezar was gathered after him.*] That is, they came and offered their ſervice to fight under his banner.

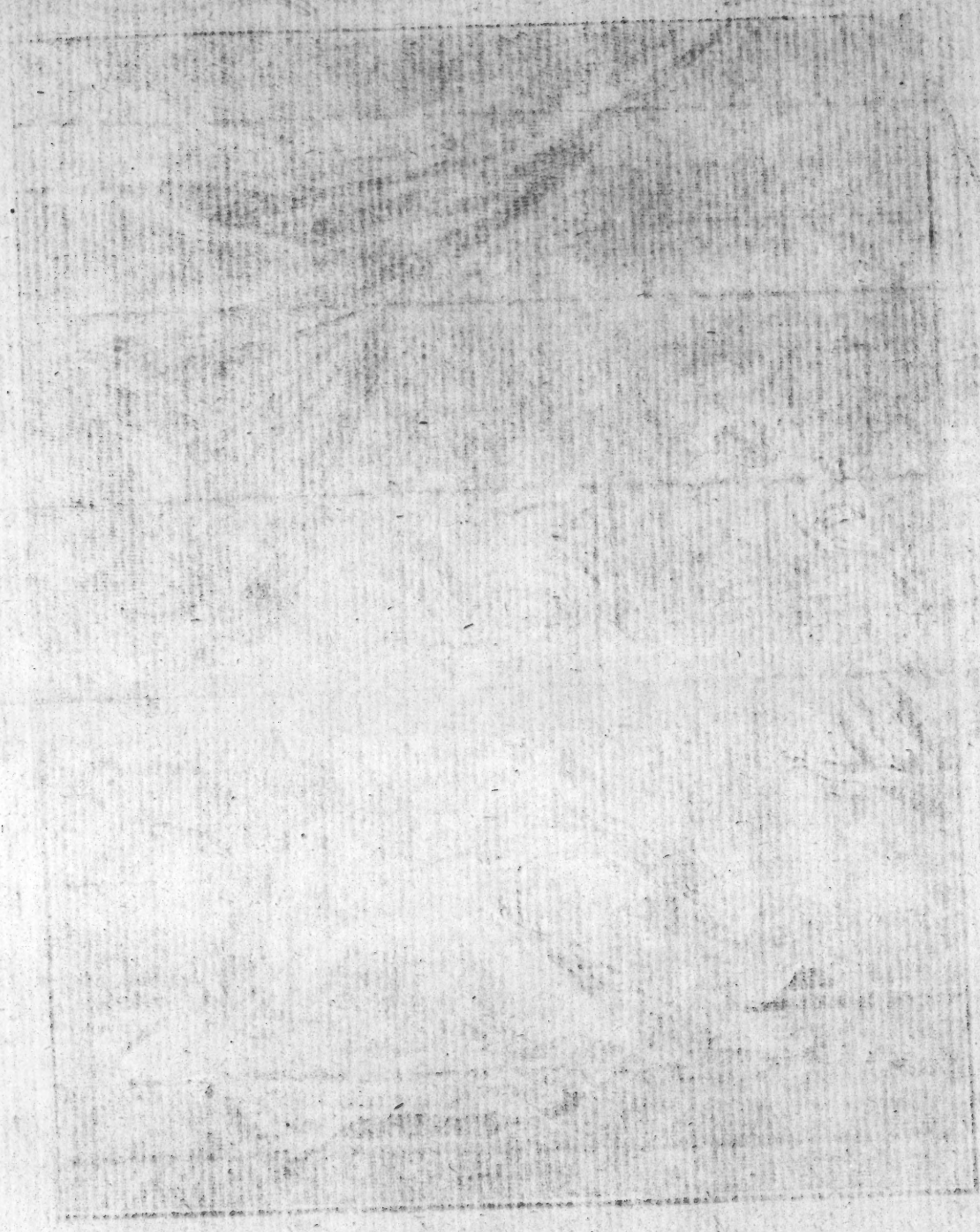
CHAP. VII.] 5 *Every one that lappeth water with his tongue*, &c.] God intending to reduce Gideon's army to a very ſmall number, took this method of performing it: for as the ſeaſon of the year was hot, and the generality of the ſoldiers weary, faint, and thirſty, it was probable that moſt of them would lie down, as indeed they did, and refreſhed themſelves with large draughts of water.

7 *And the Lord ſaid unto Gideon, by the three hundred men that lapped will I ſave you, and deliver the Midianites into thine hand.*] All the world muſt be ſufficiently convinced, that it was the arm of Omnipotence, and not of us, that cauſed the hoſt of Midian to fly before ſo inſignificant a force.

19 *In the beginning of the middle watch*, &c.] That is, a little after midnight.

21 *And*

Then Jael Hebers wife took a nail of the tent & took a hammer in her hand, & went softly unto him, and smote the nail into his temples, and fastned it into the ground : (for he was fast asleep and weary) so he died. — Judges Chap. IV. Ve. 21.



21 And they ſtood every man in his place, round about the camp: and all the hoſt ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the Lord ſet every man's ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah in Zererath, *and* to the border of Abel-Meholah, unto Tabbath.

23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah, and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-bara and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other ſide Jordan.

CHAP. VIII.

AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? And they did chide with him ſharply.

2 And he ſaid unto them, What have I done now in compariſon of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb, and Zeeb: and what was I able to do in compariſon of you? Then their anger was abated toward him, when he had ſaid that.

4 ¶ And Gideon came to Jordan, *and* paſſed over, he and the three hundred men that *were* with him, faint, yet purſuing *them*.

5 And he ſaid unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth ſaid, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thine army?

7 And Gideon ſaid, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your fleſh with the thorns of the wilderneſs, and with briars.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him*.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hoſts with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew ſword.

11 ¶ And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſt.

13 ¶ And Gideon the ſon of Joaſh returned from battle before the ſun *was up*,

14 And caught a young man of the men of Succoth, and enquired of him: and he deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderneſs, and briars, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and ſlew the men of the city.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they, each one reſembled the children of a king.

19 And he ſaid, They *were* my brethren, *even* the ſons of my mother: *as* the Lord liveth, if ye had ſaved them alive, I would not ſlay you.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

21 Then Zebah and Zalmunna, ſaid Riſe thou, and fall upon us: for as the man *is*, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ornaments that *were* on their camels necks.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou and thy ſon, and thy ſon's ſon alſo: for thou haſt delivered us from the hand of Midian.

23 And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſon rule over you: the Lord ſhall rule over you.

24 And Gideon ſaid unto them, I would deſire a requeſt of you, that ye would give me every man the ear-rings of his prey: (for they had golden ear-rings, becauſe they *were* Iſhmaelites)

25 And they anſwered, We will willingly give *them*. And they ſpread a garment, and did caſt therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requeſted, was a thouſand and ſeven hundred *ſhekels* of gold, beſide ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beſide the chains that *were* about their camels necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah; and all Iſrael went thither a-whoring after it: which thing became a ſnare unto Gideon, and to his houſe.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more: and the country was in quietneſs forty years in the days of Gideon.

29 ¶ And Jerubbaal the ſon of Joaſh went and dwelt in his own houſe.

30 And Gideon had threeſcore and ten ſons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, ſhe alſo bare him a ſon, whoſe name he called Abimelech.

32 ¶ And Gideon the ſon of Joaſh died in a good old age, and was buried in the ſepulchre of Joaſh his father in Ophrah of the Abi-ezrites.

33 And it came to paſs as ſoon as Gideon was dead, that the children of Iſrael turned again, and went a-whoring after Baalim, and made Baal-berith their god.

34 And the children of Iſrael remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every ſide:

35 Neither ſhewed they kindneſs to the houſe of Jerubbaal, *namely* Gideon, according to all the goodneſs which he had ſhewed unto Iſrael.

CHAP. IX.

AND Abimelech the ſon of Jerubbaal went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the houſe of his mother's father, ſaying,

2 Speak, I pray you, in the ears of all the men of Schechem, Whether *is* better for you, either that all the ſons of Jerubbaal (*which are* threeſcore and ten perſons) reign over you, or that one reign over you? remember alſo that I *am* your bone and your fleſh.

3 And his mother's brethren ſpake of him in the ears of all the men of Schechem all theſe words: and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother.

4 And they gave him threeſcore and ten *pieces* of ſilver, out of the houſe of Baal-berith: wherewith Abimelech hired vain and light perſons which followed him.

5 And he went unto his father's houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.

6 And all the men of Shechem gathered together, and all the houſe of Millo, and went and made Abimelech king, by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lifted up his voice, and cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them, and they ſaid unto the olive-tree, Reign thou over us.

9 But the olive-tree ſaid unto them, Should I leave my fatneſs wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſs and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheareth God and man, and go to be promoted over the trees?

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21. *And they ſtood every man in his place round about the camp.*] Not one of the three hundred men ſtirred a foot from his place, but ſtood ſtill without ſtriking a blow, the arm of Omnipotence fighting for them.

CHAP. VIII.] 2 *Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer.*] This ſeems to have been a common proverb in theſe days, and uſed in commending the ſmalleſt action of one, as ſuperior to the greateſt of another.

11 *And ſmote the hoſt, for the hoſt was ſecure.*] That is, they thought themſelves far enough from danger, being at a great diſtance from the field of battle.

21 *Whoſe name was Abimelech.*] That is, *my father a king*. A name probably given him by his mother out of pride and arrogance, that ſhe might be conſidered as the wife of a perſon who deſerved a kingdom, though he refuſed to accept of it.

CHAP. IX.] 4 *And they gave him threeſcore and ten pieces of ſilver, out of the houſe of Baal-berith.*] That is, out of the public treaſury, which hence appears to have been in the temple of Baal-berith.

Wherewith Abimelech hired vain and light perſons who followed him.] That is, idle vagabonds, who would ſettle to no buſineſs, but wandered about the country, and were capable of executing any thing however wicked and deteſtable.

8 *The trees went forth on a time to anoint a king over them.*] This is the firſt fable we meet with on record; and hence it appears, that ſuch fictions, wherein the moſt ſerious truths are repreſented, were in uſe among the Jews, as they are ſtill in the eaſtern countries, long before the time of Æſop, or any other author we are acquainted with.

14 Then ſaid all the trees unto the bramble, Come thou, *and* reign over us.

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come, *and* put your truſt in my ſhadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands:

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are riſen up againſt my father's houſe this day, and have ſlain his ſons, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother)

19 If ye then have dealt truly and ſincerely with Jerubbaal and with his houſe this day, *then* rejoice ye in Abimelech, and let him alſo rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Iſrael,

23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherouſly with Abimelech:

24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem which aided him in the killing of his brethren.

25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech.

28 And Gaal the ſon of Ebed ſaid, who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? Serve the men of Hamor the father of Shechem: for why ſhould we ſerve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was kindled.

31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren be come to Shechem; and behold, they fortify the city againſt thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhall be, *that* in the morning as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them as thou ſhalt find occaſion.

34 ¶ And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entering of the gate of the city: and Abimelech roſe up, and the people that *were* with him from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, thou ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again, and ſaid, See, there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then ſaid Zebul unto him, Where is now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out I pray now, and fight with them.

39 And Gaal went got before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſs on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people were come forth out of the city, and he roſe up againſt them, and ſmote them.

44 And Abimelech, and the company that was with him, ruſhed forward, and ſtood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day, and he took the city, and ſlew the people that *was* therein, and beat down the city, and ſowed it with ſalt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the houſe of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him: and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen me do, make haſte, *and* do as I *have done*.

49 And all the people likewiſe cut down every man his bough, and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman caſt a piece of a milſtone upon Abimelech's head, and all to brake his ſkull.

54 Then he called haſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A woman ſlew him. And his young man thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedneſs of Abimelech, which he did unto his father, in ſlaying his ſeventy brethren.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curſe of Jotham the ſon of Jerubbaal.

CHAP. X.

AND after Abimelech there aroſe to defend Iſrael, Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Iſrael twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two years.

4 And he had thirty ſons that rode on thirty aſs-colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Iſrael did evil again in the ſight of the Lord, and ſerved Baalim, and Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the Lord, and ſerved not him.

7 ¶ And the anger of the Lord was hot againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon.

8 And that year they vexed and oppreſſed the children of Iſrael: eighteen years all the children of Iſrael that *were* on the other ſide Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon paſſed over Jordan, to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

10 ¶ And the children of Iſrael cried unto the Lord, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

11 And the Lord ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

12 The Zidonians alſo, and the Amalekites, and the Maonites did

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20 *Let fire come out from Abimelech, and devour the men of Shechem*, &c.] This is not a prediction, but an execration or curſe; and, like that of Joſhua, was fully accompliſhed: not, indeed, by fire properly ſo called, but by his rage and furious revenge, which is very properly compared to fire.

45 *And ſowed it with ſal*.] It has been remarked by ancient writers, that ſalt renders land barren; and therefore Abimelech intended by this action to ſhew his hatred of the Shechemites, by wiſhing their city might remain for ever one perpetual heap and deſolation.

53 *And a certain woman caſt a piece of a milſtone upon Abimelech's head*.] Her hand was doubtleſs directed by a ſpecial providence of God: and the death of Abimelech by a ſtone was the more remarkable, becauſe he had himſelf ſlain all his brethren *upon one ſtone*.

CHAP. X.] 1 *And after Abimelech*.] Who muſt not be conſidered as a judge, much leſs appointed by God; but an uſurper, who dared to alter the divine government, by making himſelf a king.

Jepthah, Performeth his Vow on his Daughter, Judges Ch. XI. 39.

And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man.

did oppreſs you, and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forſaken me and ſerved other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have choſen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the Lord, We have ſinned, do thou unto us whatſoever ſeemeth good unto thee, deliver us only, we pray thee, this day.

16 And they put away the ſtrange gods from among them, and ſerved the Lord: and his ſoul was grieved for the miſery of Iſrael.

17 Then the children of Ammon, were gathered together and encamped in Gilead: and the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhall be head over all the inhabitants of Gilead.

CHAP. XI.

NOW Jepthah the Gileadite was a mighty man of valour, and he *was* the ſon of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him ſons, and his wife's ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our father's houſe, for thou *art* the ſon of a ſtrange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to paſs in proceſs of time, that the children of Ammon made war againſt Iſrael.

5 And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they ſaid unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah ſaid unto the children of Gilead, Did not ye hate me, and expel me out of my father's houſe? and why are ye come unto me now, when ye are in diſtreſs?

8 And the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, and the Lord deliver them before me; ſhall I be your head?

10 And the elders of Gilead ſaid unto Jephthah, The Lord be witneſs between us, if we do not ſo according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the lord in Mizpeh.

12 ¶ And Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me to fight in my land?

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, Becauſe Iſrael took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* again peaceably.

14 Then Jephthah ſent meſſengers again unto the king of the children of Ammon.

15 And ſaid unto him, Thus ſaith Jephthah, Iſrael took not away the land of Moab, nor the land of the children of Ammon.

16 But when Iſrael came up from Egypt, and walked through the wilderneſs unto the Red ſea, and came to Kadeſh;

17 Then Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee paſs through thy land: but the king of Edom would not hearken *thereto*. And in like manner they ſent unto the king of Moab; but he would not *conſent:* and Iſrael abode in Kadeſh.

18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

19 And Iſrael ſent meſſengers unto Sihon, king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land into my place.

20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

21 And the Lord God of Iſrael delivered Sihon, and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country.

22 And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

23 So now the Lord God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldeſt thou poſſeſs it?

24 Wilt not thou poſſeſs that which Chemoſh thy God giveth thee to poſſeſs? So whomſoever the Lord our God ſhall drive out from before us, them will we poſſeſs?

25 And now *art* thou any thing better than Balak the ſon of Zippor king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them?

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? Why therefore did ye not recover them within that time?

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to war againſt me: the Lord the Judge be judge this day between the children of Iſrael and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 Then the ſpirit of the Lord came upon Jephthah, and he paſſed over Gilead and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon.

30 And Jephthah vowed a vow unto the Lord, and ſaid, If thou ſhalt without fail deliver the children of Ammon, into mine hands,

31 Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the Lord's, and I will offer it up for a burnt-offering.

32 ¶ So Jephthah paſſed over unto the children of Ammon to fight againſt them, and the Lord delivered them into his hands.

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very ſlaughter. Thus the children of Ammon were ſubdued before the children of Iſrael.

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold his daughter came out to meet him with timbrels and with dances, and ſhe *was his* only child: beſide her he had neither ſon nor daughter.

35 And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the Lord hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he ſaid, Go. And he ſent her away *for* two months: and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a cuſtom in Iſrael,

40 *That* the daughters of Iſrael went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

CHAP. XII.

AND the men of Ephraim gathered themſelves together, and went northward, and ſaid unto Jephthah, Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, I put my life in my hands, and paſſed over againſt the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day to fight againſt me?

4 Then

16 *And they put away the ſtrange gods from among them, and ſerved the Lord.*] This is the moſt remarkable repentance and reformation that we hitherto read of in the hiſtory of the judges; and ſeems to have been ſo ſerious, that they did not relapſe for a long time after into their idolatrous worſhip.

CHAP. XI.] 3 *And dwelt in the land of Tob.*] This country is not mentioned any where elſe in ſcripture; but probably was not far from Gilead, upon the borders of the Ammonites, near the entrance of Arabia Deſerta.

And there were gathered vain men to Jephthah.] That is, men of no eſtates, who had nothing but their labour to ſubſiſt upon, and therefore were glad to join with ſo valiant a man as Jephthah, under whoſe conduct they could make excurſions into the enemy's territory, and enrich themſelves with their ſpoils.

35 *Alas, my daughter---for I have opened my mouth unto the Lord, and I cannot go back.*] That is, I have made a vow, which I cannot retract. Probably he told her what it was, though the ſacred hiſtorian has not mentioned it; or, by his deep ſorrow when he firſt ſaw her, ſhe underſtood it was upon her account.

39 *She returned to her father, who did with her according to his vow.*] This paſſage has given occaſion to a great controverſy among commentators, whether Jephthah really offered his daughter for a burnt-offering, or conſecrated her to the ſervice of God.

CHAP. XII.] 4 *Then Jephthah gathered all the men of Gilead, and fought with Ephraim.*] When he found it was impoſſible to pacify them by perſuaſive arguments, he had recourſe to arms.

5 He

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manaſſites.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped, ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay:

6 Then ſaid they unto him, Say now, Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites forty and two thouſand.

7 And Jephthah judged Iſrael ſix years: then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Iſrael.

9 And he had thirty ſons and thirty daughters, *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons. And he judged Iſrael ſeven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 And after him Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

13 ¶ And after him Abdon the ſon of Hillel a Pirathonite judged Iſrael.

14 And he had forty ſons and thirty nephews, that rode on threeſcore and ten aſs-colts: and he judged Iſrael eight years.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

AND the children of Iſrael did evil again in the ſight of the Lord, and the Lord delivered them into the hand of the Philiſtines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah, and his wife *was* barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren, and beareſt not: but thou ſhalt conceive, and bear a ſon.

4 Now therefore beware, I pray thee, and drink not wine nor ſtrong drink, and eat not any unclean thing.

5 For lo, thou ſhalt conceive and bear a ſon, and no razor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

6 ¶ Then the woman came and told her huſband, ſaying, a man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I aſked him not whence he *was*, neither told he me his name.

7 But he ſaid unto me, Behold, thou ſhalt conceive and bear a ſon; and now drink no wine, nor ſtrong drink, neither eat any unclean *thing*: for the child ſhall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah intreated the Lord, and ſaid, O my Lord, let the man of God which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her huſband was not with her.

10 And the woman made haſte, and ran, and ſhewed her huſband, and ſaid unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I *am*.

12 And Manoah ſaid, Now let thy words come to paſs: How ſhall we order the child, and *how* ſhall we do unto him?

13 And the angel of the Lord ſaid unto Manoah, of all that I ſaid unto the woman, let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine, or ſtrong drink, nor eat any unclean *thing*: all that I command her, let her obſerve.

15 ¶ And Manoah ſaid unto the angel of the Lord, I pray thee, let us detain thee, until we ſhall have made ready a kid for thee.

16 And the angel of the Lord ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the Lord: for Manoah knew not that he *was* an angel of the Lord.

17 And Manoah ſaid unto the angel of the Lord, What *is* thy name, that when thy ſayings come to paſs, we may do thee honour?

18 And the angel of the Lord ſaid unto him, Why aſkeſt thou thus after my name, ſeeing it *is* ſecret?

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the Lord: and *the angel* did wonderouſly, and Manoah and his wife looked on.

20 For it came to paſs, when the flame went up toward heaven from off the altar, that the angel of the Lord aſcended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the Lord did no more appear to Manoah and to his wife) Then Manoah knew that he *was* an angel of the Lord.

22 And Manoah ſaid unto his wife, We ſhall ſurely die, becauſe we have ſeen God.

23 But his wife ſaid unto him, If the Lord were pleaſed to kill us, he would not have received a burnt-offering, and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would as at this time have told us *ſuch things* as theſe.

24 ¶ And the woman bare a ſon, and called his name Samſon: and the child grew, and the Lord bleſſed him.

25 And the ſpirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

CHAP. XIV.

AND Samſon went down to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtines.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me, for ſhe pleaſeth me well.

4 But his father and his mother knew not that it *was* of the Lord, that he ſought an occaſion againſt the Philiſtines: for at that time the Philiſtines had dominion over Iſrael.

5 Then went Samſon down, and his father and his mother to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared againſt him.

6 And the ſpirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand; but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well.

8 ¶ And after a time, he returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold, *there was* a ſwarm of bees, and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the woman, and Samſon made there a feaſt: for ſo uſed the young men to do.

11 And it came paſs when they ſaw him, that they brought thirty companions to be with him.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets, and thirty change of garments.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſon's wife, Entice thy huſband, that he may declare unto us the riddle, leſt we burn thee and thy father's houſe with fire: have ye called us to take that we have? *is it* not *ſo?*

16 And Samſon's wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?

17 And ſhe wept before him the ſeven days, while their feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe

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9 *He had thirty ſons and thirty daughters.*] A numerous iſſue was conſidered as a peculiar bleſſing of Providence, and ſeems to be mentioned by the ſacred hiſtorian as an evidence that he was highly favoured by God.

CHAP. XIII.] 1 *And the Lord delivered them into the hands of the Philiſtines forty years.*] This is the ſixth oppreſſion, and the longeſt they ever yet lay under.

3 *And the angel of the Lord appeared unto the woman.*] In the ſame manner as he did to Gideon, in the form of a man.

19 *So Manoah took a kid, with a meat-offering, and offered it upon a rock unto the Lord.*] He did not offer it, properly ſpeaking; but laid it upon the rock, as upon an altar, to be offered to the Lord.

25 *In the camp of Dan, between Zorah and Eſhtaol.*] There was no army of the Danites encamped in the place where Samſon diſplayed his valour; but is the name of a place, in the Hebrew *Machanadan*, where probably Samſon lived.

CHAP. XIV.] 14 *Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs.*] The oppoſition is manifeſt in the firſt part of the riddle, but not in the ſecond; for *weakneſs* is oppoſed to *ſtrength*, not *ſweetneſs*, whoſe oppoſite is *bitterneſs*. But Bochart has ingeniouſly obſerved, that thoſe two words are ſometimes confounded. For in the Arabic language the word *mira*, which implies ſtrength, comes from *marra*, which ſignifies to be bitter.

The ANGEL leaving MANOAH and his WIFE. *Judges XIII 20ᵐᵒ*

For it came to pass, when the flame went up toward heaven from off the altar, that the Angel of the Lord ascended in the flame of the altar: and Manoah and his Wife looked on it, and fell on their faces to the ground.

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becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

18 And the men of the city ſaid unto him on the ſeventh day, before the ſun went down, What *is* ſweeter than honey? and what *is* ſtronger than a lion? And he ſaid unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the ſpirit of the Lord came upon him, and he went down to Aſhkelon, and ſlew thirty men of them, and took their ſpoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's houſe.

20 But Samſon's wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

BUT it came to paſs within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid, and he ſaid, I will go in to my wife into the chamber. But her father would not ſuffer him to go in.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her, therefore I gave her to thy companion: is not her younger ſiſter fairer than ſhe? take her, I pray thee, inſtead of her.

3 ¶ And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure.

4 And Samſon went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding corn, with the vineyards *and* olives.

6 ¶ Then the Philiſtines ſaid, Who hath done this? And they anſwered Samſon the ſon-in-law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burnt her and her father with fire.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that, I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter; and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, why are ye come up againſt us? And they anſwered, To bind Samſon are we come up, to do to him, as he hath done to us.

11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? What *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me that ye will not fall upon me yourſelves.

13 And they ſpake unto him, ſaying, No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philiſtines ſhouted againſt him: and the ſpirit of the Lord came mightily upon him, and the cords that *were* upon his arms, became as flax that was burnt with fire, and his bands looſed from off his hands.

15 And he found a new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith.

16 And Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

17 And it came to paſs, when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place Rameth-lehi.

18 ¶ And he was ſore athirſt, and called on the Lord, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

20 And he judged Iſrael in the days of the Philiſtines twenty years.

CHAP. XVI.

THEN went Samſon to Gaza, and ſaw there an harlot, and went in unto her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, ſaying, In the morning when it is day we ſhall kill him.

3 And Samſon lay till midnight, and aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

4 And it came to paſs afterward, that he loved a woman in the valley of Sorek, whoſe name *was* Delilah.

5 And the Lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of ſilver.

6 And Delilah ſaid to Samſon, Tell me, I pray thee wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, if they bind me with ſeven green withs, that were never dried, then ſhall I be weak, and be as another man.

8 Then the Lords of the Philiſtines brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber.) And ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs, as a thread of tow is broken when it touches the fire: ſo his ſtrength was not known.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now tell me, I pray thee, wherewith thou mighteſt be bound.

11 And he ſaid unto her, If they bind me faſt with new ropes that never were occupied, then ſhall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me? Thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was vexed unto death,

17 That he told her all his heart, and ſaid unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees, and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head, and ſhe began to afflict him, and his ſtrength went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon, And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake myſelf. And he wiſt not that the Lord was departed from him.

21 ¶ But the Philiſtines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs, and he did grind in the priſon-houſe.

22 Howbeit

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19 *He went down to Aſhkelon.*] A city in the land of the Philiſtines, ſituated on the coaſt of the Mediterranean-ſea.

CHAP. XV.] 5 *And burnt up both the ſhocks, and alſo the ſtanding corn.*] Hence it appears, that this was done in the midſt of wheat-harveſt, ſome corn being cut, and others ſtill ſtanding.

12 *Swear unto me, that ye will not fall upon me yourſelves.*] He does not upbraid them for their baſe cowardice: but conſents to their deſign, provided they would ſolemnly engage not to hurt him themſelves, being unwilling to ſhed the blood of his brethren.

15 *And ſlew a thouſand men therewith.*] This muſt be aſcribed to the power of God, who can increaſe our powers to what degree he pleaſes, and enfeeble the ſpirits of thoſe who oppoſe his deſigns, that they ſhall have no power to help themſelves.

17 *Called the place Ramath-lehi.*] That is, the projection or caſting away of the jaw-bone.

19 *But God clave a hollow place, that was in the jaw, and there came water thereout,* &c.] *Lehi*, which ſignifies a jaw-bone, is here the proper name of a place. The paſſage therefore ſhould have been rendered. *and God clave a hollow place which was in Lehi:*

CHAP. XVI.] 1 *Then went Samſon to Gaza.*] This city was ſituated between Raphi and Aſhkelon, near the ſouthern extremity of the Promiſed Land.

3 *And Samſon——aroſe at midnight, and took the doors of the gate of the city.*] This action ſo aſtoniſhed the guards, that they had no power to follow him.

And he put them upon his ſhoulders, and carried them up to the top of an hill that is before Hebron.] Hebron was near twenty miles diſtant from Gaza, and therefore it is probable that this hill lay between theſe cities, and within view of both.

6 *And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength lieth.*] In all probability ſhe had ſome other diſcourſe with him, before ſhe ventured to aſk him this queſtion. Very likely ſhe extolled his wonderful deeds, and then artfully deſired him to tell her how he came to excel all other men in ſtrength.

22 Howbeit the hair of his head began to grow again after he was ſhaven.

23 Then the Lords of the Philiſtines gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoice: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our country, which ſlew many of us.

25 And it came to paſs, when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport. And they called for Samſon out of the priſon-houſe; and he made them ſport: and they ſet him between the pillars.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth, that I may lean upon them.

27 Now the houſe was full of men and women; and all the lords of the Philiſtines *were* there: and *there were* upon the roof about three thouſand men and women that beheld while Samſon made ſport.

28 And Samſon called unto the Lord, and ſaid, O Lord God, remember me I pray thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes.

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samſon ſaid, Let me die with the Philiſtines: and he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein: ſo the dead which he ſlew at his death, were more than *they* which he ſlew in his life.

31 Then his brethren and all the houſe of his father, came down and took him, and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying place of Manoah his father: and he judged Iſrael twenty years.

CHAP. XVII.

AND there was a man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver, that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears: behold the ſilver *is* with me, I took it. And his mother ſaid, Bleſſed *be thou* of the Lord, my ſon.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the Lord, from my hand, for my ſon, to make a graven image, and a molten image: now therefore I will reſtore it unto thee.

4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah.

5 And the man Micah had an houſe of gods, and made an ephod, and teraphim, and conſecrated one of his ſons, who became his prieſt.

6 In thoſe days *there was* no king in Iſrael, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah, of of the family of Judah, who *was* a Levite, and he ſojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could find *a place:* and he came to mount Ephraim to the houſe of Micah, as he journeyed.

9 And Micah ſaid unto him, Whence comeſt thou? And he ſaid unto him, I *am* a Levite of Beth-lehem-judah, and I go to ſojourn where I may find *a place.*

10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver, by the year, and a ſuit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his ſons.

12 And Micah conſecrated the Levite, and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now know I that the Lord will do me good, ſeeing I have a Levite to *my* prieſt.

CHAP. XVIII.

IN thoſe days *there was* no king in Iſrael: and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael.

2 And the children of Dan ſent of their family five men from their coaſts, men of valour, from Zorah, and from Eſhtaol, to ſpy out the land, and to ſearch it; and they ſaid unto them, Go, ſearch the land: who when they came to mount Ephraim, to the houſe of Micah, they lodged there.

3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here?

4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Aſk counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous.

6 And the prieſt ſaid unto them, Go in peace: before the Lord *is* your way wherein ye go.

7 ¶ Then the five men departed and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure, and *there was* no magiſtrate in the land, that might put *them* to ſhame in any thing: and they *were* far from the Zidonians, and had no buſineſs with *any* man.

8 And they came unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What *ſay ye?*

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye ſtill? be not ſlothful to go, *and* to enter to poſſeſs the land.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah, and out of Eſhtaol, ſix hundred men appointed with weapons of war.

12 And they went up and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

14 ¶ Then anſwered the five men that went to ſpy out the country of Laiſh, and ſaid unto their brethren, Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image and a molten image? now therefore conſider what ye have to do.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him.

16 And the ſix hundred men appointed with their weapons of war, which *were* of the children of Dan, ſtood by the entering of the gate.

17 And the five men that went to ſpy out the land, went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entering of the gate, with the ſix hundred men *that were* appointed with weapons of war.

18 And theſe went into Micah's houſe, and fetched the carved image: the ephod, and the teraphim, and the molten image: then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſt's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage before them.

22 ¶ *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micah's houſe, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What aileth thee, that thou comeſt with ſuch a company?

24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt angry fellows run upon thee, and thou loſe thy life with the lives of thy houſhold.

26 And the children of Dan went their way, and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet, and ſecure: and they ſmote them with the edge of the ſword, and burnt the city with fire.

28 And

CHAP. XVII.] 6 *Every man did that which was right in his own eyes.*] Every man was left to do juſt what he pleaſed; for, having, abandoned the worſhip of the true God, they were without governor, prieſt, or law.

13 *Now know I that the Lord will do me good, ſeeing I have a Levite for my prieſt.*] He thought the Levite had more right to the office than his own ſon and therefore would be more acceptable to God.

CHAP. XVIII.] 1 *In thoſe days there was no king in Iſrael.*] Theſe words ſeem to be repeated here, as ſome reaſon for the enormous practices mentioned in this and the preceding chapter.

29 *And they called the name of the city Dan.*] They gave it this name, that it might be remembered they belonged to the people of Iſrael, though they lived

28 And *there* was no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan, until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAP. XIX.

AND it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

3 And her husband arose, and went after her to speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house, and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him, and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he arose up to depart: and the damsel's father said unto his son-in-law, Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he and his concubine, and his servant; his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you, tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home.

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus (which *is* Jerusalem) and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on, and went their way, and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah, but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah, toward the side of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the house of the Lord, and there *is* no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee howsoever; *let* all thy wants *lie* upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly: seeing that this man is come into mine house, do not this folly.

24 Behold *here is* my daughter, a maiden, and his concubine, them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house, where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coast of Israel.

30 And it was so, that all that saw it, said, There was no such deed done or seen, from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak *your minds*.

CHAP. XX.

THEN all the children of Israel went out, and the congregation was gathered together, as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us* how was this wickedness?

4 And the Levite the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: *and* my concubine have they forced that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel, give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now, this *shall be* the thing which we will do to Gibeah, *we will go up* by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you:

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

14 But the children of Benjamin gathered themselves together out

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a very great distance from their own tribe, in the very extremity of the north of Judah; whereas the tribe of Judah had their lot in the south-west: and from hence came the common expression, when they would signify the whole length of the country, *from Dan to Beersheba*.

CHAP. XIX.] 12 *We will pass over to Gibeah.*] A city possessed by the tribe of Benjamin.

15 *There was no man that took them into his house.*] The inhabitants of Gibeah had lost all notions of humanity; even the ancient hospitality, or custom of entertaining strangers, was quite abolished.

24 *Behold, here is my daughter, a maiden, and his concubine,* &c.] We have a similar example in Lot, Gen. xix. 8, who, like this inhabitant of Gibeah, offered his daughters to the brutal inhabitants of Sodom, to preserve inviolate the laws of hospitality.

CHAP. XX.] 1 *Unto the Lord in Mizpeh.*] With regard to the phrase *unto the Lord*, it does not imply that the ark was here; God being present, in an especial manner, where all his people are assembled.

13 *But the children of Benjamin would not hearken to the voice of their brethren* the

out of the cities unto Gibeah, to go out to battle againſt the children of Iſrael.

15 And the children of Benjamin were numbered at that time out of the cities twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbered ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen-men left handed, every one could ſling ſtones at an hair-*breadth*, and not miſs.

17 And the men of Iſrael, beſide Benjamin, were numbered four hundred thouſand men that drew ſword: all theſe *were* men of war.

18 ¶ And the children of Iſrael aroſe, and went up to the houſe of God, and aſked counſel of God, and ſaid, Which of us ſhall go up firſt to the battle againſt the children of Benjamin? And the Lord ſaid, Judah *ſhall go up* firſt.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battle againſt Benjamin, and the men of Iſrael put themſelves in array to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, twenty and two thouſand men.

22 And the people the men of Iſrael encouraged themſelves, and and ſet their battle again in array, in the place where they put themſelves in array the firſt day.

23 (And the children of Iſrael went up and wept before the Lord until even, and aſked counſel of the Lord, ſaying, Shall I go up again to battle againſt the children of Benjamin my brother? And the Lord ſaid, go up againſt him.)

24 And the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again eighteen thouſand men; all theſe drew the ſword.

26 ¶ Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the Lord, and faſted that day until even, and offered burnt-offerings and peace offerings before the Lord.

27 And the children of Iſrael enquired of the Lord (for the ark of the covenant of God *was* there in thoſe days,

28 And Phinehas the ſon of Eleazar, the ſon of Aaron, ſtood before it in thoſe days) ſaying, Shall I yet again go out to battle againſt the children of Benjamin my brother, or ſhall I ceaſe? and the Lord ſaid, Go up, for to-morrow I will deliver them into thine hand.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in array againſt Gibeah, as at other times.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city, and they began to ſmite of the people, *and* kill as at other times, in the high-ways, of which one goeth up to the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us as at the firſt. But the children of Iſrael ſaid, Let us flee, and draw them from the city, unto the high-ways.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in array at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came againſt Gibeath ten thouſand choſen men out of all Iſrael, and the battle was ſore: but they knew not that evil *was* near them

35 And the Lord ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day, twenty and five thouſand and an hundred men; all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael gave place to the Benjamites, becauſe they truſted unto their liers in wait which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah, and the liers in wait drew *themſelves* along, and ſmote all the city with the edge of the ſword.

38 Now there was an appointed ſign between the men of Iſrael, and the liers in wait, that they ſhould make a great flame with ſmoke riſe up out of the city.

39 And when the men of Iſrael retired in the battle, Benjamin began to ſmite, *and* kill of the men of Iſrael about thirty perſons: for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battle.

40 But when the flame began to ariſe up out of the city, with a pillar of ſmoke, the Benjamites looked behind them, and behold the flame of the city aſcended up to heaven.

41 And when the men of Iſrael turned again, the men of Benjamin were amazed: for they ſaw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſs, but the battle overtook them: and *them* which came out of the cities they deſtroyed in the midſt of them.

43 *Thus* they encloſed the Benjamites round about, *and* chaſed them, *and* trode them down with eaſe over againſt Gibeah toward the ſun-riſing.

44 And there fell of Benjamin eighteen thouſand men; all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſs unto the rock of Rimmon: and they gleaned of them in the high-ways five thouſand men, and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

46 So that all which fell that day of Benjamin were twenty and five thouſand men that drew the ſword: all theſe *were* men of valour.

47 But ſix hundred men turned and fled to the wilderneſs unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Iſrael turned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of *every* city, as the beaſt and all that came to hand: alſo they ſet on fire all the cities that they came to.

CHAP. XXI.

NOW the men of Iſrael had ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the houſe of God, and abode there till even before God, and lifted up their voices, and wept ſore:

3 And ſaid, O Lord God of Iſrael, why is this come to paſs in Iſrael, that there ſhould be to-day one tribe lacking in Iſrael?

4 And it came to paſs on the morrow, that the people roſe early, and built there an altar, and offered burnt-offerings and peace offerings.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, ſaying, He ſhall ſurely be put to death

6 And the children of Iſrael repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day:

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the Lord that we will not give them of our daughters to wives?

8 ¶ And they ſaid, What one *is there* of the tribes of Iſrael, that came not up to Mizpeh to the Lord? and behold there came none to the camp from Jabeſh-gilead to the aſſembly.

9 For the people were numbered, and behold *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.

11 And this *is* the thing that ye ſhall do, Ye ſhall utterly deſtroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabeſh-gilead, four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh gilead: and yet ſo they ſufficed them not.

15 And the people repented them for Benjamin, becauſe that the Lord had made a breach in the tribe of Iſrael.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit we may not give them wives of our daughters: for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold, *there is* a feaſt of the Lord in Shiloh yearly, *in a place* which *is* on the north-ſide of Beth-el, on the eaſt

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the children of Iſrael.] They ſeem to have been as unanimous in the defence of this wickedneſs, as the reſt of the tribes were in their endeavours to have it puniſhed: for quite contrary to all their brethren, who, upon hearing of this crime, met together, examined into it, ſent meſſengers to deſire the malefactors might be delivered up, and receive the puniſhment they ſo juſtly deſerved; they perverſely refuſed to come to the aſſembly and deliver up the malefactors, or even make any apology for the crime.

CHAP. XXI.] 10 *Go, and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.*] It is not the intent of the ſacred hiſtorian to relate things any otherwiſe than they really happened; nor is it any part of the duty of a commentator to apologize for actions which are in themſelves abominable, and admit of no excuſe. The maſſacre of the people of Jabeſh-gilead, is a ſhocking inſtance of the iniquity and barbarity of thoſe times.

23 *And*

eaſt-ſide of the highway that goeth up from Beth-el, to Shechem, and on the ſouth of Lebonah.

20 Therefore they commanded the children of Benjamin, ſaying, Go and lie in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it ſhall be, when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye ſhould be guilty.

23 And the children of Benjamin did ſo, and took *them* wives according to their number, of them that danced whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes.

23 *And the children of Benjamin---took them wives according to their number.*] Whatever may be ſaid in juſtification of the Benjamites, the elders of Iſrael, who gave them this counſel and authority, had doubtleſs no right to diſpoſe of the children of other perſons, without their conſent and approbation. The rape of the Sabines is uſually produced as a piece of hiſtory parallel to this; but it ſhould be remembered that Romulus, in whoſe reign it happened, was one of thoſe princes who held that every thing ceaſed to be a crime, when once it became neceſſary for reaſons of ſtate.

THE BOOK of RUTH.

The ARGUMENT.

This book is a kind of appendix to the book of Judges, *and an introduction to thoſe of* Samuel, *and is therefore properly placed between them. It has its title from the perſon whoſe ſtory is here principally related; and who left her country, kindred and relations, out of her great affection to her mother-in-law, and her religion, to live with her in the land of* Iſrael, *in a poor and mean condition. It is very probable, that the ſame perſon who wrote the book of* Judges, *was alſo the author of this; poſſibly* Samuel.

CHAP. I.

NOW it came to paſs in the days when the judges ruled, that there was a famine in the land; and a certain man of Beth-lehem-judah went to ſojourn in the country of Moab, he and his wife, and his two ſons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued there.

3 And Elimelech Naomi's huſband died, and ſhe was left, and her two ſons.

4 And they took them wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth; and they dwelled there about ten years.

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſons and her huſband.

6 ¶ Then ſhe aroſe with her daughters-in-law, that ſhe might return from the country of Moab, for ſhe had heard in the country of Moab, how that the Lord had viſited his people in giving them bread.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters-in-law, Go, return each to her mother's houſe: the Lord deal kindly with you, as ye have dealt with the dead and with me.

9 The Lord grant ye that you may find reſt, each *of you* in the houſe of her huſband. Then ſhe kiſſed them: and they lifted up their voice and wept.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters; why will ye go with me? *are* there yet *any more* ſons in my womb, that they may be your huſbands?

12 Turn again, my daughters, go *your way*, for I am too old to have an huſband: if I ſhould ſay, I have hope, *if* I ſhould have an huſband alſo to-night, and ſhould alſo bear ſons:

13 Would ye tarry for them till they were grown? would ye ſtay for them from having huſbands? nay, my daughters: for it grieveth me much for your ſakes, that the hand of the Lord is gone out againſt me.

14 And they lifted up their voice, and wept again: and Orpah kiſſed her mother-in-law, but Ruth clave unto her.

15 And ſhe ſaid, Behold, thy ſiſter-in-law is gone back unto her people, and unto her gods: return thou after thy ſiſter-in-law.

16 And Ruth ſaid, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

17 Where thou dieſt, will I die, and there will I be buried: the Lord do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe was ſteadfaſtly minded to go with her, then ſhe left ſpeaking unto her.

19 ¶ So they two went until they came to Beth-lehem: And it came to paſs when they were come to Beth-lehem, that all the city was moved about them, and they ſaid, *Is* this Naomi?

20 And ſhe ſaid unto them, call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the Lord hath brought me home again empty: why *then* call ye me Naomi, ſeeing the Lord hath teſtified againſt me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabiteſs her daughter-in-law with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harveſt.

CHAP. II.

AND Naomi had a kinſman of her huſband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the field, and glean ears of corn after *him*, in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The Lord *be* with you: and they anſwered him, The Lord bleſs thee.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers, anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi out of the country of Moab:

7 And ſhe ſaid, I pray you, let me glean, and gather after the reapers among the ſheaves: ſo ſhe came, and hath continued even from the morning until now, that ſhe tarried a little in the houſe.

8 Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here faſt by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

10 Then ſhe fell on her face, and bowed herſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me, ſeeing I *am* a ſtranger?

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed

Commentary on the Book of Ruth.

CHAP. I.] 8 *And Naomi ſaid unto her two daughters-in-law, Go, return, each to her mother's houſe.*] She was deſirous that they ſhould accompany her no farther, but return to their parents, with whom, it ſeems, it was the cuſtom for widows to dwell.

17 *Where thou dieſt, will I die, and there will I be buried.*] She determies that death only ſhould ſeparate her from her mother-in-law; and that even the king of terrors himſelf ſhould not, in every reſpect, cauſe a ſeparation; for ſhe would lie in the ſame ſepulchre with her.

19 *All the city was moved about them, and they ſaid, Is this Naomi?*] That is, all the people ran from their habitations to ſee her: but, from the great change in her countenance and dreſs, could ſcarce believe it was the ſame Naomi which formerly was their neighbour.

21 *Why then call ye me Naomi, ſeeing the Lord hath teſtified againſt me?*] God is ſaid to teſtify againſt perſons, when he paſſes their ſentence incurred by their tranſgreſſions; and to afflict, when he executes it.

CHAP. II.] 2 *Let me now go to the field, and glean ears of corn.*] Her modeſty and dutiful affection would not ſuffer her to go, even to the field, without her mother's conſent; though the intention of it was to glean ears of corn for her own and her aged parent's ſubſiſtence.

ſhewed me all that thou haſt done unto thy mother-in-law ſince the death of thine huſband: and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou kneweſt not heretofore.

12 The Lord recompence thy work, and a full reward be given thee of the Lord God of Iſrael, under whoſe wings thou art come to truſt.

13 Then ſhe ſaid, Let me find favour in thy ſight, my Lord, for that thou haſt comforted me, and for that thou haſt ſpoken friendly unto thine handmaid, though I be not like unto one of of thine handmaidens.

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat and was ſufficed, and left.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and reproach her not.

16 And let fall alſo *ſome* of the handfuls of purpoſe for her, and leave *them*, that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field until even, and beat out that ſhe had gleaned: and it was about an ephah of barley.

18 ¶ And ſhe took *it* up, and went into the city: and her mother-in-law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother-in-law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother-in-law with whom ſhe had wrought, and ſaid, The man's name with whom I wrought to day, *is* Boaz.

20 And Naomi ſaid unto her daughter-in-law, Bleſſed *be* he of the Lord, who hath not left off his kindneſs to the living and to the dead. And Naomi ſaid unto her, The man *is* near of kin unto us, one of our next kinſmen.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, until they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter-in-law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt: and dwelt with her mother-in-law.

CHAP. III.

THEN Naomi her mother-in-law ſaid unto her, My daughter, ſhall I not ſeek reſt for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold he winnoweth barley to night in the threſhing-floor.

3 Waſh thyſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyſelf known unto the man, until he ſhall have done eating and drinking.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do.

5 And ſhe ſaid unto her, All that thou ſayeſt unto me, I will do.

6 ¶ And ſhe went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

8 ¶ And it came to paſs at midnight, that the man was afraid, and turned himſelf: and behold, a woman lay at his feet.

9 And he ſaid, Who *art* thou? and ſhe anſwered, I *am* Ruth thine handmaid: ſpread therefore thy ſkirt over thine handmaid, for thou *art* a near kinſman.

10 And he ſaid, Bleſſed *be* thou of the Lord, my daughter: *for* thou haſt ſhewed more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

11 And now, my daughter, fear not, I will do to thee all that thou requireſt: for all the city of my people doth know, that thou *art* a virtuous woman.

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well, let him do the kinſman's part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the Lord liveth; lie down until the morning.

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor.

15 Alſo he ſaid, Bring the vail that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother-in-law, ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that the man had done to her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not empty unto thy mother-in-law.

18 Then ſaid ſhe, Sit ſtill, my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

CHAP IV.

THEN went Boaz up to the gate, and ſa thim down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi that is come again out of the country of Moab ſelleth a parcel of land, which was our brother Elimelech's.

4 And I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me that I may know: for *there is* none to redeem *it* beſide thee, and I *am* after thee. And he ſaid, I will redeem *it*.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his inheritance.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for myſelf, leſt I mar mine own inheritance: redeem thou my right to thyſelf, for I cannot redeem *it*.

7 Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* a teſtimony in Iſrael.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's, and Mahlon's, of the hand of Naomi.

16 Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witneſſes this day.

11 And all the people that were in the gate, and the elders ſaid, *We are* witneſſes: The Lord make the woman that is come into thine houſe, like Rachel and like Leah, which two did build the houſe of Iſrael: and do thou worthily in Ephratah, and be famous in Beth-lehem.

12 And let thy houſe be like the houſe of Pharez (whom Tamar bare unto Judah) of the ſeed which the Lord ſhall give thee of this young woman.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the Lord gave her conception, and ſhe bare a ſon.

14 And the women ſaid unto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſman, that his name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy* life, and a nouriſher of thine old age: for thy daughter-in-law which loveth thee, which is better to thee than ſeven ſons, hath born him.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi, and they called his name Obed: he is the father of Jeſſe, the father of David.

18 ¶ Now theſe *are* the generations of Pharez: Pharez begat Hezron.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

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12 *The Lord God of Iſrael, under whoſe wings thou art come to truſt.*] That is, to ſeek for protection, and commit thyſelf to his care and providence. This metaphor is often uſed by the ſacred penmen, particularly the holy pſalmiſt.

14 *At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar.*] Under the word *bread* is comprehended all the proviſion that was made for the reapers, with which they had vinegar for ſauce, it being very cooling and refreſhing in hot ſeaſons, as the time of harveſt was.

CHAP. III.] 4 *And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay thee down.*] This deſign of Naomi's ſeems, at firſt ſight, not very modeſt: but as it had no other intention than what was agreeable to the law of God, it proſpered accordingly.

10 *Bleſſed be thou of the Lord, my daughter,* &c.] He was ſo far from being incenſed at her boldneſs, that he wiſhes her all kind of happineſs.

CHAP. IV.] 3 *Naomi that is come again out of the country of Moab ſelleth a parcel of land, which was our brother Elimelech's.*] He calls him their brother, becauſe he was a near kinſman; and mentions Naomi's return out of the country of Moab, to intimate, that her poverty obliged her to ſell the inheritance her huſband had left her.

7 *A man plucked off his ſhoe, and gave it to his neighbour: and this was a teſtimony in Iſrael.*] A ſufficient evidence, that he transferred all his right unto the perſon to whom he delivered his ſhoe. It is not eaſy to diſcover the origin of this cuſtom; but the reaſon is ſufficiently plain, it being a natural indication that he reſigned his intereſt in the land by giving the other his ſhoe, on which he uſed to walk in it, that he might enter and take poſſeſſion of it himſelf.

17 *He is the father of Jeſſe, the father of David.*] This book ſeems to have been written principally for the ſake of this genealogy, it being neceſſary to trace the family to its origin, as the Meſſiah was to ſpring from it; and accordingly it is traced, in the following verſes, from Pharez, the grandſon of Jacob, to David.

CHAP.

THE FIRST BOOK OF SAMUEL: OTHERWISE CALLED THE FIRST BOOK OF THE KINGS.

The ARGUMENT.

The two books of Samuel *are in the* Greek *version ſtiled* Reigns, *and in the vulgar* Latin, Kings ; *but in the* Hebrew *they are called* the Books of Samuel. *However, as the firſt twenty-four chapters contain all that relates to the hiſtory of* Samuel, *the latter part of that book, and all the ſecond, including the hiſtory of events that happened after the death of that prophet,* Samuel *is generally thought to be the author of the twenty-four chapters only, and that the prophets* Gad *and* Nathan *finiſhed it.*

The books of Samuel *and* Kings *are a continued hiſtory of the reigns of the kings of* Iſrael *and* Judah ; *for which reaſon the firſt and ſecond books of* Samuel *are ſtiled the firſt and ſecond books of* Kings ; *and the two books of* Kings *are alſo called the third and fourth books of* Kings.

CHAP. I.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite :

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah : and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly, to worſhip and to ſacrifice unto the Lord of hoſts in Shiloh ; and the two ſons of Eli, Hophni and Phinehas, the prieſts of the Lord, *were* there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters, portions.

5 But unto Hannah he gave a worthy portion : for he loved Hannah, but the Lord had ſhut up her womb.

6 And her adverſary alſo provoked her ſore, for to make her fret, becauſe the Lord hath ſhut up her womb.

7 And as he did ſo year by year, when ſhe went up to the houſe of the Lord, ſo ſhe provoked her ; therefore ſhe wept, and did not eat.

8 Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou ? and why eateſt thou not ? and why is thy heart grieved ? am not I better to thee than ten ſons ?

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drunk : (now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the Lord)

10 And ſhe *was* in bitterneſs of ſoul, and prayed unto the Lord, and wept ſore.

11 And ſhe vowed a vow, and ſaid, O Lord of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there ſhall no razor come upon his head.

12 And it came to paſs, as ſhe continued praying before the Lord, that Eli marked her mouth.

13 Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard : therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken ? put away thy wine from thee.

15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman of a ſorrowful ſpirit : I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the Lord.

16 Count not thine handmaid for a daughter of Belial : for out of the abundance of my complaint and grief have I ſpoken hitherto.

17 Then Eli anſwered and ſaid, Go in peace : and the God of Iſrael grant *thee* thy petition that thou haſt aſked of him.

18 And ſhe ſaid, Let thine handmaid find grace in thy ſight. So the woman went her way, and did eat, and her countenance was no more *ſad*.

19 ¶ And they roſe up in the morning early, and worſhipped before the Lord, and returned, and came to their houſe to Ramah : and Elkanah knew Hannah his wife, and the Lord remembered her.

20 Wherefore it came to paſs, when the time was come about, after Hannah had conceived, that ſhe bare a ſon, and called his name Samuel, *ſaying*, Becauſe I have aſked him of the Lord.

21 And the man Elkanah, and all his houſe, went up to offer unto the Lord the yearly ſacrifice, and his vow.

22 But Hannah went not up ; for ſhe ſaid unto her huſband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide for ever.

23 And Elkanah her huſband ſaid unto her, Do what ſeemeth thee good, tarry until thou have weaned him, only the Lord eſtabliſh his word : ſo the woman abode, and gave her ſon ſuck until ſhe weaned him.

24 ¶ And when ſhe had weaned him, ſhe took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the houſe of the Lord in Shiloh : and the child *was* young.

25 And they ſlew a bullock, and brought the child to Eli.

26 And ſhe ſaid, O my lord, *as* thy ſoul liveth, my lord, I *am* the woman that ſtood by thee here, praying unto the Lord.

27 For this child I prayed ; and the Lord hath given me my petition which I aſked of him :

28 Therefore alſo I have lent him to the Lord, as long as he liveth, he ſhall be lent to the Lord. And he worſhipped the Lord there.

CHAP.

Commentary on the Firſt Book of Samuel.

CHAP. I.] 9 *Now Eli the prieſt ſat upon a ſeat by a poſt.*] In the Hebrew it *upon a throne*, being a ſeat raiſed up ſome height above the floor, to render him conſpicuous to all that entered into the houſe of God, at the door of which he ſat.

20 *She bare a ſon, and called his name Samuel.*] The word *Samuel* is contracted from *Saul-meel*, aſked of God ; a name ſhe choſe to give him, to put him in mind that ſhe had obtained him from God by ardent prayers.

23 *Only the Lord eſtabliſh his word.*] Or, as it may be rendered, *the Lord eſtabliſh his work*, i. e. perfect what he hath begun, by making the child to grow till he was fit to attend on his ſervice.

28 *As long as he liveth, he ſhall be lent to the Lord.*] Or, as it may be rendered, *all the days that he ſhall be deſired for the Lord.*

CHAP.

CHAP. II.

AND Hannah prayed, and ſaid, My heart rejoyceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: becauſe I rejoice in thy ſalvation.

2 *There is* none holy as the Lord: for *there is* none beſide thee: neither *is there* any rock like our God.

3 Talk no more ſo exceeding proudly, let *not* arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that ſtumbled are girded with ſtrength.

5 *They that were* full, have hired out themſelves for bread; and *they that were* hungry, ceaſed: ſo that the barren hath born ſeven; and ſhe that hath many children, is waxed feeble.

6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiſeth up the poor out of the duſt, *and* lifteth up the beggar from the dunghill, to ſet *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lord's, and he hath ſet the world upon them.

9 He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs; for by ſtrength ſhall no man prevail.

10 The adverſaries of the Lord ſhall be broken to pieces: out of heaven ſhall he thunder upon them: the Lord ſhall judge the ends of the earth, and he ſhall give ſtrength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his houſe; and the child did miniſter unto the Lord before Eli the prieſt.

12 ¶ Now the ſons of Eli *were* ſons of Belial, they knew not the Lord.

13 And the prieſts cuſtom with the people *was*, *that* when any man offered ſacrifice, the prieſt's ſervant came, while the fleſh was in ſeething, with a fleſh-hooſt of three teeth in his hand:

14 And he ſtruck *it* into the pan, or kettle, or caldron, or pot; all that the fleſh-hook brought up, the prieſt took for himſelf: ſo they did in Shiloh, unto all the Iſraelites that came thither.

15 Alſo before they burnt the fat, the prieſt's ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt; for he will not have ſodden fleſh of thee, but raw.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat preſently, and *then* take *as much* as thy ſoul deſireth: then he would anſwer him, *Nay*, but thou ſhalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the ſin of the young men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ But Samuel miniſtred before the Lord, *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when ſhe came up with her huſband to offer the yearly ſacrifice.

20 ¶ And Eli bleſſed Elkanah, and his wife, and ſaid, The Lord give thee ſeed of this woman, for the loan which is lent to the Lord. And they went unto their own home.

21 And the Lord viſited Hannah, ſo that ſhe conceived and bare three ſons, and two daughters: and the child Samuel grew before the Lord.

22 ¶ Now Eli was very old, and heard all that his ſons did unto all Iſrael, and how they lay with the women that aſſembled at the door of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for I hear of your evil dealings by all this people.

24 Nay, my ſons: for *it is* no good report that I hear; ye make the Lord's people to tranſgreſs.

25 If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the Lord, who ſhall intreat for him? Notwithſtanding they hearkened not unto the voice of their father, becauſe the Lord would ſlay them.

26 (And the child Samuel grew on, and was in favour both with the Lord, and alſo with men.)

27 ¶ And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the Lord, Did I plainly appear unto the houſe of thy father, when they were in Egypt in Pharaoh's houſe?

28 And did I chooſe him out of all the tribes of Iſrael *to be* my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod before me? and did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?

29 Wherefore kick ye at my ſacrifice, and at mine offering, which I have commanded *in my* habitation, and honoureſt thy ſons above me, to make yourſelves fat with the chiefeſt of all the offerings of Iſrael my people?

30 Wherefore the Lord God of Iſrael ſaith, I ſaid indeed, *that* thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the Lord ſaith, Be it far from me; for them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed.

31 Behold, the days come that I will cut off thine arm, and the arm of thy father's houſe, that there ſhall not be an old man in thine houſe.

32 And thou ſhalt ſee an enemy *in my* habitation, in all *the wealth* which *God* ſhall give Iſrael: and there ſhall not be an old man in thine houſe for ever.

33 And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all the increaſe of thine houſe ſhall die in the flower of their age.

34 And this *ſhall be* a ſign unto thee, that ſhall come upon thy two ſons, on Hophni and Phinehas: in one day they ſhall die both of them.

35 And I will raiſe me up a faithful prieſt, *that* ſhall do according to *that* which *is* in mine heart, and in my mind: and I will build him a ſure houſe, and he ſhall walk before mine Anointed for ever.

36 And it ſhall come to paſs, *that* every one that is left in thine houſe, ſhall come *and* crouch to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, Put me (I pray thee) into one of the prieſt's offices, that I may eat a piece of bread.

CHAP. III.

AND the child Samuel miniſtered unto the Lord before Eli: and the word of the Lord was precious in thoſe days; *there was* no open viſion.

2 And it came to paſs at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not ſee;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God *was*, and Samuel was laid down *to ſleep*:

4 That the Lord called Samuel, and he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I, for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And he anſwered, I called not, my ſon; lie down again.

7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again, the third time. And he aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak, Lord, for thy ſervant heareth. So Samuel went, and lay down in his place.

10 And the Lord came and ſtood and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak, for thy ſervant heareth.

11 ¶ And the Lord ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of every one that heareth it, ſhall tingle.

12 In that day I will perform againſt Eli all *things* which I have ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſons made themſelves vile, and he reſtrained them not.

14 And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the door of the houſe of the Lord: and Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel, my ſon. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that *the Lord* hath ſaid unto thee? I pray thee hide *it* not from me: God do ſo to thee, and more

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CHAP. II.] 1 *And Hannah prayed and ſaid.*] It was common among the Hebrews to comprehend hymns under the name of prayers.

5 *So that the barren hath born ſeven.*] Hannah here mixes prophecy with her hymn of praiſe, foretelling the great increaſe of the church; for the word *ſeven* ſignifies a multitude.

10 *And exalt the horn of his anointed.*] This was literally fulfilled in David, who, by the help of his God, triumphed over all his enemies, and was the moſt eminent type of the great King of all, *the Lord Chriſt*; to whom theſe words in the fulleſt ſenſe belong, whoſe *dominion is an everlaſting dominion, and his kingdom that which ſhall not be deſtroyed.*

21 *And the child Samuel grew before the Lord.*] Not only in ſtature, but alſo in wiſdom and virtue; of ſuch unſpeakable benefit is it to inſtil into the minds of children an early ſenſe of God and religion. And hence all who have the care of children ſhould learn never to omit fixing in their minds a true ſenſe of virtue and religion, which, in all probability, will continue with them to the end of life, and conſtantly improve as they increaſe in years.

32 *And there ſhall not be an old man in thine houſe for ever.*] That is, there ſhall not one of thy ſeed be promoted to any dignity or honourable employment.

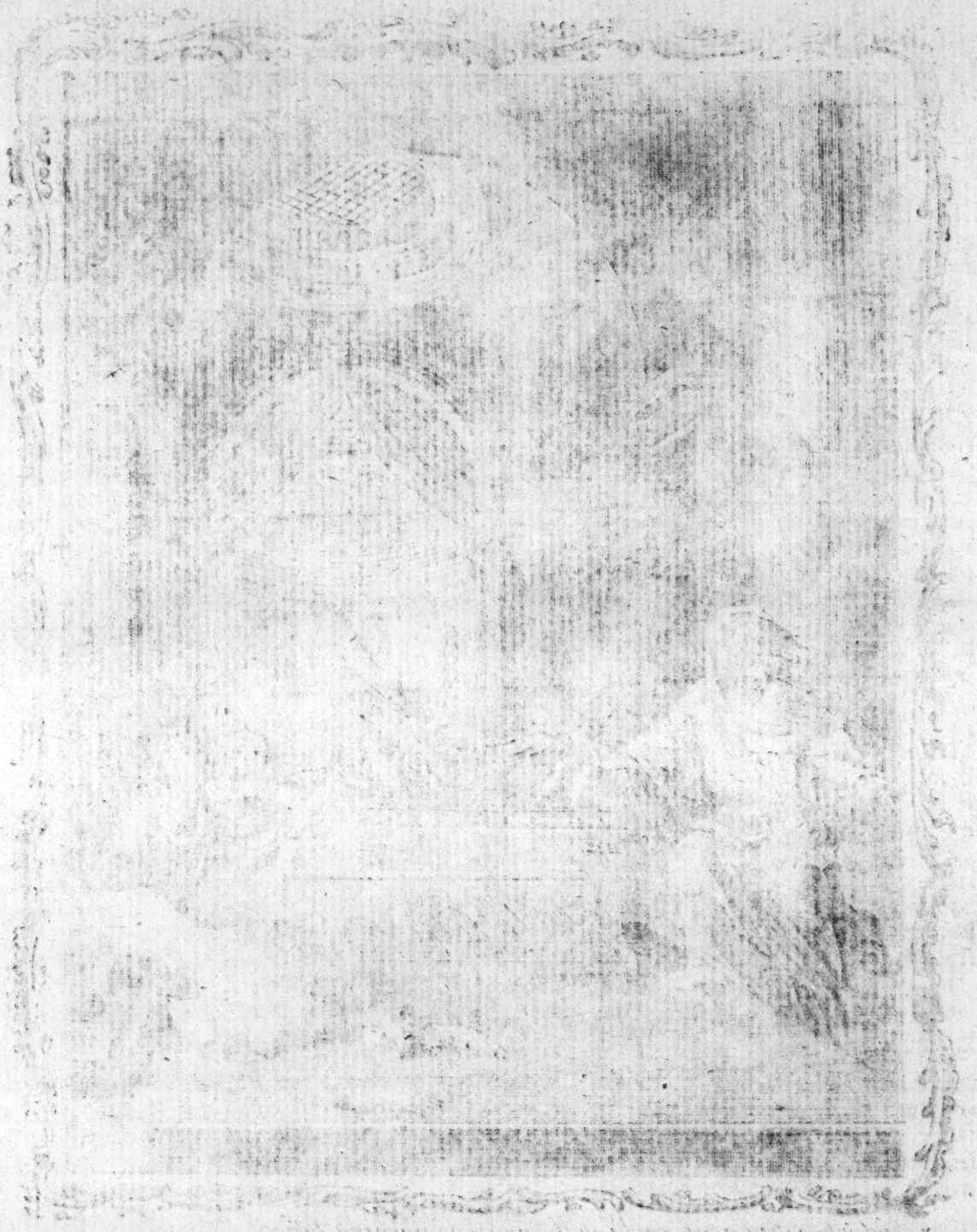
CHAP. III.] 1 *And the child Samuel miniſtered unto the Lord before Eli.*] That is, he performed ſuch ſervices at the tabernacle as Eli directed him.

6 *And the Lord called yet again, Samuel. And Samuel aroſe, and went to Eli, and ſaid, Here am I, for thou didſt call me,* &c.] He well knew that they only were in the tabernacle, and therefore concluded that Eli alone muſt call him; and probably the voice reſembled that of Eli.

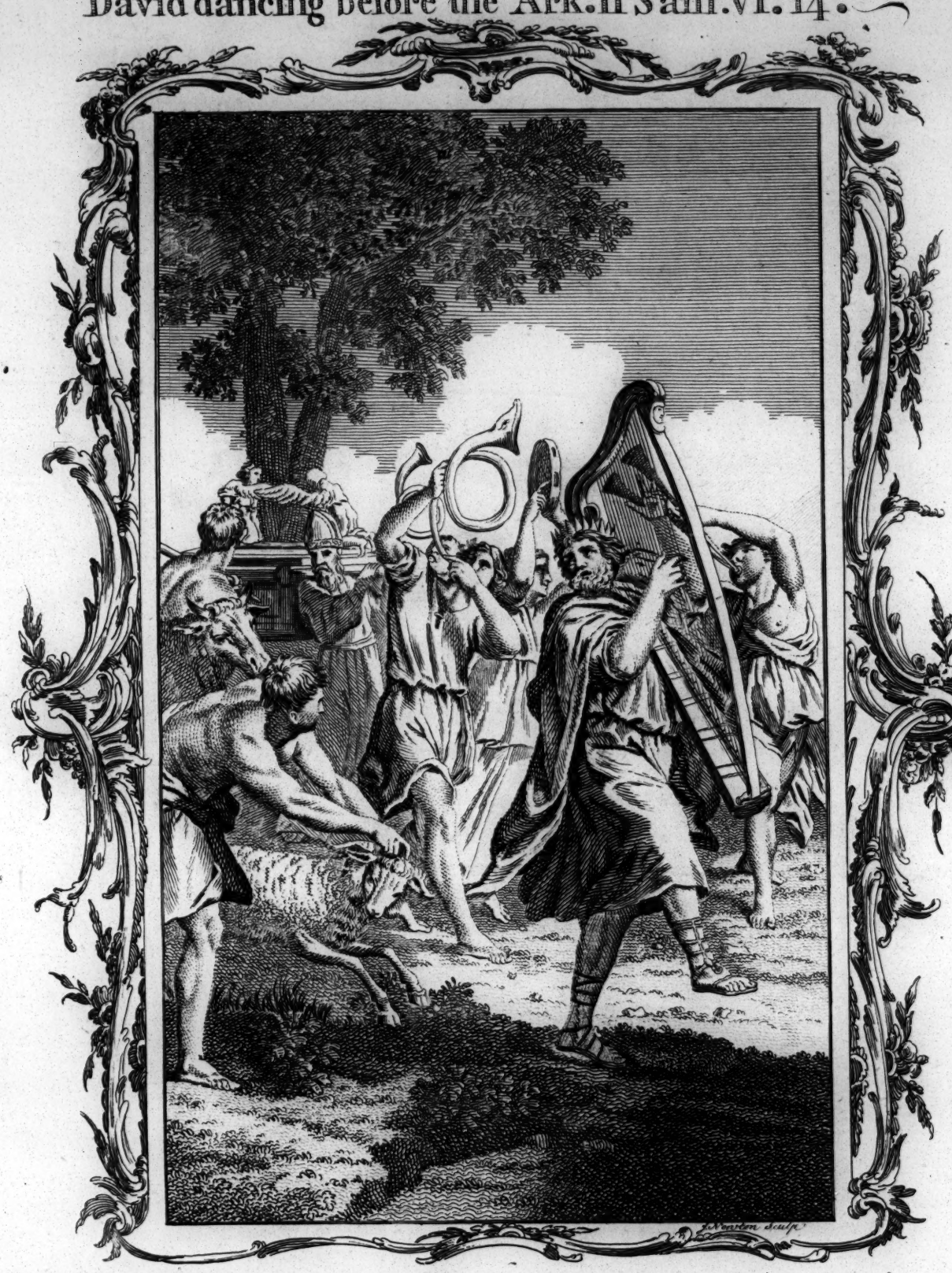
7 *Now Samuel did not yet know the Lord,* &c.] That is, he was ignorant of the manner in which God revealed his mind unto the prophets, having never ſpoken to him before.

CHAP.

And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord: and the head of Dagon, & both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to him. I. Sam. Chap. V. Ve. 4.



David dancing before the Ark. II Sam. VI. 14.



And David danced before the Lord with all his might, and David was girded with a linen ephod.

more alſo, if thou hide *any* thing from me of all the things that he ſaid unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he ſaid, It *is* the Lord: let him do what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.

20 And all Iſrael from Dan even to Beer-ſheba knew that Samuel *was* eſtabliſhed *to be* a prophet of the Lord.

21 And the Lord appeared again in Shiloh: for the Lord revealed himſelf to Samuel in Shiloh, by the word of the Lord.

CHAP. IV.

AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battle, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in array againſt Iſrael: and *when* they joined battle, Iſrael was ſmitten before the Philiſtines: and they ſlew of the army in the field about four thouſand men.

3 ¶ And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the Lord ſmitten us to-day before the Philiſtines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood that the ark of the Lord was come into the camp.

7 And the Philiſtines were afraid, for they ſaid, God is come into the camp. And they ſaid, Woe unto us; for there hath not been ſuch a thing heretofore.

8 Woe unto us: who ſhall deliver us out of the hand of theſe mighty Gods? theſe *are* the Gods that ſmote the Egyptians with all the plagues in the wilderneſs.

9 Be ſtrong, and quit yourſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, as they have been to you: quit yourſelves like men, and fight.

10 ¶ And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man unto his tent: and there was a very great ſlaughter, for there fell of Iſrael thirty thouſand footmen.

11 And the ark of God was taken; and the two ſons of Eli, Hophni and Phinehas, were ſlain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli.

15 Now Eli *was* ninety and eight years old; and his eyes were dim, that he could not ſee.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he ſaid, What is there done, my ſon?

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas, are dead, and the ark of God is taken.

17 And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward, by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael forty years.

19 ¶ And his daughter-in-law, Phinehas' wife was with child, near to be delivered: And when ſhe heard the tidings that the ark of God was taken, and that her father-in-law, and her huſband were dead, ſhe bowed herſelf, and travailed; for her pains came upon her.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not, for thou haſt born a ſon. But ſhe anſwered not, neither did ſhe regard *it*.

21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael: (becauſe the ark of God was taken, and becauſe of her father-in-law, and her huſband.)

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

CHAP. V.

AND the Philiſtines took the ark of God, and brought it from Eben-ezer unto Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

3 And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the Lord: and they took Dagon, and ſet him in his place again.

4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the Lord: and the head of Dagon, and both the palms of his hands were cut off upon the threſhold, only *the ſtump of* Dagon was left to him.

5 Therefore neither the prieſts of Dagon, nor any that come into Dagon's houſe, tread on the threſhold of Dagon in Aſhdod, unto this day.

6 But the hand of the Lord was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with emerods, *even* Aſhdod and the coaſts thereof.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our god.

8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

9 And it was *ſo*, that after they had carried it about, the hand of the Lord was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 Therefore they ſent the ark of God to Ekron; and it came to paſs as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the Lords of the Philiſtines, and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; and the hand of God was very heavy there.

12 And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

AND the ark of the Lord was in the country of the Philiſtines ſeven months.

2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the Lord? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs-offering: then ye ſhall be healed, and it ſhall be known to you, why his hand is not removed from you.

4 Then ſaid they, What *ſhall be* the treſpaſs-offering which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on you all, and on your lords.

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land, and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the Lord, and lay it upon the cart, and put the jewels of gold which ye return him *for* a treſpaſs-offering, in a coffer by the ſide thereof, and ſend it away, that it may go.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* he hath done us this great evil: but if not, then we ſhall

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18 *It is the Lord: let him do what ſeemeth him good.*] He here humbly acknowledges the juſtice of God, and ſubmits to his ſentence with a truly penitent heart.

Chap. IV. 1 *And pitched beſide Eben-ezer.*] This place is here mentioned prophetically; for it had not this name till about twenty years after, when Samuel totally defeated the Philiſtines at this place.

12 *With his clothes rent, and with earth upon his head.*] This was the manner of expreſſing the greateſt calamities, and uſed by other nations beſide the Hebrews. Thus Virgil repreſents Latinus as rending his clothes, and throwing duſt upon his grey hairs, when he lamented his private and public misfortunes.

13 *Eli ſat upon a ſeat by the way-ſide.*] He had, in all probability, cauſed a ſeat to be placed for him by the ſide of the gate of the city, that he might hear the tidings that came from the army, eſpecially any thing that concerned the ark of God.

18 *And his neck brake, and he died.*] He ſunk under his calamities, dropped from his ſeat, and expired.

Chap. V. 3 *Behold, Dagon was fallen,* &c.] They found him lying in the moſt humble poſture before the ark of the Lord, acknowledging the God of Iſrael to be above all gods.

4 *And the head of Dagon,* &c.] Probably Dagon was placed on ſome pedeſtal or altar, from whence he was now thrown down, his head and hands cut off on the threſhold, and thrown out of the temple with the greateſt contempt. Thus Jehovah ſufficiently ſhewed that there was no god beſides him.

Chap. VI. 5 *And ye ſhall give glory unto the God of Iſrael.*] They acknowledge him to have been the inflictor of theſe plagues, and to have power to remove them.

ſhall know that *it is* not his hand *that* ſmote us; it *was* a chance *that* happened to us.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home.

11 And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right-hand or to the left; and the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.

13 And *they* of Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*.

14 And the cart came into the field of Joſhua, a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the Lord.

16 And when the five lords of the Philiſtines had *ſeen* it, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs-offering unto the Lord; for Aſhdod one, for Gaza one, for Aſhkelon one, for Gath one, for Ekron one.

18 And the golden mice, *according to* the number of all the cities of the Philiſtines, *belonged* to the five lords, *both* of fenced cities, and of country-villages, even unto the great *ſtone of* Abel, whereon they ſet down the ark of the Lord: *which ſtone remaineth* unto this day in the field of Joſhua the Beth-ſhemite.

19 And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the Lord, even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the Lord had ſmitten *many* of the people with a great ſlaughter.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy Lord God? and to whom ſhall he go up from us?

21 ¶ And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the Lord; come ye down, *and* fetch it up to you.

CHAP. VII.

AND the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſon, to keep the ark of the Lord.

2 And it came to paſs while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the houſe of Iſrael lamented after the Lord.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the Lord with all your hearts, *then* put away the ſtrange gods, and Aſhtaroth from among you, and prepare your hearts unto the Lord, and ſerve him only: and he will deliver you out of the hand of the Philiſtines.

4 Then the children of Iſrael did put away Baalim, and Aſhtaroth, and ſerved the Lord only.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the Lord.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the Lord, and faſted on that day, and ſaid there, We have ſinned againſt the Lord. And Samuel judged the children of Iſrael in Mizpeh.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael: and when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the Lord our God for us, that he will ſave us out of the hand of the Philiſtines.

9 ¶ And Samuel took a ſucking lamb, and offered *it for* a burnt-offering wholly unto the Lord: and Samuel cried unto the Lord for Iſrael; and the Lord heard him.

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battle againſt Iſrael: but the Lord thundered with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Beth-car.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath the Lord helped us.

13 ¶ So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael And the hand of the Lord was againſt the Philiſtines all the days of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines. And there was peace between Iſrael and the Amorites.

15 And Samuel judged Iſrael all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 And his return *was* to Ramah: for there *was* his houſe: and there he judged Iſrael; and there he built an altar unto the Lord.

CHAP. VIII.

AND it came to paſs when Samuel was old, that he made his ſons judges over Iſrael.

2 Now the name of his firſt-born was Joel; and the name of his ſecond Abiah: *they were* judges in Beer-ſheba.

3 And his ſons walked not in his ways, but turned aſide after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah.

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: now make us a king to judge us like all the nations.

6 ¶ But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us. And Samuel prayed unto the Lord.

7 And the Lord ſaid unto Samuel, Hearken unto the voice of the people, in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt, even unto this day, wherewith they have forſaken me, and ſerved other gods; ſo do they alſo unto thee.

9 Now therefore hearken unto their voice: howbeit, yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them.

10 ¶ And Samuel told all the words of the Lord unto the people that aſked of him a king.

11 And he ſaid, This will be the manner of the king that ſhall reign over you: He will take your ſons, and appoint *them* for himſelf for his chariots, and *to be* his horſemen; and *ſome* ſhall run before his chariots.

12 And he will appoint him captains over thouſands, and captains over fifties; and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtuments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive yards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his officers and to his ſervants.

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work.

17 He will take the tenth of your ſheep: and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day becauſe of your king which ye ſhall have choſen you; and the Lord will not hear you in that day.

19 ¶ Nevertheleſs, the people refuſed to obey the voice of Samuel; and they ſaid, Nay; but we will have a king over us;

20 That we alſo may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the Lord.

22 And the Lord ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

CHAP.

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14 *And the cart came into the field of Joſhua a Beth-ſhemite*, &c.] This was another miraculous particular, that the kine, as ſoon as they came to Beth-ſhemeſh, which was a city of the prieſts, ſhould ſtop, and refuſe to go any further.

20 *Who is able to ſtand before this holy Lord God?*] They ſeem to have been truly ſenſible of their raſhneſs; and acknowledge the holineſs of God to be ſuch, that they were not worthy to have the Divine Preſence among them.

CHAP. VII. 1 *And the men of Kirjath-jearim came and fetched up the ark of the Lord.*] If it ſhould be aſked, why they did not carry the ark of the Lord to Shiloh, its ancient ſeat? it may be anſwered, that the Philiſtines had deſtroyed that place; and the tabernacle, on the death of Eli, was removed to Nob, where it remained till the death of Samuel.

6 *And drew water, and poured it out before the Lord.*] Some commentators underſtand *by pouring out water*, the tears of contrition which fell from their eyes before the Lord. However, I muſt acknowledge that the interpretation of Conſtantine l'Empereur, appears to me the moſt reaſonable: he ſuppoſes that they poured out water in token of joy, after they had faſted and confeſſed their ſins.

10 *The Lord thundered with a great thunder*, &c.] God ſoon convinced the uncircumciſed army, that *in his hands, are the iſſues of life and death*, by attacking them with the artillery of heaven, againſt which no mortal can ſtand, and from which it is impoſſible to fly.

CHAP. VIII.] 3 *And his ſons walked not in his way, but took bribes.*] It has been aſked, why God did not puniſh Samuel, as he had done Eli, for the wickedneſs of his ſons? To which it may be anſwered, that Samuel's ſons were far leſs guilty than thoſe of Eli; for there is a wide difference between taking bribes privately, and openly profaning the tabernacle, and rendering the worſhip of God contemptible.

19 *Nay, but we will have a king over us.*] This obſtinate temper of the Jews has been conſidered as a prognoſtic of that incurable and deſperate diſeaſe, which had its fatal criſis in their rejecting their great Redeemer of mankind, who was their prieſt, their prophet, and their lawful king.

CHAP.

CHAP IX.

NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of Abiel the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, a Benjamite, a mighty man of power.

2 And he had a ſon whoſe name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward *he was* higher than any of his people.

3 And the aſſes of Kiſh, Saul's father, were loſt. And Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee, and ariſe, go ſeek the aſſes.

And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha; but they found *them* not: then they paſſed through the land of Shalim; and *there they were* not; and he paſſed through the land of the Benjamites; but they found *them* not.

5 *And* when they were come to the land of Zuph, Saul ſaid to his ſervant that *was* with him, Come, and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

6 And he ſaid unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man: all that he ſaith cometh ſurely to paſs: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhall we bring the man? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what have we?

8 And the ſervant anſwered Saul again, and ſaid, Behold, I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way.

9 (Before-time in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the ſeer: for *he that is* now *called* a prophet, was before time called a ſeer.)

10 Then ſaid Saul to his ſervant, Well ſaid; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here?

12 And they anſwered them, and ſaid, He is; behold, *he is* before you: make haſte now: for he came to-day to the city; for *there is* a ſacrifice of the people to-day in the high place.

13 As ſoon as ye be come into the city, ye ſhall ſtraightway find him, before he go up to the high place to eat: for the people will not eat until he come, becauſe he doth bleſs the ſacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about this time ye ſhall find him.

14 And they went up into the city: *and* when they were come into the city, behold Samuel came out againſt them for to go up to the high place.

15 ¶ Now the Lord had told Samuel in his ear a day before Saul came, ſaying,

16 To-morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me.

17 And when Samuel ſaw Saul, the Lord ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall reign over my people.

18 Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the Seer's houſe *is*.

19 And Samuel anſwered Saul, and ſaid, I *am* the Seer: go up before me unto the high place, for ye ſhall eat with me to day; and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them, for they are found: and on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy father's houſe?

21 And Saul anſwered and ſaid, *Am* not I a Benjamite of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul, and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is left, ſet *it* before thee, *and* eat; for unto this time hath it been kept for thee, *ſince* I ſaid, I have invited the people: ſo Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: and it came to paſs about the ſpring of the day, that Samuel called Saul to the top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us (and he paſſed on) but ſtand thou ſtill a while, that I may ſhew thee the word of God.

CHAP. X.

THEN Samuel took a vial of oil, and poured *it* upon his head, and kiſſed him, and ſaid, *Is it* not becauſe the Lord hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to day, then thou ſhalt find two men by Rachel's ſepulchre, in the border of Benjamin, at Zelzah: and they will ſay unto thee, The aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſon?

3 Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will ſalute thee, and give thee two *loaves* of bread; which thou ſhalt receive of their hands.

5 After that, thou ſhalt come to the hill of God, where *is* the garriſon of the Philiſtines: and it ſhall come to paſs when thou art come hither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſy.

6 And the ſpirit of the Lord will come upon thee, and thou ſhalt propheſy with them, and ſhalt be turned into another man.

7 And let it be when theſe ſigns are come unto thee, *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee.

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry till I come to thee, and ſhew thee what thou ſhalt do.

9 ¶ And it was *ſo*, that when he had turned his back to go from Samuel, God gave him another heart: and all thoſe ſigns came to paſs that day.

10 And when they came thither to the hill, behold a company of prophets met him, and the ſpirit of God came upon him, and he propheſied among them.

11 And it came to paſs when all that knew him before time, ſaw that, behold, he propheſied among the prophets, then the people ſaid one to another, What *is* this *that* is come unto the ſon of Kiſh? *Is* Saul alſo among the prophets?

12 And one of the ſame place anſwered and ſaid, But who *is* their father? Therefore it became a proverb, *Is* Saul alſo among the prophets.

13 And when he had made an end of propheſying, he came to the high place.

14 ¶ And Saul's uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Saul's uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not.

17 ¶ And Samuel called the people together unto the Lord to Mizpeh.

18 And ſaid unto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you.

19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities and your tribulations: and ye have ſaid unto him. *Nay*, but ſet a king over us. Now therefore preſent yourſelves before the Lord by your tribes, and by your thouſands.

20 And when Samuel had cauſed all the tribes of Iſrael to come near, the tribe of Benjamin was taken.

21 When

CHAP. IX.] 12 *In the high place.*] All ſacrifices were regularly to be offered before the ark, in the place which the Lord ſhall chuſe. But while this choice ſtood ſuſpended, Shiloh being laid waſte, and no other place appointed, they ſacrificed in other places, where neither the ark nor the tabernacle were.

14 *For unto this time hath it been kept for thee, ſince I ſaid, I have invited the people.*] That is, as Lud. de Dieu interprets it, *Eat, becauſe till this appointed time it hath been reſerved for thee, when I ſaid I have invited certain perſons.*

CHAP. X.] 1 *Becauſe the Lord hath anointed thee to be captain over his inheritance.*] That is, Do not doubt but by the authority of Jehovah thou art made the ruler of his people.

5 *And they ſhall propheſy.*] That is, they ſhall ſing the praiſes of God, as the word *propheſy* often ſignifies. See Exod. xvi. 21; 1 Chron. xxv. 3.

7 *For God is with thee.*] Be confident of ſucceſs in all thy undertakings; for God himſelf will be thy ſhield and thy protector.

11 *Is Saul alſo among the prophets?*] They were aſtoniſhed at this ſudden change in him, well knowing that his education gave them no reaſon to expect any ſuch thing; for, inſtead of ſtudying in the ſchools of the prophets, his whole attention had been engroſſed by the care of his herds and flocks.

12 *But who is their father?*] Who is their maſter and inſtructor? not man, but God alone; and conſequently he can beſtow this gift when and on whom he pleaſes.

CHAP.

21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken, and when they ſought him he could not be found.

22 Therefore they enquired of the Lord further, if the man ſhould yet come thither: and the Lord anſwered, Behold, he hath hid himſelf among the ſtuff.

23 And they ran and fetched him thence; and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the Lord hath choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, God ſave the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the Lord: and Samuel ſent all the people away, every man to his houſe.

26 ¶ And Saul alſo went home to Gibeah, and there went with him a band of men, whoſe hearts God had touched.

27 But the children of Belial ſaid, How ſhall this man ſave us? And they deſpiſed him, and brought him no preſents: but he held his peace.

CHAP. XI.

THEN Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your right eyes, and lay it *for* a reproach upon all Iſrael.

3 And the elders of Jabeſh ſaid unto him, Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? And they told him the tidings of the men of Jabeſh.

6 And the ſpirit of God came upon Saul when he heard thoſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen: and the fear of the Lord fell on the people, and they came out with one conſent.

8 And when he numbered them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To-morrow by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad.

10 Therefore the men of Jabeſh ſaid, To-morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you.

11 And it was *ſo* on the morrow, that Saul put the people into three companies, and they came into the midſt of the hoſt in the morning watch and ſlew the Ammonites, until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men that we may put them to death.

13 And Saul ſaid, There ſhall not a man be put to death this day: for to-day the Lord hath wrought ſalvation in Iſrael.

14 Then ſaid Samual to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal: and there they ſacrificed ſacr fices of peace-offerings before the Lord: and there Saul and all the men of Iſrael rejoiced greatly.

CHAP. XII.

AND Samuel ſaid unto all Iſrael, Behold I have hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

2 And now behold, the king walketh before you: and I am old, and grey-headed, and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*, witneſs againſt me, before the Lord, and before his anointed: whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe to blind mine eyes therewith? and I will reſtore it you.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any man's hand.

5 And he ſaid unto them, The Lord *is* witneſs againſt you, and his anointed *is* witneſs this day, that ye have not found ought in my hand. And they anſwered, *He is* witneſs.

6 ¶ And Samuel ſaid unto the people, *It is* the Lord that advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore ſtand ſtill, that I may reaſon with you before the Lord, of all the righteous acts of the Lord, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the Lord their God, he ſold them into the hand of Siſera, captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

10 And they cried unto the Lord and ſaid, We have ſinned, becauſe we have forſaken the Lord, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies and we will ſerve thee.

21 And the Lord ſent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay, but a king ſhall reign over us; when the Lord your God was your king.

13 Now therefore, behold the king whom ye have choſen, *and* whom ye have deſired: and behold the Lord hath ſet a king over you.

14 If ye will fear the Lord, and ſerve him, and obey his voice, and not rebel againſt the commandment of the Lord, then ſhall both ye, and alſo the king that reigneth over you, continue following the Lord your God.

15 But if ye will not obey the voice of the Lord, but rebel againſt the commandment of the Lord, then ſhall the hand of the Lord be againſt you, as *it was* againſt your fathers.

16 ¶ Now therefore ſtand and ſee this great thing which the Lord will do before your eyes.

17 *Is it* not wheat-harveſt to day? I will call unto the Lord, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſs *is* great, which ye have done in the ſight of the Lord, in aſking you a king.

18 So Samuel called unto the Lord, and the Lord ſent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God, that we die not: for we have added unto all our ſins, *this* evil, to aſk us a king.

20 ¶ And Samuel ſaid unto the people, Fear not (ye have done all this wickedneſs: yet turn not aſide from following the Lord, but ſerve the Lord with all your heart;

21 And turn ye not aſide: for then *ſhould ye go* after vain *things* which cannot profit nor deliver, for they *are* vain.)

22 For the Lord will not forſake his people, for his great name's ſake: becauſe it hath pleaſed the Lord to make you his people.

23 Moreover, as for me, God forbid that I ſhould ſin againſt the Lord in ceaſing to pray for you: but I will teach you the good and the right way.

24 Only fear the Lord, and ſerve him in truth with all your heart: for conſider how great *things* he hath done for you.

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

SAUL reigned one year, and when he had reigned two years over Iſrael,

2 Saul choſe him three thouſand *men* of Iſrael; *whereof* two thouſand were with Saul in Michmaſh and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the garriſon of the Philiſtines that *was* in Geba. and the Philiſtines heard *of it:* and Saul blew the trumpet throughout all the land, ſaying, Let the Hebrews hear.

4 And

CHAP. XI.] 2 *On this condition will I make a covenant with you, that I may thruſt out all your right eyes.*] He was deſirous of effectually diſabling them from ſerving for the future in war; for as the manner of fighting in thoſe days was chiefly with bow and arrow, ſword and ſhield, the loſs of the right eye rendered them incapable of either.

15 *And there they made Saul king before the Lord, in Gilgal.*] Saul had been anointed in Ramah, and choſen by lot in Mizpeh; but ſtill ſome diſdained to own him as their king, and therefore he, for a time, contented himſelf with a private life. But now, having received this ſignal token of God's preſence with him, in the late victory, he was by common conſent acknowledged by all the people for their king.

CHAP. XII.] 11 *And the Lord ſent Jerubbaal, and Bedan, and Jephthah,* &c.] This is the only time we hear of Bedan: perhaps he judged ſome of the tribes of Iſrael, while the reſt were under the inſtruction of another judge.

19 *Pray for thy ſervants unto the Lord thy God, that we die not,* &c.] They do not ſeem to have been before ſenſible of their ſin, in deſiring an alteration in their form of government, and hence it appears, that this miraculous ſtorm was very terrible, ſince it extorted from them this confeſſion.

CHAP. XIII.] 1 *Saul reigned one year.*] The words in the Hebrew are, *the ſon of one year in his kingdom*, becauſe he was ſaid to be changed into another man when he was anointed king: and it was the cuſtom among the Gentiles to call the day of the emperor's inauguration, his birth-day.

14 *The*

4 And all Iſrael heard ſay, *that* Saul had ſmitten a garriſon of the Philiſtines, and *that* Iſrael alſo was had in abomination with the Philiſtines: and the people were called together after Saul to Gilgal.

5 ¶ And the Philiſtines gathered themſelves together, to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſea-ſhore in multitude: and they came up, and pitched in Michmaſh, eaſtward from Beth-aven.

6 When the men of Iſreel ſaw that they were in a ſtrait (for the people were diſtreſſed) then the people did hide themſelves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome* of the Hebrews went over Jordan to the land of Gad, and Gilead: as for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried ſeven days, according to the ſet time that Samuel *had appointed:* but Samuel came not to Gilgal, and the people were ſcattered from him.

9 And Saul ſaid, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſs, that as ſoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might ſalute him.

11 ¶ And Samuel ſaid, What haſt thou done? And Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and *that* thou cameſt not within the days appointed, and *that* the Philiſtines gathered themſelves together at Michmaſh

12 Therefore ſaid I, the Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the Lord: I forced myſelf therefore, and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have eſtabliſhed thy kingdom upon Iſrael for ever.

14 But now thy kingdom ſhall not continue: the Lord hath ſought him a man after his own heart, and the Lord hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the Lord commanded thee.

15 And Samuel aroſe, and gat him up from Gilgal, unto Gibeah of Benjamin: and Saul numbered the people *that were* preſent with him, about ſix hundred men.

16 And Saul and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtines, in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual.

18 And another company turned the way *to* Beth horon: and another company turned *to* the way of the border, that looketh to the valley of Zeboim toward the wilderneſs.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael: (for the Philiſtines ſaid, Leſt the Hebrews make *them* ſwords or ſpears.)

20 But all the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare, and his coulter, and his axe, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to ſharpen the goads.

22 So it came to paſs in the day of battle, that there was neither ſword nor ſpear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

23 And the garriſon of the Philiſtines went out to the paſſage of Michmaſh.

CHAP. XIV.

NOW it came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, Come, and let us go over to the Philiſtines garriſon that *is* on the other ſide: but he told not his father.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* about ſix hundred men;

3 And Ahiah the ſon of Ahitub, I-chabod's brother, the ſon of Phinehas, the ſon of Eli, the Lord's prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

4 ¶ And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The fore front of the one *was* ſituate northward over againſt Michmaſh, and the other ſouthward, over againſt Gibeah.

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe uncircumciſed; it may be that the Lord will work for us: for *there is* no reſtraint to the Lord, to ſave by many, or by few.

7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold, I *am* with thee according to thy heart.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover ourſelves unto them.

9 If they ſay thus unto us, Tarry until we come to you; then we will ſtand ſtill in our place, and will not go up unto them.

10 But if they ſay thus, Come up unto us; then we will go up; for the Lord hath delivered them into our hand; and this *ſhall be* a ſign unto us.

11 And both of them diſcovered themſelves unto the garriſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes, where they had hid themſelves.

12 And the men of the garriſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him; and they fell before Jonathan; and his armour-bearer ſlew after him.

14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half-acre of land, *which* a yoke *of oxen might plow.*

15 And there was trembling in the hoſt, in the field, and among all the people: the garriſon, and the ſpoilers, they alſo trembled, and the earth quaked: ſo it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked, and behold the multitude melted away, and they went on beating down *one another.*

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbered, behold Jonathan and his armour-bearer *were* not there.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael.)

19 ¶ And it came to paſs while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on, and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand.

20 And Saul and all the people that *were* with him, aſſembled themſelves, and they came to the battle: and behold, every man's ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp, *from the country* round about, even they alſo turned to be with the Iſraelites that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battle.

23 So the Lord ſaved Iſrael that day: and the battle paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people: ſaying, Curſed *be* the man that eateth *any* food until the evening, that I may be avenged of mine enemies: ſo none of the people taſted *any* food.

25 And all *they of* the land came to a wood, and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped, but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that was in his hand, and dipped it into an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint.

29 Then ſaid Jonathan, My father hath troubled the land: ſee, I pray you, how my eyes have been enlightened, becauſe I taſted a little of this honey:

30 How much more, if haply the people had eaten freely today of the ſpoil of their enemies which they found? for had there not been a much greater ſlaughter among the Philiſtines.

31 And

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14 *The Lord hath ſought him a man after his own heart.*] God had not yet commanded David to lead his people; but he fully intended to do it if Saul did not repent, and obtain a pardon of him for his offence.

16 *But the Philiſtines encamped in Michmaſh.*] Euſebius and St. Jerom inform us, that there was a large town of this name about nine miles from Jeruſalem, near Ramah.

19 *Now there was no ſmith found throughout all the land of Iſrael,* &c.] The Philiſtines, during the forty years tyranny they had exerciſed over the Iſraelites, had taken care to carry away all the ſmiths out of the country, to prevent them from making themſelves weapons of war.

CHAP. XIV.] 13 *And they fell before Jonathan; and his armour-bearer ſlew after him.*] Jonathan firſt attacked the Philiſtine army, and fell upon them with ſuch fury, that he threw them down to the ground, and his armour-bearer killed after him.

15 *And the earth quaked.*] Some are of opinion, that there was a real earth quake, which increaſed their fear; but it may be only a metaphorical expreſſion for the great tumult they were in.

27 *And his eyes were enlightened.*] That is, his ſpirits and ſtrength, were reſtored, that he was enabled to proceed with freſh vigour in the purſuit of the enemy.

31 And they ſmote the Philiſtines that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* with the blood.

33 ¶ Then they told Saul, ſaying, Behold, the people ſin againſt the Lord, in that they eat with the blood. And he ſaid, Ye have tranſgreſſed; roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe yourſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here and eat, and ſin not againſt the Lord, in eating with the blood. And all the people brought every man his ox with him that night, and ſlew *them* there.

35 And Saul built an altar unto the Lord: the ſame was the firſt altar that he built unto the Lord.

36 ¶ And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, let us draw near hither unto God.

37 And Saul aſked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? But he anſwered him not that day.

38 And Saul ſaid, Draw ye near hither all the chief of the people: and know and ſee wherein this ſin hath been this day.

39 For *as* the Lord liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die: But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the Lord God of Iſrael, Give a perfect *lot*. And Saul and Jonathan were taken: but the people eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the Lord liveth there ſhall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people reſcued Jonathan that he died not.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 ¶ So Saul took the kingdom over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them*.

48 And he gathered an hoſt, and ſmote the Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

49 Now the ſons of Saul were Jonathan, and Iſhui, and Melchiſhua: and the names of his two daughters *were theſe:* the name of the firſt-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam the daughter of Ahimaaz: and the name of the captain of his hoſt, *was* Abner the ſon of Ner, Saul's uncle.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtines all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he took him unto him.

CHAP. XV.

SAMUEL alſo ſaid unto Saul, The Lord ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the Lord.

2 Thus ſaith the Lord of hoſts, I remember *that* which Amalek did to Iſrael, how he laid *wait* for him in the way when he came up from Egypt.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 ¶ And Saul ſaid unto the Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul ſmote the Amalekites from Havilah, *until* thou comeſt to Shur, that *is* over againſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not entirely deſtroy them: but every thing *that was* vile and refuſe, that they deſtroyed utterly.

10 ¶ Then came the word of the Lord unto Samuel, ſaying,

11 It repenteth me that I have ſet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the Lord: I have performed the commandment of the Lord.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine ears, and the lowing of the oxen which I hear.

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep, and of the oxen to ſacrifice unto the Lord thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the Lord hath ſaid to me this night. And he ſaid unto him, Say on.

17 And Samuel ſaid, When thou *waſt* little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the Lord anointed thee king over Iſrael?

18 And the Lord ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites, and fight againſt them until they be conſumed.

19 Wherefore then didſt thou not obey the voice of the Lord, but didſt fly upon the ſpoil, and didſt evil in the ſight of the Lord.

20 And Saul ſaid unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the Lord thy God in Gilgal.

22 And Samuel ſaid, Hath the Lord *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey *is* better than ſacrifice; *and* to hearken, than the fat of rams.

23 For rebellion *is as* the ſin of witchcraft, and ſtubborneſs *is as* iniquity and idolatry: becauſe thou haſt rejected the word of the Lord, he hath alſo rejected thee from *being* king.

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the Lord, and thy words: becauſe I feared the people and obeyed their voice.

25 Now therefore, I pray thee, pardon my ſin, and turn again with me, that I may worſhip the Lord.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word of the Lord, and the Lord hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the ſkirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The Lord hath rent the kingdom of Iſrael from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And alſo the ſtrength of Iſrael will not lie nor repent; for he *is* not a man that he ſhould repent.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the Lord thy God.

31 So Samuel turned again after Saul, and Saul worſhipped the Lord.

32 Then

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32 *And the people flew upon the ſpoil---and---did eat them with the blood.*] They ſeized the ſpoil like a ravenous bird, their hunger being ſo very ſharp, that they forgot their duty.

45 *And the people ſaid unto Saul, Shall Jonathan die,* &c.] The people were ſo highly pleaſed with the heroic action of Jonathan, that they would not ſuffer his father to put him to death, in conſequence of his raſh oath.

CHAP. XV.] 3 *Go, and ſmite Amalek,* &c. This heavy ſentence was long before pronounced, Exod. xvii. 14, renewed at the Iſraelites entrance into Canaan, Deut. xxv. 10, and now ordered to be put in execution.

7 *And Saul ſmote the Amalekites from Havilah, until thou comeſt to Shur.*] That is, the whole country of Amalek, Havilah lying at one extremity, and Shur at the other.

29 *And alſo the ſtrength of Iſrael.*] The word in the original, which we tranſlate

32 Then ſaid Samuel, bring ye hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag ſaid, Surely the bitterneſs of death is paſt.

33 And Samuel ſaid, as thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 Then Samuel went to Ramah, and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to ſee Saul until the day of his death: nevertheleſs, Samuel mourned for Saul: and the Lord repented that he had made Saul king over Iſrael.

CHAP. XVI.

AND the Lord ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oyl, and go, I will ſend thee to Jeſſe the Beth-lehemite: for I have provided me a king among his ſons.

2 And Samuel ſaid, How can I go? If Saul hear *it*, he will kill me. And the Lord ſaid, Take an heifer with thee, and ſay, I am come to ſacrifice to the Lord.

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the Lord ſpake, and came to Beth-lehem: and the elders of the town trembled at his coming, and ſaid, Comeſt thou peaceably;

5 And he ſaid, Peaceably: I am come to ſacrifice unto the Lord: ſanctify yourſelves, and come with me to the ſacrifice, And he ſanctified Jeſſe and his ſons, and called them to the ſacrifice.

6 ¶ And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely, the Lord's anointed *is* before him.

7 But the Lord ſaid unto Samuel, look not on his countenance, or on the height of his ſtature; becauſe I have refuſed him: for *the Lord ſeeth* not as man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jeſſe called Abinidab, and made him paſs before Samuel: and he ſaid, Neither hath the Lord choſen this.

9 Then Jeſſe made Shammah to paſs by: and he ſaid, Neither hath the Lord choſen this.

10 Again, Jeſſe made ſeven of his ſons to paſs before Samuel: and Samuel ſaid unto Jeſſe, The Lord hath not choſen theſe.

12 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold he keepeth the ſheep. And Samuel ſaid unto Jeſſe, Send and fetch him: for we will not ſit down till he come hither.

12 And he ſent and brought him in: Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord ſaid, Ariſe, anoint him: for this *is* he.

13 Then Samuel took the horn of oyl, and anointed him in the midſt of his brethren: and the ſpirit of the Lord came upon David, from that day forward: ſo Samuel roſe up and went to Ramah.

14 ¶ But the ſpirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him.

15 And Saul's ſervants ſaid unto him, behold now, an evil ſpirit from God troubleth thee.

16 Let our Lord now command thy ſervants *which are* before thee, to ſeek out a man *who is* a cunning player on the harp: and it ſhall come to paſs, when the evil ſpirit from God is upon thee, that he ſhall play with is hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring him to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe the Beth-lemite, *that* is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the Lord *is* with him.

19 ¶ Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep,

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul.

21 And David came to Saul, and ſtood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee ſtand before me: for he hath found favour in my ſight.

23 And it came to paſs, when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was refreſhed, and was well, and the evil ſpirit departed from him.

CHAP. XVII.

NOW the Philiſtines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and ſet the battle in array againſt the Philiſtines.

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philiſtines, named Goliah of Gath, whoſe height *was* ſix cubits and a ſpan.

5 And *he had* an helmet of braſs upon his head, and he *was* armed with a coat of mail: and the weight of the coat *was* five thouſand ſhekels of braſs.

6 And *he had* greaves of braſs upon his legs, and a target of braſs between his ſhoulders.

7 And the ſtaff of his ſpear *was* like a weaver's beam, and his ſpear's head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield, went before him.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battle in array? *am* not I a Philiſtine, and ye ſervants to Saul? chooſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us

10 And the Philiſtine ſaid, I defie the armies of Iſrael this day; give me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed, and greatly afraid.

12 ¶ Now David *was* the ſon of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe, and he had eight ſons; and the man went among men *for* an old man in the days of Saul.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battle: and the names of his three ſons that went to the battle, *were* Eliab the firſt-born, and next unto him, Abinadab, and the third, Shamma.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

15 But David went, and returned from Saul, to feed his father's ſheep at Beth-lehem.

16 And the Philiſtine drew near morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

18 And carry theſe ten cheeſes unto the captain of *their* thouſand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took and went, as Jeſſe had commanded him; and he came to the trench, as the hoſt was going forth to the fight, and ſhouted for the battle.

21 For Iſrael and the Philiſtines had put the battle in array, army againſt army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army and came and ſaluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philiſtine of Gath, Goliah by name) out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard *them*.

24 And all the men of Iſrael, when they ſaw the man, fled from him, and were ſore afraid.

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defie Iſrael is he come up: and it ſhall be *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's houſe free in Iſrael.

26 And

ſtate *ſtrength*, imports *victory*; and therefore the words ſhould have been rendered, *he that giveth victory*, or *the triumphant king of Iſrael*.

35 *Nevertheleſs Samuel mourned for Saul.*] He had a ſincere value for his country, and therefore could not help lamenting the ſad condition of its king.

CHAP. XVI.] 1 *And the Lord ſaid unto Samuel, How long wilt thou mourn for Saul?* &c.] Since God had ſo poſitively told him, that the ſentence againſt Saul was irreverſible, it was in vain to mourn for him.

13 *Then Samuel took the horn of oil, and anointed him in the midſt of his brethren.*] It ſhould have been *from the midſt of his brethren*; that is, he ſingled him out from the reſt, and privately anointed him:

23 *David took an harp, and played with his hand: ſo Saul was refreſhed, and was well.*] A great variety of authors have mentioned the power of muſic, both in ſtirring up and allaying the paſſions, according to the different ſpecies of it.

And the evil ſpirit departed from him.] That is, he was well for a time; for there are lucid intervals in all diſtempers of this kind.

CHAP. XVII.] 4 *And there went out a champion---named Goliah, of Gath.*] When Joſhua drove the Anakims out of the land of Canaan, they retired to Gath, and there propogated a race of giants, of which Goliah was one.

Whoſe height was ſix cubits and a ſpan.] If we ſuppoſe the cubit according to the common meaſure, and the ſpan to be little more than three inches, the height of this champion will be twelve feet and a half; and even at the very loweſt method of computation, his height will be near ten feet.

22 *And David left his carriage in the hand of the keeper*, &c.] He left the proviſions, which his father had ſent to his brethren, with his ſervant: it not being a proper time to preſent it to them, as they were juſt going to engage.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defie the armies of the living God.

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliab's anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtiſneſs of thine heart: for thou art come down that thou mighteſt ſee the battle.

29 And David ſaid, What have I now done? *Is there* not a cauſe?

30 ¶ And he turned from him toward another, and ſpake after the ſame manner: and the people anſwered him again after the former manner.

31 And when the words were heard which David ſpake, they rehearſed them before Saul: and he ſent for him.

32 ¶ And David ſaid unto Saul, Let no man's heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, thou art not able to go againſt this Philiſtine, to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And David ſaid to Saul, Thy ſervant kept his father's ſheep, and there came a lion and a bear, and took a lamb out of the flock.

35 And I went out after him, and ſmote him, and delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

36 Thy ſervant ſlew both the lion and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.

37 David ſaid moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, Go, and the Lord be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of braſs upon his head, alſo he armed him with a coat of mail.

39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it*: and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them*. And David put them off him.

40 And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherd's bag which he had, even in a ſcrip, and his ſling *was* in his hand, and he drew near to the Philiſtine.

41 And the Philiſtine came on, and drew near unto David, and the man that bear the ſhield went before him.

42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? and the Philiſtine curſed David by his gods.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield: but I come to thee in the name of the Lord of hoſts, the God of the armies of Iſrael whom thou haſt defied.

46 This day will the Lord deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth; that all the earth may know that there is a God in Iſrael.

47 And all this aſſembly ſhall know that the Lord ſaveth not with ſword and ſpear: for the battle *is* the Lord's, and he will give you into our hands.

48 And it came to paſs when the Philiſtine aroſe and came and drew nigh to meet David, that David haſted, and ran toward the army to meet the Philiſtine.

49 And David put his hand in his bag, and took thence a ſtone and ſlang *it*, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead: and he fell upon his face to the earth.

50 So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine, and ſlew him: but *there was* no ſword in the hand of David.

51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem: but he put his armour in his tent.

55 ¶ And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner whoſe ſon *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

56 And the king ſaid, Enquire thou whoſe ſon the ſtripling *is*.

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand.

58 And Saul ſaid him, Whoſe ſon *art* thou, *thou* young man? And David anſwered, *I am* the ſon of thy ſervant Jeſſe the Beth-lehemite.

CHAP. XVIII.

AND it came to paſs when he had made an end of ſpeaking unto Saul, that the ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

2 And Saul took him that day, and would let him go no more home to his father's houſe.

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtripped himſelf of the robe that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 ¶ And David went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely: and Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Saul's ſervants.

6 And it came to paſs as they came, when David was returned from the ſlaughter of the Philiſtine, that the women came out of all the cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with inſtruments of muſick.

7 And the women anſwered *one another* as they played, and ſaid, Saul hath ſlain his thouſands, and David his ten thouſands.

8 And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to paſs on the morrow, that the evil ſpirit from God came upon Saul, and he propheſied in the midſt of the houſe: and David played with his hand as at other times: and *there was* a javelin in Saul's hand.

11 And Saul caſt the javelin: for he ſaid, I will ſmite David even to the wall *with it*: and David avoided out of his preſence twice.

12 ¶ And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people.

14 And David behaved himſelf wiſely in all his ways: and the Lord *was* with him.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him.

18 And David ſaid unto Saul, Who *am I?* and what *is* my life, *or* my father's family in Iſrael, that I ſhould be ſon-in-law to the king?

19 But

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26 *Who is this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God.*] David was willing that they ſhould think it was not the reward offered by Saul that inſtigated him, but a zeal for the honour of God and his country; both of which ſuffered from the reproaches of thoſe who were not in covenant with Jehovah.

55 *Whoſe ſon is this youth?*] It has been aſked by the enemies of revelation, how it was poſſible for Saul to be ignorant of David, when he had ſo lately attended him in his court? Beſides, Saul does not aſk who David was, but who was his father; a circumſtance he might very eaſily forget, when his mind was diſturbed with melancholy ideas, and the affairs of the ſtate.

CHAP. XVIII.] 3 *Becauſe he loved him, as his own ſoul.*] We have many examples of ſincere friendſhip in profane authors, but none equal to that contracted between Jonathan and David.

7 *Saul hath ſlain his thouſands, and David his ten thouſands.*] They conſidered his ſlaying Goliah as the cauſe of the flight of the Philiſtine army, and the great ſlaughter that enſued.

8 *And Saul was very wroth.*] He began to be jealous that they would ſoon place David on the throne of Iſrael, as they now ſo highly magnified him above their king.

And David took the Head of the Philistine & brought it to Jerusalem

1 Sam. XVII. 54

And David put his Hand in his Bag, & took thence a Stone, & slang it, & smote the Philistine in his Forehead. I. Sam. XVII. 49.

19 But it came to pass at the time when Merab Saul's daughter hould have been given to David, that she was given unto Adriel, he Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

21 And Saul said, I will give him her, that she may be a snare o him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, thou shalt this day be my son-in-law, in *the one of* the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, nd all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David: nd David said, seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry; but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not expired.

27 Wherefore David arose, and went, he, and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law; and Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the Lord *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass after they went forth, *that* David behaved himself more wisely than all the servants of Saul, so that his name was much set by.

CHAP. XIX.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

5 For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the Lord liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things; and Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipt away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went and fled, and escaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolster.

17 And Saul said unto Michal, why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah:

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day, and all that night. Wherefore they say, *Is* Saul also among the prophets?

CHAP. XX.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it *is* not *so*.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the Lord liveth, and *as* thy soul liveth, *there* is but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field, unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me, that he might run to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant: for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God of Israel, when I have sounded my father, about to-morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and shew it thee;

13 The Lord do so, and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

14 And thou shalt not only, while yet I live, shew me the kindness of the Lord, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no not when the Lord hath cut off the enemies of David, every one from the face of the earth.

16 So

29 *And Saul became David's enemy continually*] Notwithstanding David had done every thing that Saul requested, yet, instead of being reconciled to him, his hatred increaseth continually, and every day strengthened the resolution he had taken to destroy him; though he must, at the same time be sensible that he had God for his friend.

CHAP. XIX. 1 *And Saul spake to Jonathan his son, and to all his servants, that they should kill David.*] When he found that none of his secret stratagems had any effect, he openly declared his intention, and gave a general command to his son and servants to kill him; some of whom he presumed, would venture to obey him.

6 *And Saul sware, As the Lord liveth, he shall not be slain.*] Some are of opinion that Saul sware deceitfully; others from a sense of his own ingratitude, in endeavouring to destroy a person that had done him so many services.

20 *And Saul sent messengers to take David.*] His implacable hatred had obliterated all respect and reverence for Samuel, under whose protection David now was, and for the college of the prophets, which was considered as a kind of asylum for those who fled to it.

CHAP. XX. 1 *And David fled from Naioth in Ramah*, &c. While Saul was in his extacy, David had an opportunity of escaping, and immediately retired to the city of Gibeah, where Jonathan resided.

16 So Jonathan made *a covenant* with the houſe of David, *ſaying*, Let the Lord even require *it* at the hand of David's enemies.

17 And Jonathan cauſed David to ſwear again, becauſe he loved him: for he loved him as he loved his own ſoul.

18 Then Jonathan ſaid to David, To-morrow *is* the new-moon: and thou ſhalt be miſſed, becauſe thy ſeat will be empty.

19 And *when* thou haſt ſtayed three days, *then* thou ſhalt go down quickly, and come to the place where thou didſt hide thyſelf, when the buſineſs was *in hand*, and ſhalt remain by the ſtone Ezel.

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go, find out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou; for *there is* peace to thee, and no hurt; *as* the Lord liveth.

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the Lord hath ſent thee away.

23 And *as touching* the matter which thou and I have ſpoken of, behold, the Lord *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new-moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Saul's ſide, and David's place was empty.

26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, Something had befallen him, he *is* not clean; ſurely he *is* not clean.

27 And it came to paſs on the morrow, *which was* the ſecond *day* of the month, that David's place was empty: and Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to-day?

28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me, *to go* to Beth-lehem:

29 And he ſaid, Let me go, I pray thee, for our family hath a ſacrifice in the city, and my brother, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren: Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled againſt Jonathan, and he ſaid unto him, Thou ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mother's nakedneſs?

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom: wherefore now ſend and fetch him unto me, for he ſhall ſurely die.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 ¶ And it came to paſs in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathan's lad gathered up the arrows, and came to his maſter.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry *them* to the city.

41 ¶ *And* as ſoon as the lad was gone, David aroſe out of a *place* toward the ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another until David exceeded.

42 And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us in the name of the Lord ſaying, The Lord be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

CHAP. XXI.

THEN came David to Nob to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

2 And David ſaid unto Ahimelech the prieſt, The king hath commanded me a buſineſs, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is preſent.

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themſelves at leaſt from women.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth, women *have been* kept from us about theſe three days, ſince I came out, and the veſſels of the young men are holy, and *the bread is* in a manner common, yea, though it were ſanctified this day in the veſſel.

6 So the prieſt gave him hallowed *bread*; for there was no bread there, but the ſhew-bread that was taken from before the Lord, to put hot bread in the day when it was taken away.

7 Now a certain man of the ſervants of Saul, *was* there that day detained before the Lord; and his name *was* Doeg an Edomite, the chiefeſt of the herd-men that *belonged* to Saul.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand ſpear or ſword? for I have neither brought my ſword nor my weapons with me, becauſe the king's buſineſs required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other ſave that, here. And David ſaid, *There is* none like that, give it me.

10 ¶ And David aroſe, and fled that day for fear of Saul, and went to Achiſh the king of Gath.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David the king of the land? did they not ſing one to another of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?

12 And David laid up theſe words in his heart, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and ſcrabbled on the doors of the gate, and let his ſpittle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants, Lo you ſee the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my preſence? ſhall this *fellow* come into my houſe?

CHAP. XXII.

DAVID therefore departed thence, and eſcaped to the cave Adullam: and when his brethren, and all his father's houſe heard *it*, they went down thither to him.

2 And every one *that was* in diſtreſs, and every one that *was* in debt, and every one *that was* diſcontented, gathered themſelves unto him, and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad ſaid unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the foreſt of Hareth.

6 ¶ When Saul heard that David was diſcovered, and the men that *were* with him (now Saul abode in Gibeah, under a tree in Ramah, having a ſpear in his hand, and all his ſervants *were* ſtanding about him.)

7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye Benjamites, Will the ſon of Jeſſe give every one of you fields, and vineyards, *and* make you all captains of thouſands, and captains of hundreds:

8 That all you have conſpired againſt me, and *there is* none that ſheweth

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27 *Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to-day?*] The Jewiſh months were lunar, and never began before the moon appeared above the horizon; for which purpoſe there were certain perſons placed on the mountains, ſome time before the new moon was expected, to give notice by the ſound of a horn when it firſt appeared, that the news thereof might immediately be carried to all places of the kingdom.

33 *And Saul caſt a javelin at him to ſmite him.*] Saul's fury was ſo great, that he attempted to ſlay his own ſon, merely becauſe he declined his command, by deſiring to know what crime David had committed.

CHAP. XXI.] 1 *Then came David to Nob.*] There were two cities of this name, one on the eaſt or further ſide, and the other on the weſt or hither ſide of Jordan; and interpreters in general think the city here mentioned to be the latter, which ſtood in the tribe of Benjamin.

6 *So the prieſt gave him hallowed bread*, &c.] Neither Ahimelech nor David committed any ſin; for invincible neceſſity diſpenſed with all the ritual laws, as the Jews themſelves confeſs.

8 *I have neither brought my ſword nor my weapons with me, becauſe the king's buſineſs required haſte.*] It muſt be owned, that David in this pretence, did not abſolutely ſpeak the truth; but we are not to conſider this as a precedent for uttering falſhood: for it ſhould be remembered that David, though a great and a good man, was ſtill human, and conſequently ſubject to failings.

CHAP. XXII.] 1 *David therefore departed thence, and eſcaped to the cave Adullam.*] Adullam was a town in the tribe of Judah, of conſiderable note in the days of Euſebius, and about ten miles eaſt of Eleutheropolis.

4 *All the time that David was in the hold.*] Or, as it may be better rendered *all the time that David was in exile*; for the word *metzudah* ſignifies exile, as well as a ſtrong hold.

19 *And*

ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me, that my ſon hath ſtirred up my ſervant againſt me, to lie in wait as at this day?

9 ¶ Then anſwered Doeg the Edomite, (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub.

10 ¶ And he enquired of the Lord for him: and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 Then the king ſent to call Ahimelech the prieſt, the ſon of Ahitub, and all his father's houſe, the prieſts that *were* in Nob: and they came all of them to the king.

12 And Saul ſaid, Hear now, thou ſon of Ahitub: And he anſwered, Here I *am*, my lord.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me to lie in wait, as at this day.

14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants, as David, which is the king's ſon-in-law, and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, leſs or more.

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy father's houſe.

17 ¶ And the king ſaid unto the footmen that ſtood about him, Turn and ſlay the prieſts of the Lord: becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the Lord.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day fourſcore and five perſons that did wear a linen ephod.

19 And Nob, the city of the prieſts ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep with the edge of the ſword.

20 ¶ And one of the ſons of Ahimelech, the ſon of Ahitub, named Abiathar, eſcaped and fled after David.

21 And Abiathar ſhewed David, that Saul had ſlain the Lord's prieſts.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy father's houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard.

CHAP. XXIII.

THEN they told David, ſaying, Behold, the Philiſtines fight againſt Keilah, and they rob the threſhing-floors.

2 Therefore David enquired of the Lord, ſaying, ſhall I go and ſmite theſe Philiſtines, and ſave Keilah.

3 And David's men ſaid unto him, Behold, we be afraid here in Judah; how much more then if we come to Keilah againſt the armies of the Philiſtines.

4 Then David enquired of the Lord yet again. And the Lord anſwered him, and ſaid, Ariſe, go down to Keilah; for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keilah, and fought with the Philiſtines and brought away their cattle, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah.

6 And it came to paſs when Abiathar the ſon of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath delivered him into mine hand; for he is ſhut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the ephod.

10 Then ſaid David, O Lord God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy ſervant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſervant. And the Lord ſaid, He will come down.

12 Then ſaid David, will the men of Keilah deliver me and my men into the hand of Saul? and the Lord ſaid, They will deliver thee up.

13 ¶ Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, and went whitherſoever they could go: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph: and Saul ſought him every day, but God delivered him not into his hand.

15 And David ſaw that Saul was come out to ſeek his life: and David *was* in the wilderneſs of Ziph in a wood.

16 And Jonathan Saul's ſon aroſe, and went to David into the wood, and ſtrengthened his hand in God.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto thee; and that alſo Saul my father knoweth.

18 And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his houſe.

19 ¶ Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* on the ſouth of Jeſhimon?

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be* to deliver him into the king's hand.

21 And Saul ſaid, Bleſſed *be* ye of the Lord; for ye have compaſſion on me.

22 Go, I pray you, prepare yet, and know and ſee his place where his haunt is, *and* who hath ſeen him there: for it is told me that he dealeth very ſubtily.

23 See therefore, and take knowledge of all the lurking-places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah.

24 And they aroſe, and went to Ziph before Saul: but David and his men were in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him*; and they told David: wherefore he came down into a rock, and abode in the wilderneſs of Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them.

27 ¶ But there came a meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have invaded the land.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place Selahammah-lekoth.

29 ¶ And David went up from thence; and dwelt in ſtrong holds at En-gedi.

CHAP. XXIV.

AND it came to paſs when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of En-gedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David, and his men upon the rocks of the wild goats.

3 And he came to the ſheep-coats by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, behold the day of which the Lord ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut of the ſkirt of Saul's robe privily.

5 And it came to paſs afterward, that David's heart ſmote him, becauſe he had cut off Saul's ſkirt.

6 And he ſaid unto his men, The Lord forbid that I ſhould do this thing unto my maſter, the Lord's anointed, to ſtretch forth mine hand againſt him, ſeeing he is the anointed of the Lord.

7 So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way.

8 David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked

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19 *And Nob, the city of the prieſts*, &c.] His fury tranſported him to deal worſe with his own people than he had before done with the Amalekites, merely to deter the Iſraelites from giving any aſſiſtance to David. And now was fulfilled the ſentence God had pronounced againſt the houſe of Eli.

CHAP. XXIII.] 12 *And the Lord ſaid, They will deliver thee up.*] The great Searcher of hearts wel knew the baſe diſpoſition of the men of Keilah, notwithſtanding the gratitude they pretended to David.

27 *But there came a meſſenger to Saul*, &c.] This was a very remarkable providence of God, who ſtirred up the Philiſtines at this time to make an eruption into the territories of Iſrael, for the preſervation of David.

29 *And David went up from thence, and dwelt in ſtrong holds at En-gedi.*] St. Jerom tells us that in his time En-gedi, now called Anguedi, was a large village ſituated in the deſerts, which lay upon the weſtern coaſt of the Salt or Dead-ſea, not far from the plains of Jericho.

CHAP. XXIV.] 3. *And David and his men remained in the ſides of the cave.*] David and his men could eaſily ſee ever action of Saul, by the light which entered at the mouth of the cave, but he could not ſee them, as it was dark, in the remoter parts of it.

8 *David--cried after Saul, ſaying, My lord the king.*] This was, indeed, a bold attempt, to venture into the preſence of ſo enraged an enemy; but his innocence

looked behind him, David ſtooped with his face to the earth, and bowed himſelf.

9 ¶ And David ſaid to Saul, Wherefore heareſt thou men's words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen, how that the Lord had delivered thee to-day into mine hand in the cave: and *ſome* bade *me* kill thee, but *mine eye* ſpared thee, and I ſaid, I will not put forth mine hand againſt my lord; for he is the Lord's anointed.

11 Moreover, my father, ſee, yea, ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, and killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee: yet thou hunteſt my ſoul, to take it.

12 The Lord judge between me and thee: and the Lord avenge me of thee; but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſs proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The Lord therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and deliver me out of thine hand.

16 ¶ And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? And Saul lifted up his voice and wept.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the Lord had delivered me into thine hand, thou killedſt me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou haſt done unto me this day.

20 And now behold, I know well that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my father's houſe.

22 And David ſware unto Saul: and Saul went home; and David and his men gat them up unto the hold.

CHAP. XXV.

AND Samuel died, and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe at Ramah. And David aroſe and went down to the wilderneſs of Paran.

2 And *there was* a man in Maon, whoſe poſſeſſions *were* in Carmel, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail: and ſhe was a woman of good underſtanding, and of a beautiful countenance; but the man *was* churliſh and evil in his doings, and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus ſhall ye ſay to him that liveth *in proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

8 Aſk thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever cometh to thine hand, unto thy ſervants, and to thy ſon David.

9 And when David's young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed.

10 ¶ And Nabal anſwered David's ſervants, and ſaid, Who *is* David? and who *is* the ſon of Jeſſe? there be many ſervants now-a-days that break away every man from his maſter.

11 Shall I then take my bread and my water, and my fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them.

15 But the men *were* very good unto us, and we were not hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you: but ſhe told not her huſband Nabal.

20 And it was *ſo*, *as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light, any that piſſeth againſt the wall.)

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground.

24 And fell at his feet, and ſaid, Upon me, my lord, upon me *let this* iniquity *be*, and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

26 Now therefore my lord, *as* the lord liveth, and *as* thy ſoul liveth, ſeeing the Lord hath with-holden thee from coming to ſhed blood, and from avenging thyſelf with thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee forgive the treſpaſs of thine handmaid: for the Lord will certainly make my lord a ſure houſe: becauſe my lord fighteth the battles of the Lord, and evil hath not been found in thee *all* thy days.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the Lord thy God; and the ſouls of thine enemies, them ſhall he ſling out, *as out* of the middle of a ſling.

30 And it ſhall come to paſs when the Lord ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the Lord ſhall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David ſaid to Abigail, Bleſſed *be* the Lord God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou which haſt kept me this day from coming to *ſhed* blood, and from avenging myſelf with mine own hand.

34 For in very deed, *as* the Lord God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal: and behold, he held a feaſt in his houſe like the feaſt of a king: and Nabal's heart *was* merry

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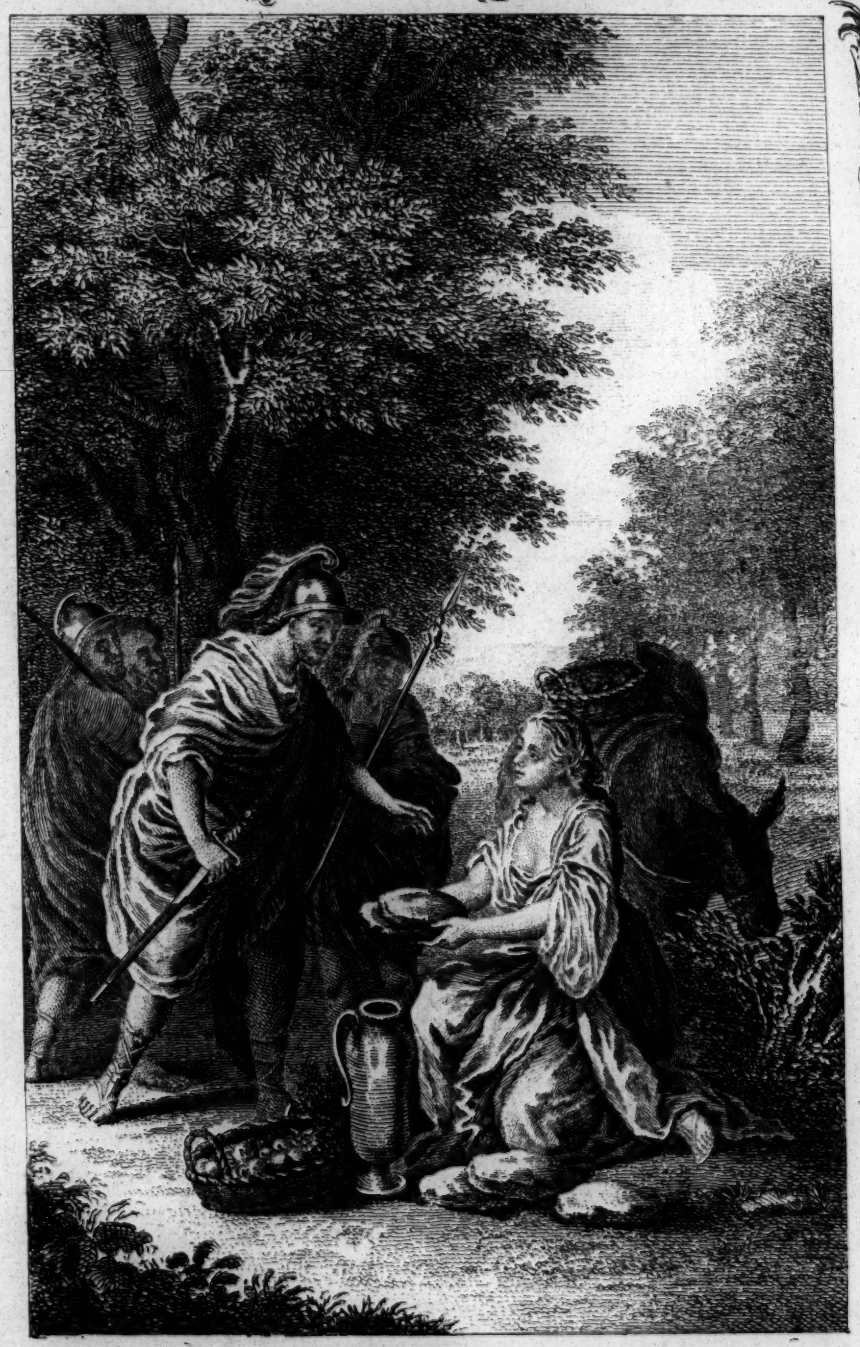
innocence and confidence in God animated him, eſpecially as he had now in his hand ſo ſtrong an evidence of his integrity.

17 *Thou art more righteous than I.*] Saul was confounded at this generous behaviour of David; and his pathetic ſpeech forced him to acknowledge, that he had acted in a very unjuſt manner.

CHAP. XXV.] 1 *And Samuel died*, &c.] The Jews are of opinion, that Samuel died only four months before Saul; but the generality of Chriſtian chronologers ſuppoſe, that he died two years before that prince, and in the ninety-eighth year of his age. Thoſe that attend to his life may obſerve, that he was modeſt without meanneſs, mild without weakneſs, firm without obſtinacy, and ſevere without harſhneſs. The Iſraelites might therefore well lament the loſs of ſo good a man, eſpecially when they ſaw the diſorders of Saul's government.

18 *Then Abigail took two hundred loaves, and two bottles of wine.*] In thoſe eaſtern countries they uſed to carry and keep their wine in leather bags, made on purpoſe to hold liquid things; and theſe veſſels they called, or at leaſt we tranſlate *bottles*. And it is natural to ſuppoſe, that two ſuch veſſels would hold a quantity of wine proportionate to the reſt of the preſent.

DAVID and ABIGAIL.



I. Sam. Chap. XXV. Ver. 23.

And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

merry within him, for he *was* very drunken: wherefore ſhe told him nothing, leſs or more, until the morning light.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone.

38 And it came to paſs about ten days *after*, that the Lord ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the Lord that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the Lord hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of her's, that went after her; and ſhe went after the meſſengers of David, and became his wife.

43 David alſo took Ahinoam of Jezreel, and they were alſo both of them his wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to Phalti the ſon of Laiſh, which was of Gallim.

CHAP. XXVI.

AND the Ziphites came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt: and Saul lay in the trench, and the people pitched round about him.

6 Then anſwered David, and ſaid to Ahimelech the Hittite, and to Abiſhai the ſon of Zeruiah, brother to Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once, and I will not *ſmite* him the ſecond time.

9 And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs.

10 David ſaid furthermore, *As* the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battle, and periſh.

11 The Lord forbid that I ſhould ſtretch forth mine hand againſt the Lord's anointed: but I pray thee, take thou now the ſpear that is at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear, and the cruſe of water from Saul's bolſter, and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep, becauſe a deep ſleep from the Lord was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill afar off, (a great ſpace *being* between them.)

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a valiant man? and who is like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

16 This thing *is* not good that thou haſt done: as the Lord liveth, ye *are* worthy to die, becauſe ye have not kept your maſter the Lord's anointed: and now ſee where the king's ſpear *is*, and the cruſe of water that *was* at his bolſter.

17 And Saul knew David's voice, and ſaid, *Is* this thy voice, my ſon David? And David ſaid, *It is* my voice, my lord, O king.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant: If the Lord have ſtirred thee up againſt me, let him accept an offering: but if *they be* the children of men, curſed *be* they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, ſaying, Go ſerve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord; for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a patridge in the mountains.

21 ¶ Then ſaid Saul, I have ſinned: return, my ſon David, for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David anſwered and ſaid, Behold the king's ſpear, and let one of the young men come over and fetch it.

23 The Lord render to every man his righteouſneſs, and his faithfulneſs: for the Lord delivered thee into *my* hand to-day, but I would not ſtretch forth mine hand againſt the Lord's anointed.

24 And behold, as thy life was much ſet by this day in mine eyes; ſo let my life be much ſet by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou my ſon David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh, the ſon of Maoch, king of Gath.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmelite, Nabal's wife.

4 And it was told Saul, that David was fled to Gath: And he ſought no more again for him.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philiſtines, was a full year and four months.

8 ¶ And David and his men went up and invaded the Geſhurites, and Gezerites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, Whither have ye made a road to day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the country of the Philiſtines.

12 And Achiſh believed David, ſaying, he hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

CHAP. XXVIII.

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael: and Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battle, thou and thy men.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy

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37 *His heart died within him, and he became a ſtone.*] He was ſo aſtoniſhed at the danger he had eſcaped, that he was ſeized with a numbneſs, or palſy, and became cold as a ſtone; and in the ſpace of ten days after expired, as we are told in the following verſe.

Chap. XXVI.] 2 *Then Saul went to ſeek David in the wilderneſs of Ziph.*] The inconſtancy, falſeneſs, and implacable rage of this prince is inconceivable. It was not long ſince he was obliged to David for his life, had acknowledged his error, and made David ſwear he would be kind to his poſterity; yet he now again openly declared himſelf his enemy, and ſought to deprive him of his life.

5 *And Saul lay in the trench.*] Or rather, as the ſeventy tranſlate it, in his chariot.

18 *Wherefore doth my Lord thus purſue after his ſervant?*] David, conſcious of his own innocence, expoſtulates with Saul, and deſires to know what crime he had to accuſe him of, eſpecially as he had lately acknowledged that he was more righteous than himſelf.

25 *Bleſſed be thou, my ſon David: thou ſhalt both do great things, and alſo ſhalt ſtill prevail.*] He perceived it was in vain to contend any longer againſt David, whom he was convinced, from his gallant and generous actions, God deſigned for great atchievements, and would ſtill have the better of him, till he was placed on the throne of Iſrael.

Chap. XXVII.] 1 *And David ſaid in his heart, I ſhall now periſh one day by the hand of Saul.*] Theſe words were doubtleſs ſpoken by David under ſome great depreſſion of ſpirit: for though he might naturally conclude that Saul would not ceaſe his perſecution, yet he had the promiſe of Omnipotence himſelf, that he ſhould never be able to compaſs his deſign.

thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city: and Saul had put away thoſe that had familiar ſpirits, and the wizards, out of the land.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the Lord, the Lord anſwered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at En-dor.

8 And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards, out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die.

10 And Saul ſware to her by the Lord, ſaying, *As* the Lord liveth, there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw gods aſcending out of the earth.

14 And he ſaid unto her, What form *is* he of? And ſhe ſaid, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he ſtooped with *his* face to the ground, and bowed himſelf.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquited me, to bring me up? And Saul anſwered, I am ſore diſtreſſed; for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me what I ſhall do.

16 Then ſaid Samuel, Wherefore then doſt thou aſk of me, ſeeing the Lord is departed from thee, and is become thine enemy.

17 And the Lord hath done to him, as he ſpake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David.

18 Becauſe thou obeyedſt not the voice of the Lord, nor executedſt his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19 Moreover the Lord will alſo deliver Iſrael with thee, into the hand of the Philiſtines: and to-morrow *ſhalt* thou and thy ſons *be* with me: the Lord alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

20 Then Saul fell ſtraightway all along on the earth, and was ſore afraid, becauſe of the words of Samuel, and there was no ſtrength in him: for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkned unto thy words which thou ſpakeſt unto me.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine handmaid, and let me ſet a morſel of bread before thee; and eat, that thou mayeſt have ſtrength, when thou goeſt on thy way.

23 But he refuſed, and ſaid, I will not eat: but his ſervants, together with the woman, compelled him, and he hearkened unto their voice: ſo he aroſe from the earth, and ſat upon the bed.

24 And the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof.

25 And ſhe brought *it* before Saul, and before his ſervants, and they did eat: then they roſe up, and went away that night.

CHAP. XXIX.

NOW the Philiſtines gathered together all their armies to Aphek: and the Iſraelites pitched by a fountain, which *is* in Jezreel.

2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David and his men paſſed on in the rereward with Achiſh.

3 Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe days, or theſe years, and I have found no fault in him ſince he fell *unto me*, unto this day?

4 And the princes of the Philiſtines were wroth with him, and the princes of the Philiſtines ſaid unto him, Make this fellow return, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battle, leſt in the battle he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould it* not *be* with the heads of theſe men?

5 *Is* not this David, of whom they ſang one to another in dances, ſaying, Saul ſlew his thouſands, and David his ten thouſands.

6 ¶ Then Achiſh called David, and ſaid unto him, Surely, *as* the Lord liveth, thou haſt been upright, and thy going out and thy coming in with me in the hoſt, is good in my ſight: for I have not found evil in thee, ſince the day of thy coming unto me unto this day: nevertheleſs the Lords favour thee not.

7 Wherefore now return, and go in peace, that thou diſpleaſe not the lords of the Philiſtines.

8 ¶ And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant, ſo long as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king?

9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding the princes of the Philiſtines have ſaid, He ſhall not go up with us the battle.

10 Wherefore now riſe up early in the morning, with thy maſter's ſervants that are come with thee: and as ſoon as ye be up early in the morning, and have light, depart.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines: and the Philiſtines went up to Jezreel.

CHAP. XXX.

AND it came to paſs when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the ſouth and Ziklag, and ſmitten Ziklag, and burned it with fire.

2 And had taken the women captives, that *were* therein; they ſlew not any, either great or ſmall, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold *it was* burnt with fire, and their wives, and their ſons, and their daughters were taken captives.

4 Then David and the people that *were* with him, lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people ſpake of ſtoning him, becauſe the ſoul of all the people was grieved, every man for his ſons, and for his daughters: but David encouraged himſelf in the Lord his God.

7 And David ſaid to Abiathar the prieſt, Ahimelech's ſon, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired of the Lord, ſaying, ſhall I purſue after this troop? ſhall I overtake them? And he anſwered him, Purſue; for thou ſhalt ſurely overtake *them*, and without fail recover *all*.

9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind, ſtayed.

10 But David purſued, he and four hundred men: (for two hundred abode behind, which were ſo faint, that they could not go over the brook Beſor.)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins:* and when he had eaten, his ſpirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite, and my maſter left me, becauſe three days agone I fell ſick.

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CHAP. XVIII.] 7 *Seek me a woman that hath a familiar ſpirit.*] A ſtrange infatuation of Saul! He had baniſhed all wizards and ſorcerers out of his kingdom, as a dangerous ſort of people, who made profeſſion of a wicked and unwarrantable art; and yet he here enquires after one, and puts his whole confidence in what he had ſo wiſely exploded before.

There is a woman that hath a familiar ſpirit at En-dor.] En-dor was a town in the valley of Jezreel, at the foot of mount Gilboa, and near Shunem, where the Philiſtines were encamped.

CHAP. XXIX.] 1 *Now the Philiſtines gathered together their armies to Aphek.*] There were three places of this name; one in the tribe of Judah, another in Manaſſeh, and the third in the tribe of Aſhur: but the laſt is here meant, and is the ſame place where the ſons of Eli were ſlain.

2 *And the lords of the Philiſtines paſſed on by hundreds and by thouſands.*] That is, they appeared ſome at the head of a hundred, and ſome of a thouſand ſoldiers.

CHAP. XXX.] 1 *The Amalekites had ſmitten Ziklag, and burnt it with fire.*] This was doubtleſs done in revenge for the incurſions David had lately made into their country. Hence we may learn the many misfortunes that attend this tranſitory ſcene of things, and be induced to fix our deſires on that permanent ſtate

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb, and we burned Ziklag with fire.

15 And David ſaid to him, Canſt thou bring me down to this company? And he ſaid, ſwear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

17 And David ſmote them from the twilight, even unto the evening of the next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before thoſe *other* cattle, and ſaid, This *is* David's ſpoil.

21 ¶ And David came to the two hundred men, which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him; and when David came near to the people, he ſaluted them.

22 Then anſwered all the wicked men, and *men* of Belial, of thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his wife and his children, that they may lead *them* away, and depart.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the Lord hath given us, who hath preſerved us, and delivered the company, that came againſt us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, ſo *ſhall* his part be that tarrieth by the ſtuff they ſhall part alike.

25 And it was *ſo* from that day forward, that he made it a ſtatute and an ordinance for Iſrael unto this day.

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends (ſaying, Behold, a preſent for you, of the ſpoil of the enemies of the Lord.)

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth-Ramoth, and to *them* which *were* in Jattir.

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites.

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himſelf and his men were wont to haunt.

CHAP XXXI.

NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew Jonathan and Abinidab, and Melchiſhua, Saul's ſons.

3 And the battle went ſore againſt Saul, and the archers hit him, and he was ſore wounded of the archers.

4 Then ſaid Saul unto his armour-bearer, Draw thy ſword and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and abuſe me. But his armour-bearer would not; for he was ſore afraid: therefore Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his body to the wall of Bethſhan.

11 ¶ And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul.

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Bethſhan, and came to Jabeſh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

ſtate of happineſs and bliſs which the righteous enjoy in the happy manſions of Jehovah's kingdom.

27 *To them which were in ſouth-Ramoth.*] A town in the tribe of Benjamin; ſo called to diſtinguiſh it from Ramoth-gilead, which lay to the northward of it.

CHAP. XXXI.] 2 *And the Philiſtines ſlew Jonathan, and Abinadab, and Malchiſhua, Saul's ſons.*] According as Samuel had foretold. Jonathan ſeems to have deſerved a better fate; but the providence of God ſuffered him to be ſlain that David might aſcend the throne with leſs difficulty.

3 *And the battle went ſore againſt Saul, and the archers hit him.*] This is the firſt time we find any mention of archers in the Philiſtine army, and were doubtleſs of the greateſt uſe to them in making their attacks; as the aſſault by this kind of weapon was new and ſurprizing.

THE SECOND BOOK OF SAMUEL:

OTHERWISE CALLED

THE SECOND BOOK OF THE KINGS.

The ARGUMENT.

This book contains the hiſtory of about forty years, and is wholly ſpent in relating the tranſactions of David's *reign, the military exploits of that prince, and his adminiſtration both of the church and ſtate. With theſe are mixed the failings and miſcarriages of this great prince, and, in conſequence thereof, the many diſtreſſes he met with, and the various judgments and plagues inflicted upon him and his people by God.*

CHAP. I.

NOW it came to paſs after the death of Saul, when David was returned from the ſlaughter of the Amalekites, and David had abode two days in Ziklag.

2 It came even to paſs on the third day, that behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and *ſo* it was when he came to David, that he fell to the earth, and did obeiſance.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, How went the matter? I pray thee, tell me. And he anſwered that the people are fled from the battle,

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Commentary on the Second Book of Samuel.

CHAP. I.] 1 *Now it came to paſs,* &c.] The battle between Saul and the Philiſtines happened at the time when David was in purſuit of the Amalekites.

battle, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſon are dead alſo.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead?

6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo, the chariots and horſemen followed hard after him.

7 And when he looked behind him, he ſaw me, and called unto me: and I anſwered, Here *am* I.

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, ſtand, I pray thee, upon me, and ſlay me: for anguiſh is come upon me, becauſe my life *is* yet whole in me.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my Lord.

11 Then David took hold on his clothes, and rent them, and likewiſe all the men that *were* with him.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the Lord, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

13 ¶ And David ſaid unto the young man that told him, Whence *art* thou, And he anſwered, I *am* the ſon of a ſtranger, an Amalekite.

14 And David ſaid unto him, How waſt thou not afraid to ſtretch forth thine hand to deſtroy the Lord's anointed.

15 And David called one of the young men, and ſaid, Go near *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood be upon thy head: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the Lord's anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his ſon,

18 (Alſo he bade them teach the children of Judah *the uſe of* the bow: behold, *it is* written in the book of Jaſher.)

19 The beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publiſh it not in the ſtreets of Aſkelon, leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty.

23 Saul and Jonathan *were* lovely, and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midſt of the battle! O Jonathan, *thou waſt* ſlain in thine high places.

26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderful, paſſing the love of women.

27 How are the mighty fallen, and the weapons of war periſhed!

CHAP. II.

AND it came to paſs after this, that David enquired of the Lord, ſaying, ſhall I go up into any of the cities of Judah? And the Lord ſaid unto him, Go up. And David ſaid, Whither ſhall I go up? And he ſaid, Unto Hebron.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſs, And Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the houſe of Judah: and they told David, ſaying, That the men of Jabeſh-gilead *were they* that buried Saul.

5 ¶ And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be* ye of the Lord, that ye have ſhewed this kindneſs unto your lord, *even* unto Saul, and have buried him.

6 And now the Lord ſhew kindneſs and truth unto you; and I alſo will requite you this kindneſs, becauſe ye have done this thing.

7 Therefore now let your hands be ſtrenghtened, and be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah have anointed me king over them.

8 ¶ But Abner the ſon of Ner, captain of Saul's hoſt, took Iſh-boſheth the ſon of Saul, and brought him over to Mahanaim.

9 And made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Iſrael.

10 Iſh-boſheth Saul's ſon *was* forty years old when he began to reign over Iſrael, and reigned two years: but the houſe of Judah followed David.

11 (And the time that David was king in Hebron over the houſe of Judah, was ſeven years and ſix months.)

12 ¶ And Abner the ſon Ner, and the ſervants of Iſh-boſheth the ſon of Saul, went out from Mahanaim, to Gibeon.

13 And Joab the ſon of Zeruiah, and the ſervants of David went out, and met together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

14 And Abner ſaid to Joab, Let the young men now ariſe, and play before us. And Joab ſaid, Let them ariſe.

15 Then there aroſe and went over by number twelve of Benjamin, which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David.

16 And they caught every one his fellow by the head, and *thruſt* his ſword in his fellow's ſide; ſo they fell down together: wherefore that place was called Helkath-Hazzurim, which *is* in Gibeon.

17 And there was a very ſore battle that day: and Abner was beaten, and the men of Iſrael before the ſervants of David.

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild roe.

19 And Aſahel purſued after Abner, and in going he turned not to the right hand, nor to the left, from following Abner.

20 Then Abner looked behind him and ſaid, *Art* thou Aſahel? And he anſwered I *am*.

21 And Abner ſaid to him, turn thee aſide to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Aſahel would not turn aſide from following of him.

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

23 Howbeit he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the fifth *rib*, that the ſpear came out behind him; and he fell down there and died in the ſame place: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderneſs of Gibeon.

25 ¶ And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren?

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's ſervants nineteen men and Aſahel.

31. But the ſervants of David had ſmitten of Benjamin, and of Abner's men, *ſo that* three hundred and threeſcore men died.

32 ¶ And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Bethlehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP.

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10 *So I ſtood upon him, and ſlew him*, &c.] By the account we have of Saul's death in the concluſion of the foregoing book, it ſeems evident, that the whole ſtory of this Amalekite was a fiction of his own inventing, on purpoſe to ingratiate himſelf with David, the preſumptive ſucceſſor to the throne.

20 *Tell it not in Gath*, &c.] Theſe are expreſſions of the deepeſt ſorrow, the prophet deſiring what was impoſſible; the defeat of the Iſraeliti ſh army, and the death of Saul and his ſons, having been ſome time publiſhed in Gath and Aſkelon, which ſeem to have been the principal cities of the Philiſtines.

23 *Saul and Jonathan were lovely and pleaſant in their lives.*] Courteous and kind to their people, which is a great virtue in princes. This teſtimony in favour of Saul greatly advances the glory of David, whoſe generous ſpirit could celebrate the virtues of an enemy.

CHAP. II.] 1 *And he ſaid, Unto Hebron.*] This city ſtood in the midſt of the tribe of Judah.

8 *To Mahanaim.*] This was a place in the tribe of Gad, and had its name from the appearance of an hoſt of angels to Jacob, as he came with his family and all his ſubſtance from Padan-aram, Gen. xxxii. 1.

26 *It will be bitterneſs in the latter end.*] Victory, in a civil war, is the greateſt of evils; and therefore proper bounds ſhould, in ſuch caſes, be ſet to our anger;

CHAP. III.

NOW there was long war between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

2 ¶ And unto David were ſons born in Hebron: and his firſt-born was Amnon, of Ahinoam the Jezreeliteſs.

3 And his ſecond, Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſon of Maacah, the daughter of Talmai king of Geſhur:

4 And the fourth Adonijah the ſon of Haggith: and the fifth, Shephatiah the ſon of Abital:

5 And the ſixth, Ithream, by Eglah David's wife: theſe were born to David in Hebron.

6 ¶ And it came to paſs while there was war between the houſe of Saul, and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine, whoſe name *was* Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dog's head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to-day with a fault concerning this woman?

9 So do God to Abner, and more alſo, except as the Lord hath ſworn to David, even ſo I do to him:

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers unto David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 ¶ And he ſaid, Well, I will make a league with thee: but one thing I require of thee, that is, Thou ſhalt not ſee my face, except thou firſt bring Michal, Saul's daughter, when thou comeſt to ſee my face.

14 And David ſent meſſengers to Iſh-boſheth Saul's ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me for an hundred fore-ſkins of the Philiſtines.

15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from Phaltiel the ſon of Laiſh.

16 And her huſband went with her weeping behind her to Bahurim: then ſaid Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt *to be* king over you.

18 Now then do *it*; for the Lord hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the ears of Benjamin: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab came from *purſuing* a troop, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away, and he was gone in peace.)

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done? behold, Abner came unto thee, why *is* it *that* thou haſt ſent him away, and he is quite gone?

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doſt.

26 And when Joab was come out from David he ſent meſſengers after Abner, which brought him again from the well of Sirah; but David knew it not.

27 And when Abner was returned to Hebron, Joab took him aſide in the gate to ſpeak with him quietly: and ſmote him there under the fifth *rib*, that he died, for the blood of Aſahel his brother.

28 ¶ And afterward when David heard *it*, he ſaid, I and my kingdom are guiltleſs before the Lord for ever, from the blood of Abner the ſon of Ner:

29 Let it reſt on the head of Joab, and on all his father's houſe, and let there not fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

30 So Joab and Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in the battle.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with ſackcloth, and mourn before Abner. And king David *himſelf* followed the bier.

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *ſo* felleſt thou. And all the people wept again over him.

35 And when all the people came to cauſe David to eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread or ought elſe, till the ſun be down.

36 And all the people took notice *of it*, and it pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For all the people and all Iſrael underſtood that day, that it was not of the king to ſlay Abner the ſon of Ner.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I *am* this day weak, though anointed king; and theſe men the ſons of Zeruiah *be* too hard for me: the Lord ſhall reward the doer of evil according to his wickedneſs.

CHAP. IV.

AND when Saul's ſon heard that Abner was dead in Hebron, his hands were feeble, and all the Iſraelites were troubled.

2 And Saul's ſon had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth alſo was reckoned to Benjamin;

3 And the Beerothites fled to Gittaim, and were ſojourners there until this day.)

4 And Jonathan, Saul's ſon, had a ſon, *that was* lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up, and fled: and it came to paſs as ſhe made haſte to flee, that he fell and became lame; and his name was Mephiboſheth.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the houſe of Iſh-boſheth, who lay on a bed at noon.

6 And they came thither into the midſt of the houſe, *as though* they would have fetched wheat; and they ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped.

7 For when they came into the houſe, he lay on his bed in his bed-chamber, and they ſmote him, and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth the ſon of Saul, thine enemy, which ſought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his ſeed.

9 ¶ And David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the Lord liveth, who hath redeemed my ſoul out of all adverſity.

10 When one told me, ſaying, Behold, Saul *is* dead (thinking to have brought good tidings, I took hold of him, and ſlew him in Ziklag, who *thaught* that I would have given him a reward for his tidings:

11 How much more, when wicked men have ſlain a righteous perſon, in his own houſe, upon his bed? ſhall I not therefore now require his blood of your hand, and take you away from the earth?

12 And

anger; or, as the apoſtle juſtly obſerves, we ſhould not let the ſun go down upon our wrath.

CHAP. III.] 8 *Am I dog's head?*] This might better have been rendered, *Am I a keeper of dogs?* As if he had ſaid, "I am a leader of all Iſrael, and "yet I am treated like a perſon ſet over a company of dogs."

9, 10 *So do God to Abner*, &c.] We have here an inſtance, in Abner, what a ſtrange alteration the ſtudy of revenge will produce in the human breaſt, and therefore we ſhould be remarkably careful to watch the firſt workings of that deſtructive paſſion.

27 *And ſmote him there under the fifth rib, that he died.*] This was a very treacherous action of Joab, and for which Providence would not ſuffer him to go down to the grave in peace.

33 *Died Abner as a fool dieth?*] By a *fool*, in ſcripture, is often meant a wicked man, a malefactor; and therefore the ſenſe of the paſſage, according to our tranſlation, is, Abner died like a malefactor, or by the hand of juſtice.

CHAP. IV.] 9 *And David anſwered*, &c.] Joſephus introduces David as ſpeaking to them in the following manner: "Wicked wretches as you are! pre-"pare yourſelves immediaetly to receive the juſt reward of your villainy. You "cannot be ignorant that I requited the murder of Saul, when he, who had taken "away that ſacred life, had the confidence to bring me his crown, as an often-"tatious diſplay of the ſervice he had done me; though it was at the inſtance "of Saul himſelf that he did it, and to prevent his being taken alive by his "enemies. And am not I ſtill the ſame perſon? Or, do you think that I am "now ſo abandoned a wretch as to countenance the moſt profligate actions, or "conſider myſelf under the leaſt obligation to you for embruing your hands in "the blood of your maſter?"

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner, in Hebron.

CHAP. V.

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the Elders of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless, David took the strong hold of Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain:* wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David; and David built round about, from Millo and inward.

10 And David went on, and grew great, and the Lord God of hosts *was* with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon.

15 Ibbar also, and Elishua, and Nepheg, and Japhia.

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the Lord, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, Baal-perazim.

21 And there they left their images, and David and his men burnt them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the Lord, he said, Thou shalt not go up: *but* fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.

25 And David did so, as the Lord had commanded him; and smote the Philistines from Geba, until thou come to Gazer.

CHAP. VI.

AGAIN, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him, from Baale of Judah, to bring from thence the ark of God, whose name is called by the name of the Lord of hosts, that dwelleth *between* the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the Lord on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it, for the oxen shook *it*.

7 And the anger of the Lord was kindled against Uzzah, and God smote him there for *his* error, and there he died by the ark of God.

8 And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place, Perez-uzzah to this day.

9 And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite, three months: and the Lord blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom, into the city of David with gladness.

13 And it was *so*, that when they that bare the ark of the Lord, had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the Lord with all *his* might, and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the Lord, with shouting, and with the sound of the trumpet.

16 And as the ark of the Lord came into the city of David, Michal Saul's daughter, looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.

17 And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings, and peace-offerings before the Lord.

18 And as soon as David had made an end of offering burnt-offerings, and peace-offerings, he blessed the people in the name of the Lord of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*: so all the people departed every one to his house.

20 ¶ Then David returned to bless his household: and Michal the Daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

CHAP VII.

AND it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart: for the Lord *is* with thee.

4 ¶ And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house, since the time that I brough

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CHAP. V.] 24 *When thou hearest the sound of a going in the tops of mulberry-trees.*] The Hebrew word is *beroche*, and should not have been translated *in the tops*, but *in the beginnings*.

CHAP. VI.] 6 *Uzzah put forth his hand to the ark, for the oxen shook it.*] Interpreters are greatly divided about the true meaning of the Hebrew word *sametu*, which we translate *shook it*. Bochart thinks our marginal translation *they stumbled*, is nearest the truth. But this has no foundation either in the Hebrew or the neighbouring languages.

14 *And David danced before the Lord*, &c.] He had laid aside his royal ornaments, and was girded with a simple ephod. He is said to dance before the Lord, because the ark was the symbol of the Divine Presence.

CHAP. VII.] 3 *And Nathan said to the king*, &c.] He spake this as a prudent man, not as a prophet, for the prophets did not see all things, but those only which the Divine Grace revealed unto them.

5 *Shalt thou build me an house for me to dwell in?*] That is, Thou shalt not build me an house to dwell in. Probably, upon Nathan's approving his inten tion

brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with any of the tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the Lord of hoſts, I took thee from the ſheep-cote, from following the ſheep, to be ruler over my people, over Iſrael.

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies out of thy ſight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 (Moreover, I will appoint a place for my people Iſrael, and will plant them that they may dwell in a place of their own, and move no more; neither ſhall the children of wickedneſs afflict them any more, as before time.

11 And as ſince the time that I commanded judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies.) Alſo the Lord telleth thee, that he will make thee an houſe.

12 ¶ And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I wil ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom.

13 He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdom for ever.

14 I will be his father, and he ſhall be my ſon: if he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men:

15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine houſe, and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the Lord, and he ſaid, Who *am* I, O Lord God? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord God; but thou haſt ſpoken alſo of thy ſervant's houſe for a great while to come; and *is* this the manner of man, O Lord God?

20 And what can David ſay more unto thee? for thou, Lord God, knoweſt thy ſervant.

21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them*.

22 Wherefore thou art great, O Lord God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemeſt to thee from Egypt, *from* the nations and their gods?

24 For thou haſt confirmed to thyſelf thy people Iſrael *to be* a people unto thee for ever: and thou, Lord, art become their God.

25 And now, O Lord God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, The Lord of hoſts *is* the God over Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee.

27 For thou, O Lord of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou *art* that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant.

29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken *it*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

CHAP. VIII.

AND after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them: and David took Metheg-ammah out of the hand of the Philiſtines.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground: even with two lines meaſured he, to put to death; and with one full line, to keep alive: and *ſo* the Moabites became David's ſervants, *and* brought gifts.

3 ¶ And David ſmote alſo Hadadezer the ſon of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thouſand *chariots*, and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put garriſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts: and the Lord preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David, to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him (for Hadadezer had wars with Toi) and *Joram* brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs;

11 Which alſo king David did dedicate unto the Lord, with the ſilver and gold that he had dedicated of all nations which he had ſubdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rhehob, king of Zobah.

13 And David gat *him* a name when he returned from ſmiting of the Syrians in the valley of ſalt, *being* eighteen thouſand *men*.

14 ¶ And he put garriſons in Edom; throughout all Edom put he garriſons, and all they of Edom became David's ſervants: and the Lord preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed judgment and juſtice unto all his people.

16 And Joab the ſon of Zeruiah *was* over the hoſt: and Jehoſhaphat the ſon of Ahilud *was* recorder;

17 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiather, *were* the prieſts; and Seraiah *was* the ſcribe.

18 And Benaiah the ſon of Jehohiada *was over* both the Cherethites, and the Pelethites; and David's ſons were chief rulers.

CHAP. IX.

AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for Jonathan's ſake.

2 And *there was* of the houſe of Saul, a ſervant whoſe name *was* Ziba: and when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*.

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the kindneſs of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* lame on *his* feet.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold he *is* in the houſe of Machir, the ſon of Ammiel, in Lo-debar.

5 ¶ Then king David ſent, and fetched him out of the houſe of Machir the ſon of Ammiel, from Lo-debar.

6 Now when Mephibosheth the ſon of Jonathan, the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephibosheth. And he anſwered, Behold, thy ſervant.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs, for Jonathan thy father's ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a dead dog as I *am*?

9 ¶ Then the king called to Ziba, Saul's ſervant, and ſaid unto him, I have given unto thy maſter's ſon all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy ſons and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſter's ſon may have food to eat: but Mephibosheth thy maſter's ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, and twenty ſervants.

11 Then ſaid Ziba unto the king, according to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for

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tion, David made that vow, mentioned Pſalm cxxxii. 3, 4, 5; *Surely I will not go up to my bed, nor give ſleep to my eyes, &c. till I have found out a place for the Lord, an habitation for the mighty God of Jacob.*

13 *I will ſtabliſh the throne of his kingdom for ever.*] Theſe words, in their primitive ſenſe, relate to the terreſtrial kingdom of David's family, and the long duration of it, which was ſufficient to juſtify it in a leſs ſtrict ſignification: but if we take it in a more ſublime and abſolute ſenſe, it can belong to none but the ſon of David, to whom God the Father gave an eternal kingdom, properly ſo called, over all things both in heaven and earth.

16 *Thy throne ſhall be eſtabliſhed for ever.*] The family of David continued to reign over the houſe of Judah between four and five hundred years, but the paſſage ultimately relates to the kingdom of Chriſt: and hence the Jews ſaid to our bleſſed Lord, *We have heard out of the law, that Chriſt abideth for ever*? John xii. 34.

CHAP. VIII.] 1 *David ſmote the Philiſtines, and ſubdued them.*] The Philiſtines, at the beginning of David's reign had twice invaded the territories of Iſrael; but now David invaded their country, and made a conqueſt of it.

3 *King of Zobah.*] This kingdom was part of Syria, its eaſtern boundary being the river Euphrates, and its weſtern the land of Iſrael and the kingdom of Damaſcus.

9 *When Toi king of Hamath, &c.*] This city was alſo in Syria, and called afterwards Epiphania, according to St. Jerom, and lay north of Judea.

CHAP. IX.] 1 *And David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs, &c.*] Having ended his wars, and ſettled his

for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micha: and all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAP. X.

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by thehand of his servants, for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow *it?*

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut of their garments in the middle, *even* to their buttocks and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba and of Rehob, and Ish-tob, and Maacah *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, if the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city: so Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam; and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel, and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel and served them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

AND it came to pass, after the year was expired, at the time when kings go forth *to battle*, that David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from of his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself, and the woman *was* very beautiful to look upon.

3 And David sent and enquired after the woman: and *one* said, *Is* not this Bath-sheba the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took her; and she came in unto him, and he lay with her (for she was purified from her uncleanness) and she returned unto her house.

5 And the woman conceived, and sent and told David, and said, I *am* with child.

6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king.

9 But Uriah slept at the door of the king's house, with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house.

11 And Uriah said unto David, The ark, and Israel, and Judah abide in tents, and my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said unto Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem, that day and the morrow.

13 And when David had called him, he did eat and drink before him, and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die.

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place, where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David, and Uriah the Hittite died also.

12 ¶ Then Joab sent, and told David all the things concerning the war:

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall.

21 Who smote Abimelech the son of Jerub-besheth? did not a woman cast a piece of a mill-stone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants, and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee: for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow *it*; and encourage thou him.

26 ¶ And

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his kingdom and court, he considers what private obligations he was under, especially to the house of Saul, and in a particular manner to Jonathan.

12 *And all that dwelt in the house of Ziba, were servants unto Mephibosheth.*] And consequently accountable to him for all they received out of the produce of the estate, which therefore was settled upon Mephibosheth, and not on all the house of Saul, as some have imagined.

CHAP. X.] 2 *I will shew kindness unto Hanun, as his father shewed kindness unto me.*] David was always remarkable for his gratitude and compassion. He remembered the ancient kindnesses of Nahash, and pitied his son, who had lost so worthy a father.

4 *Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments,* &c.] To use them in such a disgraceful manner, sufficiently indicated Hanun's cruel disposition; this being one of the greatest indignities that the malice of man could invent: and the addition of cutting off their garments, even to the middle, whereby he exposed their nakedness, rendered the whole such a brutal and shameless insult, as could not fail of provoking, in the highest degree, a man of David's martial spirit, and just sentiments of honour.

18 *And David slew the men of seven hundred chariots.*] That is, he slew seven thousand men who belonged to those chariots, as it is explained, 1 Chron. xix. 18.

CHAP. XI. 1 *And it came to pass, after the year was expired.*] In the Hebrew it is, *at the return of the year*; that is, in the spring season.

3 *Is not this Bath-sheba, the wife of Uriah the Hittite?*] These words seem to be spoken by the person who was sent to enquire after her, that he need not trouble himself any farther; for she was another man's wife.

4 *And David sent messengers, and took her.*] Though he had been informed that she was an another man's wife, yet his passion for her had so far overcome his reason, that he sent messengers to invite her to his palace, into which he received her.

15 *Set ye Uriah in the forefront of the hottest battle,* &c.] Hence we see how naturally one sin paves the way to another, and therefore how careful we ought to be in checking the first passion; for, if we once suffer ourselves to deviate from the paths of virtue, we shall find it very difficult to return. The fascination of our sinful appetites, when once indulged, is enough to change the very nature of mankind;

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent, and fetched her to his house, and she became his wife, and bare him a son: but the thing that David had done, displeased the Lord.

CHAP. XII.

AND the Lord sent Nathan unto David: and he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing save one little ewe-lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

5 And David's anger was greatly kindled against the man, and he said to Nathan, *As* the Lord liveth, the man that hath done this *thing* shall surely die.

6 And he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou *art* the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul.

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the Lord, behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives, in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee, shall surely die.

15 ¶ And Nathan departed unto his house, and the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child, and David fasted and went in, and lay all night upon the earth.

17 And the elders of his house arose *and went* to him, to raise him up from the earth? but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died: and the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? and they said, He is dead.

20 Then David arose from the earth, and washed and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house, and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive, but when the child was dead, thou didst rise and eat bread.

22 And he said, while the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon; and the Lord loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name Jedediah, because of the Lord.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers unto David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it and took it.

30 And he took their king's crown from off his head (the weight whereof *was* a talent of gold, with the precious stones) and it was *set* on David's head: and he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAP. XIII.

AND it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar, and Amnon the son of David loved her.

2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* Jonadab; the son of Shimeah, David's brother: and Jonadab was a very subtil man.

4 And he said unto him, why *art* thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar my brother Absolom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house and dress him meat.

8 So Tamar went to her brother Amnon's house (and he was laid down) and she took flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him, but he refused to eat. And Amnon said, Have out all men from me; and they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him, to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me: for no such thing ought to be done in Israel; do not thou this folly.

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel; now therefore, I pray thee, speak unto the king; for he will not with-hold me from thee.

14 Howbeit, he would not hearken unto her voice: but being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; so that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: And Amnon said unto her, Arise, be gone.

16 And

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mankind; for we see even him who formerly Saul, spared who unjustly sought his life, now contriving the death of a very brave and faithful servant, in the basest and most unworthy manner, merely to cover his own guilt, and satisfy his lust.

CHAP. XII.] 7 *And Nathan said to David, Thou art the man.*] Thou art thyself the person against whom thou hast pronounced so dreadful a sentence.

11 *I will raise up evil against thee out of thine own house.*] This was notoriously fulfilled in Absalom's conspiracy against him.

14 *Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme,* &c.] As his sin was highly aggravated, the neighbouring nations might be tempted to look upon the law of God with contempt, and consider him as a respecter of persons, for having rejected Saul, and continued David on the throne, though he had been guilty of greater crimes.

16 *David fasted, and went in, and lay all night upon the earth.*] He put off his purple robes of royalty, threw away his ornaments, laid aside his diadem, and stripped himself entirely of his kingly power.

30 *The weight whereof was a talent of gold.*] Or rather, the price or value of it, as the Hebrew word frequently signifies. And it is necessary to understand it in that sense here; for no person was able to wear on his head a crown of a talent weight, which was equal to one hundred and twenty five pounds.

CHAP. XIII.] 1 *And it came to pass after this, That Absalom the son of David had a fair sister, whose name was Tamar.*] A sad scene now began to be opened, of the calamities which Nathan told David should befal his house. This princess's mother was the daughter of the king of Geshur, whom David had taken captive, and afterwards married her.

15 *Amnon hated her exceedingly,* &c.] Interpreters seem to be at a great loss to find a reason why Amnon's love to his sister should so soon be converted into such an hatred, as to make him act so rudely, so brutally towards her; but it is no uncommon thing for men of violent and irregular passions, to pass from one extreme to another. The shame which accompanies every base action, makes a recoil in every man's temper; and therefore it is no wonder that a libidinous

16 And ſhe ſaid unto him, *There is* no cauſe; this evil in ſending me away *is* greater than the other that thou didſt unto me: but he would not hearken unto her.

17 Then he called his ſervant that miniſtered unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

18 And *ſhe had* a garment of divers colours upon her: for with ſuch robes were the king's daughters *that were* virgins apparelled. Then his ſervant brought her out, and bolted the door after her.

19 ¶ And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my ſiſter: he *is* thy brother, regard not this thing. So Tamar remained deſolate in her brother Abſalom's houſe.

21 ¶ But when king David heard of all theſe things he was very wroth.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And it came to paſs after two full years, that Abſalom had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: and Abſalom invited all the king's ſons.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers, let the king I beſeech thee, and his ſervants, go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

27 But Abſalom preſſed him, that he let Amnon and all the king's ſons go with him.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnon's heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be courageous, and be valiant.

29 And the ſervants of Abſalom did unto Amnon as Abſalom had commanded: then all the king's ſons aroſe, and every man gat him up upon his mule, and fled.

30 ¶ And it came to paſs while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the king's ſons, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

32 And Jonadab the ſon of Shimeah, David's brother, anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the king's ſons, for Amnon only is dead: for by the appointment of Abſalom this hath been determined, from the day that he forced his ſiſter Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's ſons are dead: for Amnon only is dead.

34 But Abſalom fled. And the young man that kept the watch lifted up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him.

35 And Jonadab ſaid unto the king, Behold the king's ſons come: as thy ſervant ſaid, ſo it is.

36 And it came to paſs as ſoon as he had made an end of ſpeaking, that behold the king's ſons came, and lifted up their voice and wept: and the king alſo and all his ſervants wept very ſore.

37 ¶ But Abſalom fled, and went to Talmai the ſon of Ammihud king of Geſhur; and *David* mourned for his ſon every day:

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And *the ſoul of* king David longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

CHAP. XIV.

NOW Joab the ſon of Zeruiah perceived that the king's heart *was* toward Abſalom.

2 And Joab ſent to Tekoah, and fetched thence a wiſe woman, and ſaid unto her, I pray thee feign thyſelf to be a mourner, and put on now mourning apparel, and anoint not thyſelf with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and ſpeak on this manner unto him: ſo Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, Help, O king.

5 And the king ſaid unto her, what aileth thee? and ſhe anſwered, I *am* indeed a widow woman, and mine huſband is dead.

6 And thy handmaid had two ſons, and they two ſtrove together in the field, and *there was* none to part them, but the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the life of his brother whom he ſlew, and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my huſband *neither* name nor remainder upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the iniquity *be* on me, and on my father's houſe: and the king and his throne be guiltleſs.

10 And the king ſaid, whoſoever ſayeth *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king remember the Lord thy God, that thou wouldeſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon. And he ſaid, *As* the Lord liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid, Let thine handmaid, I pray thee, ſpeak *one* word unto my lord the king, And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing as one which is faulty, in that the king doth not fetch home again his baniſhed.

14 For we muſt needs die, and are as water ſpilt on the ground, which cannot be gathered up again: neither doth God reſpect *any* perſon, yet doth he deviſe means, that his baniſhed be not expelled from him.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me afraid: and thy handmaid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* deſtroy me and my ſon together out of the inheritance of God:

17 Then thine handmaid ſaid, The word of my lord the king ſhall now be comfortable: for as an angel of God, ſo *is* my lord the king to diſcern good and bad: therefore the Lord thy God will be with thee.

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall aſk thee. And the woman ſaid, let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord the king none can turn to the right hand, or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid:

20 To fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king ſaid unto Joab, Behold now, I have done this thing: go therefore, bring the young man Abſalom again.

22 And Joab fell to the ground on his face, and bowed himſelf, and thanked the king: and Joab ſaid, To-day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of his ſervant.

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the king's face.

25 ¶ But in all Iſrael there was none to be ſo much praiſed as Abſalom, for his beauty: from the ſole of his foot, even to the crown of his head, there was no blemiſh in him.

26 And when he polled his head (for it was at every year's end that he polled *it*: becauſe *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred ſhekels after the king's weight.

27 And unto Abſalom there were born, three ſons and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So

young man, who would not ſpare his own ſiſter, ſhould, after fruition, and when the ardor of his luſt was ſatisfied, be ſeized with a contrary paſſion, and hate the object he loved ſo much before, when he came coolly to compare the ſhortneſs of the one with the heinouſneſs of the other.

CHAP. XIV.] 1 *Now Joab perceived that the king's heart was toward Abſalom.*] He was convinced that he longed to ſee him, and have him reſtored to his own country, if he could contrive ſome trifling excuſe for it.

2 *And Joab ſent to Tekoah.*] Tekoah was a city in the tribe of Judah, and lay about twelve miles ſouth of Jeruſalem. Joab's conduct in this affair was remarkably artful in not making the ſimilitude too plain and viſible, leſt the king ſhould perceive the intention of the woman's petition, before ſhe had obtained a grant of pardon for her ſon, and came to make the application to the king.

24 *Let him turn to his own houſe, and let him not ſee my face.*] This ſeverity David thought proper to inflict upon his ſon, not only to make him humble and ſorry for what he had done, but alſo to convince the people how deteſtable his crime was in his ſight.

26 *He weighed the hair of his head at two hundred ſhekels after the king's weight.*] After the weight of the king of Babylon, whoſe ſhekel was only one third

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the king's face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See Joab's field is near mine, and he hath barley there; go and ſet it on fire: and Abſalom's ſervants ſet the field on fire.

31 Then Joab aroſe, and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *it had been* good for me *to have been* there ſtill: now therefore let me ſee the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the ground before the king: and the king kiſſed Abſalom.

CHAP. XV.

AND it came to paſs after this, that Abſalom prepared him chariots, and horſes, and fifty men to run before him.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was *ſo*, that when any man that had a controverſy came to the king for judgment, then Abſalom called unto him and ſaid, Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the tribes of Iſrael.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right, but *there* is no man *deputed* of the king to hear thee.

4 Abſalom ſaid moreover, Oh that I were made judge in the land, that every man which hath any ſuit or cauſe, might come unto me, and I would do him juſtice.

5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand, and took him, and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgment: ſo Abſalom ſtole the hearts of the men of Iſrael.

7 ¶ And it came to paſs after forty years, that Abſalom ſaid unto the king, I pray thee let me go, and pay my vow, which I have vowed unto the Lord in Hebron.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the Lord ſhall bring me again indeed to Jeruſalem, then I will ſerve the Lord.

9 And the king ſaid unto him, Go in peace. So he aroſe and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, as ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called, and they went in their ſimplicity, and they knew not any thing.

12 And Abſalom ſent for Ahithophel, the Gilonite, David's counſellor, from his city, *even* from Giloh, while he offered ſacrifices: and the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, ariſe, and let us flee; for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.

15 And the king's ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my Lord the king ſhall appoint.

16 And the king went forth, and all his houſhold after him: and the king left ten women, *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his ſervants paſſed on beſide him; and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.

19 ¶ Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place and abide with the king: for thou *art* a ſtranger, and alſo an exile.

20 Whereas thou cameſt *but* yeſterday, ſhould I this day make thee go up and down with us? ſeeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai anſwered the king, and ſaid, *As* the lord liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people paſſed over: the king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over toward the way of the wilderneſs.

24 ¶ And lo, Zadok alſo, and all the Levites, *were* with him, bearing the ark of the covenant of God, and they ſet down the ark of God; and Abiathar went up until all the people had done paſſing out of the city.

25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me *both* it and his habitation.

26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him.

27 The king alſo ſaid unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 ¶ And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him, covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O Lord, I pray thee, turn the counſel of Ahithophel into fooliſhneſs.

32 ¶ And it came to paſs that when David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai, the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king; *as* I *have been* thy father's ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the king's houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz Zadok's *ſon*, and Jonathan Abiathar's *ſon*: and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai David's friend came into the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

AND when David was a little paſt the top *of the hill*, behold, Ziba, the ſervant of Mephibоſheth met him with a couple of aſſes ſaddled and upon them two hundred *loaves* of bread, and an hundred bunches of raſins, and an hundred of ſummer-fruits, and a bottle of wine.

2 And the king ſaid unto Ziba, what meaneſt thou by theſe? and Ziba ſaid, The aſſes *be* for the king's houſhold to ride on, and the bread and ſummer fruit for the young men to eat, and the wine that ſuch as be faint in the wilderneſs may drink

3 And the king ſaid, and where *is* thy maſter's ſon? And Ziba ſaid unto the king, Behold he abideth at Jeruſalem: for he ſaid, To-day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibоſheth. And Ziba ſaid, I humbly beſeech thee, *that* I may find grace in thy ſight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei, the ſon of Gera: he came forth, and curſed ſtill as he came.

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the mighty men *were* on his right hand, and on his left.

7 And thus ſaid Shimei when he curſed, Come out, thou bloody man, and thou men of Belial:

8 The

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third of that of the Jews: and therefore this large quantity of hair, which has given occaſion to the enemies of revelation to ridicule the ſacred text, is reduced ſo far as not to ſeem at all enormous, and without doing an violence to the holy ſcripture.

Chap. XV.] 1 *And it came to paſs after this, that Abſalom prepared him chariots and horſes*, &c.] Being again reſtored to favour, and, as he thought, re-eſtabliſhed in the king's affections, he prepared himſelf a ſplendid equipage, in order to attract the eyes of the people, and pave his way to the unjuſt uſurpation of his father's throne.

25 *Carry back the ark of God into the city.*] This order was given for ſeveral reaſons; for either he might think it not decent to have the ark wander about with him he knew not whither, and to expoſe it to all the hazards and inconveniences which he himſelf was like to undergo.

32 *Huſhai the Archite came to meet him.*] There was a place on the frontiers of Benjamin and Ephraim, on the weſt of Bethel, called Arehi, Joſh. xvi. 2. where in all probability this perſon was born; and being famous for wiſdom he was made one of David's counſellors.

Chap.

8 The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son: and behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, what have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David, Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may* this Benjamite *do it?* let him alone and let him curse: for the Lord hath bidden him.

12 It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy friend.

18 And Hushai said unto Absalom, Nay, but whom the Lord and this people and all the men of Israel choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house, and all Israel shall hear that thou art abhorred of thy father, then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house, and Absalom went in unto his father's concubines, in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle of God: so *was* all the counsel of Ahithophel, both with David and with Absalom.

CHAP. XVII.

MOreover, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night.

2 And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee, and I will smite the king only.

3 And I will bring back all the people unto thee: the man whom thou seekest, *is* as if all returned: so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it, will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude, and that thou go to battle in thine own person.

12 So shall we come upon him in some place, where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom, and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel, for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by Enrogel (for they might not be seen to come into the city) and a wench went and told them: and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court, whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*.

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty in the wilderness.

CHAP. XVIII.

AND David numbered the people that *were* with him, and set captains of thousands, and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So

CHAP. XVI.] 10 *Let him curse, because the Lord hath said unto him, Curse David.*] The true meaning is, that the secret providence of God left him to his own wickedness; took away the common prudence that should have restrained him from so dangerous an action; directed his malice that it should be exercised against David, rather than any other man; and brought that prince into so distressed a condition, that he might seem a proper object of his scorn and contempt.

CHAP. XVII.] 5 *Then said Absalom, call now Hushai the Archite.*] It seems to have been a proverb before the time of Solomon, that *in a multitude of counsellors there is safety*; and by this Absalom determined to govern himself.

13 *Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river.*] This expression is hyperbolical, and calculated to please the genius of the aspiring and insolent Absalom.

23 *And when Ahithophel saw that his counsel was not followed,* &c.] He was convinced, from the methods Absalom was going to pursue, that David would get the better of him; and, in that case, he well knew, he should be put to death for his treason, and therefore chose to be his own executioner.

9 *And*

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day, than the sword devoured.

9 ¶ And Absalom met the servants of David, and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground, and I would have given thee ten *shekels* of silver, and a girdle?

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour, compassed about, and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absalom's place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings how that the Lord hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever *(said he)* let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes and looked, and behold, a man running alone.

25 And the watchman cried, and told the king, And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace and drew near.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, *He is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And behold, Cushi came, and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom: would God I had died for thee, O Absalom, my son, my son.

CHAP. XIX.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard say that day, how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son.

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

6 In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes, nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

7 Now therfore, arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night; and that will be worse unto thee than all the evil that befel thee from thy youth until now.

8 Then the king arose, and sat in the gate: and they told unto all the people, saying, Behold, the king doth sit in the gate: and all the people came before the king: for Israel had fled every man to his tent.

9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom whom we anointed over us, is dead in battle: now therefore why speak ye not a word of bringing the king back?

11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? (seeing the speech of all Israel is come to the king, *even* to his house.)

12 Ye *are* my brethren, ye *are* my bones, and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone and of my flesh? God do so to me and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man, so that they sent *this word* unto the king, Return thou and all thy servants.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons, and his twenty servants with him, and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do what he thought good: and Shimei the son of Gera fell down before the king as he was come over Jordan;

19 And said unto the king, Let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore behold I am come the first this day of all the house of Joseph, to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, shall not Shimei be put to death for this, because he cursed the Lord's anointed?

22 And

CHAP. XVIII.] 9 *And the mule went under the thick boughs of a great oak, and his head caught hold of the oak*, &c.] As the words of the text make no mention of Absalom's hair, some infer, that the meaning of the historian is not that Absalom hung by his hair, but that his neck was so wedged between the boughs by the great motion of the mule, that he was not able to disengage himself. For they observe, that he certainly had an helmet on when he went to battle, and therefore his hair could not be entangled in the boughs. But it is of no consequence whether he was taken up by the hair or not, since the Providence of God is equally visible, in not suffering so wicked a person to escape the death he so justly deserved.

33 *O my son Absalom*, &c.] Nothing certainly can be more moving and pathetic, than the words uttered by David on this solemn occasion: but whether it was David's deliberate wish, that he had died in Absalom's stead, or only the effect of his excessive love and grief for him, is not so easy to determine.

CHAP. XIX. 16, 17] *And Shimei hasted and came down to meet king David, and there were a thousand men of Benjamin with him.*] The reason why Shimei came with so large a retinue, was to let David see that he was a man of some consequence, and capable of doing him great service among the people, which might be some inducement to the king to grant him his pardon.

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know, that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die: and the king sware unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king, because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old, and he had provided the king of sustenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem.

35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompence me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy servant Chimham let him go over with my lord the king, and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan: and when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him; and all the people of Judah conducted the king, and also half the people of Israel.

41 And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah, stolen thee away, and have brought the king and his household, and all David's men with him over Jordan?

42 And all the men of Judah answered the men of Israel, because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAP. XX.

AND there happened to be there a man of Belial, whose name *was* Sheba the son of Bichri, a Benjamite, and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem, and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them: so they were shut up unto the day of their death, living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men* of Judah; but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them: and Joab's garment that he had put on, was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof, and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again, and he died: so Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that *were* with Joab, battered the wall to throw it down.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter.*

19 I *am one of them that are* peaceable, *and* faithful in Israel: thou seekest to destroy a city, and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so; but a man of mount Ephraim (Sheba the son of Bichri by name) hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom, and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab: and he blew a turmpet, and they retired from the city, every man to his tent: and Joab returned to Jerusalem unto the king.

23 ¶ Now Joab *was* over all the host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* recorder:

25 And Sheva *was* scribe: and Zadok and Abiathar *were* the priests;

26 And Ira also the Jairite was a chief ruler about David.

CHAP.

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24 *And Mephibosheth came down to meet the king*, &c.] He was determined to convince the king of the baseness of Ziba; and therefore came to meet him with all the marks of mourning, since no man, who neglected himself to this degree, could be supposed ambitious of a crown.

CHAP. XX.] 6 *And David said to Abishai.*] He persisted in his resolution to depress Joab, and therefore had now recourse to his brother, who was the second commander in his army.

16 *Then cried a wise woman out of the city.*] It is not improbable but this woman was governess of the city; for though that office was generally filled by men, yet there are not wanting instances of women being employed in the administration of civil affairs. But be this as it may, she had sufficient reason for making this application to Joab; for she well knew that the inhabitants would willingly make peace, being friends to their prince, and that the opposition wholly proceeded from the power and authority of Sheba.

CHAP.

CHAP. XXI

WHEN there was a famine in the days of David, three years, year after year; and David enquired of the Lord. And the ord anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he w the Gibeonites.

2 And the king called the Gibeonites, and ſaid unto them (now e Gibeonites *were* not of the children of Iſrael, but of the rem- nt of the Amorites, and the children of Iſrael had ſworn unto em: and Saul ſought to ſlay them, in his zeal to the children of ael and Judah.)

3 Wherefore David ſaid unto the Gibeonites, What ſhall I do r you? and wherewith ſhall I make the atonement, that ye may eſs the inheritance of the Lord?

4 And the Gibeonites ſaid unto him, We will have no ſilver or ld of Saul, nor of his houſe, neither for us ſhalt thou kill any man Iſrael, and he ſaid, What ye ſhall ſay, *that* will I do for you.

5 And they anſwered the king, The man that conſumed us, and at deviſed againſt us, *that* we ſhould be deſtroyed from remaining any of the coaſts of Iſrael.

6 Let ſeven men of his ſons be delivered unto us, and we will ang them up unto the Lord in Gibeah of Saul, *whom* the Lord did hooſe. And the king ſaid, I will give *them*.

7 But the king ſpared Mephiboſheth the ſon of Jonathan the ſon Saul, becauſe of the Lord's oath that *was* between them, be- ween David and Jonathan the ſon of Saul.

8 But the king took the two ſons of Rizpah the daughter of Aiah, hom ſhe bare unto Saul, Armoni, and Mephiboſheth, and the five ons of Michal the daughter of Saul, whom ſhe brought up for driel the ſon of Barzillai the Meholathite.

9 And he delivered them into the hands of the Gibeonites, and ey hanged them in the hill before the Lord: and they fell *all* ſeven gether, and were put to death in the days of harveſt, in the firſt ys, in the beginning of barley-harveſt.

10 ¶ And Rizpah the daughter of Aiah took ſackcloth, and read it for her upon the rock, from the beginning of harveſt until ater dropped upon them out of heaven, and ſuffered neither the rds of the air to reſt on them by day, nor the beaſts of the field by ight.

11 And it was told David what Rizpah the daughter of Aiah he concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones Jonathan his ſon, from the men of Jabeſh-gilead, which had olen them from the ſtreet of Bethſhan, where the Philiſtines had anged them, when the Philiſtines had ſlain Saul in Gilboa.

13 And he brought up from thence the bones of Saul, and the ones of Jonathan his ſon, and they gathered the bones of them at were hanged.

14 And the bones of Saul and Jonathan his ſon, buried they in he country of Benjamin in Zelah, in the ſepulchre of Kiſh his fa- her; and they performed all that the king commanded: and after at, God was intreated for the land.

15 ¶ Moreover, the Philiſtines had yet war again with Iſrael, nd David went down, and his ſervants with him, and fought gainſt the Philiſtines; and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons of the giant (the eight of whoſe ſpear *weighed* three hundred *ſhekels* of braſs in eight) he being girded with a new *ſword*, thought to have ſlain David.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battle, that thou quench not the light of Iſrael.

18 And it came to paſs, after this, that there was again a battle with the Philiſtines at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſons of the giant.

19 And there was again a battle in Gob with the Philiſtines, where Elhanan the ſon of Jarre-origim, a Beth-lehemite, ſlew *the brother of* Goliah the Gittite, the ſtaff of whoſe ſpear was like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to the giant.

21 And when he defied Iſrael, Jonathan the ſon of Shimea the brother of David ſlew him.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII.

AND David ſpake unto the Lord the words of this ſong, in the day *that* the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he ſaid, The Lord *is* my rock, and my fortreſs, and my deliverer.

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſa- viour; thou ſaveſt me from violence.

4 I will call on the Lord, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the waves of death compaſſed me: the floods of un- godly men made me afraid.

6 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

7 In my diſtreſs I called upon the Lord, and cried to my God, and he did hear my voice out of his temple, and my cry *did enter* in- to his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook becauſe he was wroth.

9 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens alſo and came down: and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavillions round about him, dark waters, *and* thick clouds of the ſkies.

13 Through the brightneſs before him were coals of fire kindled.

14 The Lord thundered from heaven, and the Moſt high uttered his voice.

15 And he ſent out arrows, and ſcattered them: lightening, and diſcomfited them.

16 And the channels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the Lord, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me: he drew me out of many waters.

18 He delivered me from my ſtrong enemy, and from them that hated me: for they were too ſtrong for me.

19 They prevented me in the day of my calamity: but the Lord was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The Lord rewarded me according to my righteouſneſs: ac- cording to the cleanneſs of my hands hath he recompenſed me.

22 For I have kept the ways of the Lord, and have not wicked- ly departed from my God.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright before him, and have kept myſelf from mine iniquity.

25 Therefore the Lord hath recompenſed me according to my righteouſneſs: according to my cleanneſs in his eye-ſight.

26 With the merciful thou wilt ſhew thyſelf merciful, *and* with the upright man thou wilt ſhew thyſelf upright.

27 With the pure thou wilt ſhew thyſelf pure: and with the froward thou wilt ſhew thyſelf unſavory.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, that thou mayeſt bring *them* down.

29 For thou *art* my lamp, O Lord: and the Lord will lighten my darkneſs.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 *As for* God, his way *is* perfect; the word of the Lord is tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the Lord? and who is a rock ſave our God?

33 God *is* my ſtrength *and* power: and he maketh my way perfect.

34 He maketh my feet like hind's *feet:* and ſetteth me upon my high places.

35 He teacheth my hands to war: ſo that a bow of ſteel is broken by mine arms.

36 Thou haſt alſo given me the ſhield of thy ſalvation; and thy gentleneſs hath made me great.

37 Thou

CHAP. XXI.] 1 *There was a famine in the days of David three years.*] The Jewiſh Rabbins ſay, that this famine happened before the rebellion of Abſalom. But Abarbinel is of opinion, that it happened in the order it is related here, namely, after that rebellion was ſuppreſſed.

And David enquired of the Lord.] For what ſin this grievous puniſhment was inflicted David knew not: but ſuſpected, that God might ſtill puniſh him for thoſe ſins he had committed in the matter of Uriah.

8 *And the five ſons of Michal the daughter of Saul.*] Michal was not the mo- ther of thoſe children, but had brought them up; when they are here called her children. They were the ſons of Merab, her eldeſt ſiſter, who was married to Adriel.

17 *That thou quench not the light of Iſrael.*] This expreſſion is equally beauti- ful and ſignificant; for good kings are in ſcripture juſtly ſtiled the light of the people, 1 Kings xi. 36. Pſalm cxxxii.

CHAP. XXII.] 1 *And David ſpake unto the Lord the words of this ſong.*] It is commonly thought that David compoſed this pſalm near the period of his life, after all the victories mentioned in the foregoing chapter.

8 *The foundations of heaven moved and ſhook.*] In the eighteenth pſalm the words are, *the foundations of the hills*, &c. which explain what is here meant by *heaven*; namely, the lofty mountains, whoſe ſummits ſeem to reach the ſky.

11 *He rode upon a cherub.*] To *ride*, in the Hebrew language, ſignifies to rule, to govern, to manage with an abſolute authority that on which the perſon is ſaid to ride.

37 Thou hast enlarged my steps under me: so that my feet did not slip.

38 I have pursued mine enemies, and destroyed them: and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me, hast thou subdued under me.

41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save: *even* unto the Lord, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not, shall serve me.

45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The Lord liveth, and blessed *be* my rock: and exalted be the God of the rock of my salvation.

48 It *is* God that avengeth me, and that bringeth down the people under me.

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.

51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David and to his seed for evermore.

CHAP. XXIII.

NOW these *be* the last words of David: David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The spirit of the Lord spake by me, and his word *was* in my tongue.

3 The God of Israel said, the rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God:

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds, *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 ¶ But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands.

7 But the man *that* shall touch them must be fenced with iron, and the staff of a spear, and they shall be utterly burnt with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had; The Tachmonite that sat in the seat, chief among the captains (the same *was* Adino the Eznite) *he lift up his spear* against eight hundred, whom he slew at one time.

9 And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away.

10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil:

11 And after him *was* Shammah the son of Agee the Hararite: and the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

13 And three of the thirty chief went down and came to David in the harvest-time, unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David was then in an hold, and the garrison of the Philistines *was* then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

17 And he said, Be it far from me, O Lord, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai the brother of Joab, the son of Zeruiah, was chief among three; and he lifted up his spear against three hundred, *and* slew *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit, he attained not unto the *first* three.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lion-like men of Moab, he went down also and slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not the *first* three: and David set him over his guard.

24 Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem.

25 Shammah the Harodite, Elika the Harodite.

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite.

27 Abiezer the Anethothite, Mebunnai the Hushathite.

28 Zalmon the Ahohite, Maharai the Netophathite.

29 Heleb the son of Baanan, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

CHAP. XXIV.

AND again the anger of the Lord was kindled against Israel, and he moved David against them, to say, Go number Israel and Judah.

2 For the king said to Joab the captain of the host which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the Lord thy God add unto the people (how many soever they be) an hundred fold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer.

6 Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon.

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months, and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And David's heart smote him, after that he had numbered the people: and David said unto the Lord, I have sinned greatly in

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50 *Therefore I will give thanks unto thee, O Lord,* &c.] He was not satisfied with praising and extolling the power, the goodness, and the justice of the Lord in the midst of his own people, but also among the heathens whom he had subdued, that they might know all his victories were wrought by the hand of Omnipotence.

CHAP. XXIII.] 1 *Now these be the last words of David.*] There are other words of his recorded in the following chapter, and also in the next book; but these seem to be the last words he spoke by divine inspiration.

David the son of Jesse said.] He remembers his low condition, when God was pleased to single him out to be the leader of his people.

8 *These be the names of the mighty men whom David had.*] There is also a list of David's worthies in 1 Chron. xi. but very different from this; the inspired penman having enumerated in this place only those who were always with him in his wars, and for whose sake he composed the foregoing song of praise.

17 *Is not this the blood of the men,* &c.] He no longer considered it as mere water, but the blood of the men who fetched it at the utmost peril of their lives, and the blood was to be offered to the Lord. Some think that David, when he expressed his desire for the waters of Beth-lehem, did not mean material water, but the great Messiah, who had the water of life.

39 *Thirty and seven in all.*] There are only thirty and six mentioned here; and therefore Joab is supposed, with good reason, to be the other, as he was doubtless equal to most of them in courage and strength.

CHAP.

And Zadok the priest took an horn of oil out of the tabernacle & anointed Solomon: & they blew the trumpet, & all the people said, God save king Solomon.

I. Kings Chap: I. Verse 39.

in that I have done: and now I beſeech thee, O Lord, take away the iniquity of thy ſervant; for I have done very fooliſhly.

11 For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's ſeer, ſaying,

12 Go and ſay unto David, Thus ſaith the Lord, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the Lord (for his mercies *are* great) and let me not fall into the hand of man.

15 So the Lord ſent a peſtilence upon Iſrael, from the morning even to the time appointed: and there died of the people from Dan even to Beer-ſheba, ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the Lord repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough, ſtay now thine hand, and the angel of the Lord was by the threſhing-place of Araunah the Jebuſite.

17 And David ſpake unto the Lord, when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my father's houſe.

18 ¶ And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the Lord, in the threſhing-floor of Araunah the Jebuſite.

19 And David according to the ſaying of Gad, went up as the Lord commanded.

20 And Araunah, looked and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground.

21 And Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhing-floor of thee to build an altar unto the Lord, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt ſacrifice, and threſhing inſtruments, and *other* inſtruments of the oxen for wood.

23 All theſe *things* did Araunah, *as* a king, give unto the king: and Araunah ſaid unto the king, The Lord thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price: neither will I offer burnt-offerings unto the Lord my God, of that which doth coſt me nothing. So David bought the threſhing-floor and the oxen, for fifty ſhekels of ſilver.

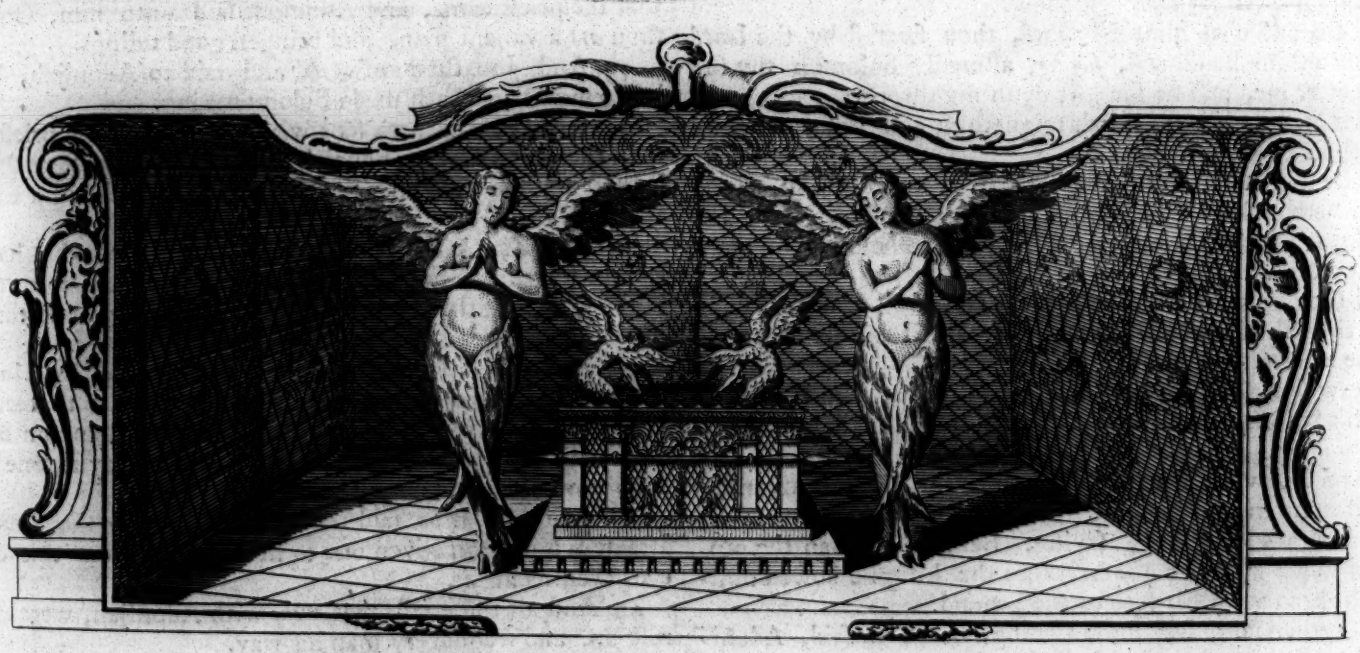
25 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings; ſo the Lord was intreated for the land, and the plague was ſtayed from Iſrael.

CHAP. XXIV.] 13 *Shall ſeven years of famine come unto thee in thy land?*] In the book of Chronicles this famine is ſaid to be three years only, and the Septuagint accordingly has three years in this place alſo: whence ſome have imagined that there is an error crept into the text.

15 *So the Lord ſent a peſtilence, from the morning even to the time appointed.*] The time appointed was three days, and therefore ſome are of opinion that the plague laſted ſo long.

17 *Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done?*] Like a good man, he reflected only on his own ſin, in numbering the people; but forgot their crimes in depoſing him, and ſetting Abſalom on the throne of Iſrael. This he had forgiven and forgotten; but God thought proper to puniſh.

24 *David bought the threſhing-floor, and the oxen, for fifty ſhekels of ſilver.*] In the Chronicles it is ſaid, that David bought the threſhing-floor, &c. for ſix hundred ſhekels of gold. Now a ſhekel of gold being of twenty times more value than a ſhekel of ſilver, it makes the diſparity very large; and therefore it is generally ſuppoſed that David made two purchaſes.



THE FIRST BOOK OF THE KINGS: COMMONLY CALLED THE THIRD BOOK OF THE KINGS.

The ARGUMENT.

Theſe books are called Kings, *becauſe they contain the hiſtory of the kings of* Iſrael *and* Judah, *from the beginning of the reign of* Solomon *down to the* Babyloniſh *captivity, for the ſpace of near ſix hundred years, if we take into the account the hiſtory of the two foregoing books. They were probably compoſed by Ezra, who extracted them from the publick records of the* Jewiſh *nation.*

CHAP. I.

NOW king David was old and ſtricken in years; and they covered him with clothes but he gat no heat.

2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king a young virgin, and let her ſtand before the king, and let her cheriſh him, and let her lie in thy boſom, that my lord the king may get heat.

3 So they ſought for a fair damſel throughout all the coaſt of Iſrael, and found Abiſhag a Shunammite, and brought her to the king.

4 And

Commentary on the Firſt Book of Kings.

CHAP. I.] 1 *They covered him with clothes but he gat no heat.*] He ſeems to have been ſtricken with a dead palſy, or ſome other diſtemper that chilled his blood.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtered to him: but the king knew her not.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king; and he prepared him chariots and horſemen, and fifty men to run before him.

6 And his father had not diſpleaſed him at any time, in ſaying, why haſt thou done ſo? and he alſo *was a* very goodly *man*; and *his mother* bare him after Abſalom.

7 And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they following Adonijah, helped *him.*

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen, and fat cattle by the ſtone of Zoheleth, which *is* by Enrogel, and called all his brethren the king's ſons, and all the men of Judah, the king's ſervants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not.

11 ¶ Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, haſt thou not heard that Adonijah the ſon of Haggith doth reign, and David our Lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine handmaid, ſaying, aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and confirm thy words.

15 ¶ And Bath-ſheba went in unto the king, into the chamber: and the king was very old; and Abiſhag the Shunamite miniſtered unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king: and the king ſaid, What wouldeſt thou?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the Lord thy God unto thine handmaid, *ſaying*, aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne;

18 And now behold, Adonijah reigneth; and now, my lord the king, thou knoweſt *it* not.

19 And he hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my Lord O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be counted offenders.

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king he bowed himſelf before the king with his face to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen, and fat cattle, and ſheep in abundance, and hath called all the king's ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, God ſave king Adonijah.

26 But me, *even* me, thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king David anſwered and ſaid, Call me Bath-ſheba: and ſhe came into the king's preſence, and ſtood before the king.

29 And the king ſware, and ſaid, *As* the Lord liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I ſware unto thee by the Lord God of Iſrael, ſaying, aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day:

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord, and cauſe Solomon my ſon to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the prieſt, and Nathan the prophet anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael, and over Judah.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen: the Lord God of my lord the king ſay ſo *too.*

37 As the Lord hath been with my Lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, went down, and cauſed Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

41 And Adonijah and all the gueſts that *were* with him heard *it*, as they had made an end of eating: and when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city, being in an uproar?

42 And while he yet ſpake, behold Jonathan the ſon of Abiathar the prieſt came, and Adonijah ſaid unto him, Come in, for thou *art* a valiant man, and bringeſt good tidings.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the king's mule.

45 And Zadok the prieſt, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, ſo that the city rang again: this *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover, the king's ſervants came to bleſs our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himſelf upon the bed.

48 And alſo thus ſaid the king, Bleſſed *be* the Lord God of Iſrael, which hath given one to ſit on my throne this day, mine eyes even ſeeing *it.*

49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared becauſe of Solomon, and aroſe and went, and caught hold on the horns of the altar.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to-day, that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar; and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe.

CHAP. II.

NOW the days of David drew nigh that he ſhould die; and he charged Solomon his ſon, ſaying,

2 I go the way of all the earth: be thou ſtrong therefore, and ſhew thyſelf a man.

4 And keep the charge of the Lord thy God, to walk in his ways, to keep his ſtatutes and his commandments, and his judgments, and his teſtimonies, as it is written in the law of Moſes, that

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4 *And the damſel cheriſhed the king, but the king knew her not.*] Galen obſerves, that the appl'' ation of any thing young to the ſtomach, is the moſt effectual method of procuring heat and health. The advice of David's phyſicians therefore was not amiſs.

6 *His father had not diſpleaſed him at any time.*] It is remarked of David, that one of his greateſt faults, and the ſource from whence many of his misfortunes flowed, was his exceſſive indulgence to his children.

30 *Solomon thy ſon ſhall reign after me.*] The power of naming a ſucceſſor was firſt aſſumed by David, and was for ſome time after continued in the Jewiſh ſtate. This privilege was, in after ages, granted to ſeveral good princes; but among the Iſraelites it did not prevail long.

38 *So Zadok the prieſt, and Nathan the prophet, cauſed Solomon to ride upon the king's mule.*] All the ſons of David rode upon mules when they went abroad; but David had a mule peculiar to himſelf, and therefore the ſetting Solomon upon it was a ſufficient declaration in his favour; it being, according to Maimonides, a capital offence to ride upon the king's mule, ſit on his throne, or handle his ſceptre, without his order.

50 *And Adonijah feared, and went and caught hold on the horns of the altar.*] There is no precept in the law that makes the altar a privileged place: but the Jews in conformity to the cuſtom of the other nations, ſeem to have conſidered it as ſuch.

CHAP.

that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thyſelf.

4 That the Lord may continue his word, which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their ſoul, there ſhall not fail thee (ſaid he) a man on the throne of Iſrael.

5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdom, and let not his hoar head go down to the grave in peace.

7 But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at thy table: for ſo they came to me when I fled becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the Lord, ſaying, I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoar head bring thou down to the grave with blood.

10 So David ſlept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Iſrael, *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ Then ſat Solomon upon the throne of David his father, and his kingdom was eſtabliſhed greatly.

13 ¶ And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon, and ſhe ſaid, Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me, that I ſhould reign; howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord.

16 And now I aſk one petition of thee, deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not ſay thee nay) that he give me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah: and the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the king's mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee, *I pray thee* ſay me not nay. And the king ſaid unto her, Aſk on, my mother, for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, and why doſt thou aſk Abiſhag the Shunammite for Adonijah? aſk for him the kingdom alſo; (for he *is* mine elder brother) even for him and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the Lord, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the Lord liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijah ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to to Anathoth, unto thine own fields, for thou *art* worthy of death: but I will not at this time put thee to death, becauſe thou bareſt the ark of the Lord God before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the Lord; that he might fulfil the word of the Lord, which he ſpake concerning the houſe of Eli in Shiloh.

28 Then tidings came to Joab (for Joab had turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord, and behold, *he is* by the altar: then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay, but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and fall upon him, and bury him; that thou mayeſt take away the innocent blood which Joab ſhed, from me, and from the houſe of my father.

32 And the Lord ſhall return his blood upon his own head, who fell upon two men more righteous and better than he, and ſlew them with the ſword, my father David not knowing *thereof, to wit*, Abner the ſon of Ner, captain of the hoſt of Iſrael, and Amaſa, the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and upon the head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the Lord.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him; and he was buried in his own houſe in the wilderneſs.

35 ¶ And the king put Benaiah the ſon of Jehoiada in his room, over the hoſt; and Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

39 And it came to paſs at the end of three years, that two of the ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe, and ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants; and Shimei went and brought his ſervants from Gath.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the Lord, and proteſted unto thee, ſaying, Know for a certain, on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard, *is* good.

43 Why then haſt thou not kept the oath of the Lord, and the commandment that I have charged thee with.

44 The king ſaid moreover to Shimei, Thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the Lord ſhall return thy wickedneſs upon thine own head;

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the Lord for ever.

46 So the king commanded Benaiah the ſon of Jehoiada, which went out and fell upon him, that he died: and the kingdom was eſtabliſhed in the hand of Solomon.

CHAP. III.

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own houſe, and the houſe of the Lord, and the wall of Jeruſalem round about.

2 Only the people ſacrificed in high places, becauſe there was no houſe built unto the name of the Lord, until thoſe days.

3 And Solomon loved the Lord, walking in the ſtatutes of David his father: only he ſacrificed and burnt incenſe in high places.

4 And the king went to Gibeon to ſacrifice there; for that *was* the great high place: a thouſand burnt-offerings did Solomon offer upon that altar.

5 T In Gibeon the Lord appeared to Solomon in a dream by night: and God ſaid, aſk what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father, great mercy, according as he walked before thee in truth

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CHAP. II.] 10 *So David ſlept with his fathers, and was buried in the city of David.*] Joſephus tells us, "That he was buried at Jeruſalem, with a ſolemnity of royal pomp and magnificence that was glorious in the higheſt degree; and that, beſide the ſplendour of the ceremony, his ſon Solomon depoſited in his monument an ineſtimable treaſure; from which, when Antiochus, ſirnamed the Pious, beſieged Jeruſalem, Hircanus, the high prieſt, took the ſum of three thouſand talents, and with it bribed that monarch to raiſe the ſiege.

31 *And the king ſaid, Do as he hath ſaid.*] Kill him at the very altar where he reſolves to die. Probably to let all men ſee, that no place, however ſo ſacred, ſhould ſecure a murderer from the ſtroke of juſtice.

CHAP. III.] 4 *And the king went to Gibeon to ſacrifice there; for that was the great high place.*] The tabernacle and brazen altar were both at Gibeon: for, after Shiloh was deſtroyed, it was carried to Nob; and the prieſts being there ſlain by Saul, it was removed to Gibeon.

7 *I am*

truth and in righteouſneſs, and in uprightneſs of heart with thee, and thou haſt kept for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

7 And now, O Lord my God, thou haſt made thy ſervant king inſtead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbered or counted for multitude.

9 Give therefore thy ſervant an underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo great a people.

10 And the ſpeech pleaſed the Lord, that Solomon had aſked this thing.

11 And God ſaid unto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thyſelf long life, neither haſt aſked riches for thyſelf, nor haſt aſked the life of thine enemies, but haſt aſked for thyſelf underſtanding to diſcern judgment.

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo given thee that which thou haſt not aſked, both riches and honour: ſo that there ſhall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my ſtatutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and behold, *it was* a dream: and he came to Jeruſalem, and ſtood before the ark of the covenant of the Lord, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

16 ¶ Then came there two women *that were* harlots, unto the king, and ſtood before him.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was delivered of a child, with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this woman's child died in the night; becauſe ſhe overlaid *it*.

20 And ſhe aroſe at midnight, and took my ſon from beſide me, while thine handmaid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold, it was not my ſon which I did bear.

22 And the other woman ſaid, Nay; but the living *is* my ſon, and the dead *is* thy ſon: and this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

24 And the king ſaid, Bring me a ſword. And they brought a ſword before the king.

25 And the king ſaid, Divide the living child in two, and give half to the one, and half to the other.

26 Then ſpake the woman whoſe the living child *was*, unto the king (for her bowels yerned upon her ſon) and ſhe ſaid, O my lord, Give her the living child, and in no wiſe ſlay it: but the other ſaid, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king anſwered, and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof.

28 And all Iſrael heard of the judgment which the king had judged, and they feared the king: for they ſaw that the wiſdom of of God *was* in him, to do judgment.

CHAP. IV.

SO king Solomon was king over all Iſrael.

2 And theſe *were* the princes which he had, Azariah the ſon of Zadok, the prieſt.

3 Elihoreph and Ahiah, the ſons of Shiſha, ſcribes: Jehoſhaphat the ſon of Ahilud the recorder.

4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and Abiathar *were* the prieſts.

5 And Azariah the ſon of Nathan *was* over the officers: and Zabud the ſon of Nathan *was* principal officer, *and* the king's friend.

6 And Ahiſhar *was* over the houſhold: and Adoniram the ſon Abda *was* over the tribute.

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold; each man his month in a year made proviſion.

8 And theſe *are* their names: The ſon of Hur, in mount Ephraim.

9 The ſon of Deker, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elon-beth-hanan.

10 The ſon of Heſed, in Aruboth: to him *pertained* Sochoh, and all the land of Hepher.

11 The ſon of Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the ſon of Ahilud *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Beth-ſhean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 The ſon of Geber, in Ramoth-gilead: to him *pertained* the the towns of Jair the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls, and braſen bars.

14 Ahinadab the ſon of Iddo *had* Mahanaim.

15 Ahimaaz *was* in Naptali; he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſon of Huſhai *was* in Aſher and in Aloth.

17 Jehoſaphat the ſon of Paruah, in Iſſachar.

18 Shimei the ſon of Elah, in Benjamin.

19 Geber the ſon of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Baſhan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the days of his life.

22 ¶ And Solomon's proviſion for one day was thirty meaſures of fine flour, and threeſcore meaſures of meal.

23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſide harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this ſide the river, from Tiphſah even to Azzah, over all the kings on this ſide the river: and he had peace on all ſides round about him:

25 And Judah and Iſrael dwelt ſafely, every man under his his fig-tree, from Dan even to Beer-ſheba, all the days of Solomon.

26 ¶ And Solomon had forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

27 And thoſe officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley alſo and ſtraw for the horſes, and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wiſdom and underſtanding, exceeding much, and largeneſs of heart, even as the ſand that *is* on the ſea-ſhore.

30 And Solomon's wiſdom excelled the wiſdom of all the children of the eaſt-county, and all the wiſdom of Egypt.

31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahal: and his fame was in all nations round about.

32 And he ſpake three thouſand proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

34 And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

CHAP.

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7 *I am but a child: I know not how to go out or to come in.*] That is, I am incapable of governing ſo great a people for want of experience.

16 *Then came there two women that were harlots, unto the king.*] The Hebrew word, which we render *harlot*, ſignifies alſo an *hoſteſs*, or one who keeps an houſe of publick entertainment.

25 *And the king ſaid, Divide the living child in two.*] As no evidence appeared to prove which of theſe women was the true mother of the child, he was convinced that the only method of diſcovering the truth would be by the affection, compaſſion, and tenderneſs the true mother would ſhew for her infant. And if we ſuppoſe, when he commanded the child to be divided, he ſpake with a ſedate countenance, not only the two women, but all the people preſent were ſtruck with horror, expecting his order would be immediately executed; but when it ended in ſo juſt a diciſion, quite contrary to what they looked for, it raiſed joy in every breaſt, and gave a more advantageous commendation to the judge.

CHAP. IV.] 24 *From Tiphſah even to Azzah.*] This is an explanation of what was ſaid before, namely, that he reigned from the Euphrates to the land of the Philiſtines; for Tiphſah was ſituated on the banks of the Euphrates, having both a bridge and and a ferry over that river.

29 *Even as the ſand that is upon the ſea ſhore.*] As the ſand there incloſes a great body of waters, ſo his mind contained an ocean of knowledge.

30 *And Solomon's wiſdom excelled the wiſdom of all the children of the eaſt country.*] There were three oriental nations famous for their wiſdom and erudition: the Chaldeans, beyond the Euphrates; the Perſians, beyond the Tigris; and the Arabians, a little to the ſouth of the Euphrates.

32 *He ſpake three thouſand proverbs.*] Many of theſe are now loſt, all we have being compriſed in the book of that name, and his Eccleſiaſtes.

CHAP.

CHAP. V.

AND Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.

2 And Solomon ſent to Hiram, ſaying.

3 Thou knoweſt how that David my father could not build an houſe unto the name of the Lord his God, for the wars which were about him on every ſide, until the Lord put them under the ſoles of his feet.

4 But now the Lord my God hath given me reſt on every ſide, ſo *that there is* neither adverſary nor evil occurrent.

5 And behold, I purpoſe to build an houſe in the name of the Lord my God, as the Lord ſpake unto David my father, ſaying, thy ſon whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants: and unto thee will I give hire for thy ſervants, according to all that thou ſhalt appoint: for thou knoweſt that *there is* not among us any that can ſkill to hew timber like unto the Sidonians.

7 ¶ And it came to paſs, when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the Lord this day, which hath given unto David a wiſe ſon over this great people.

8 And Hiram ſent to Solomon, ſaying, I have conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in flotes, unto the place that thou ſhalt appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them*: and thou ſhalt accompliſh my deſire, in giving food for my houſhold.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand meaſures of wheat, for food to his houſhold and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

12 And the Lord gave Solomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon, and they two made a league together.

13 ¶ And king Solomon raiſed a levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains.

16 Beſide the chief of Solomon's officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones *and* hewed ſtones to lay the foundation of the houſe.

18 And Solomon's builders, and Hiram's builders did hew *them*, and the ſtone-ſquarers: ſo they prepared timber and ſtones to build the houſe.

CHAP. VI.

AND it came to paſs in the four hundred and eightieth year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomon's reign over Iſrael, in the month Zif, which is the ſecond month that he began to build the houſe of the Lord.

2 And the houſe which king Solomon built for the Lord, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe; *and* ten cubits *was* the breadth thereof, before the houſe.

4 And for the houſe he made windows of narrow lights.

5 ¶ And againſt the wall of the houſe he built chambers round about, *againſt* the walls of the houſe round about, *both* of the temple, and of the oracle: and he made chambers round about.

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made narrowed reſts round about, that *the beams* ſhould not be faſtened in the walls of the houſe.

7 And the houſe, when it was in building, was built of ſtone, made ready before it was brought thither: ſo that there was neither hammer, nor axe, *nor* any tool of iron heard in the houſe while it was in building.

8 The door for the middle chamber *was* in the right ſide of the houſe: and they went up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the houſe and finiſhed it; and covered the houſe with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high; and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the Lord came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, which I ſpake unto David thy father.

13 And I will dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, and finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, both the floor of the houſe, and the walls of the cieling: *and* he covered *them* on the inſide with wood, and covered the floor of the houſe with planks of fir.

16 And he built twenty cubits on the ſides of the houſe, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the houſe within *was* carved with knops, and open flowers: all *was* cedar, there was no ſtone ſeen.

19 And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the Lord.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold, and *ſo* covered the altar, *which was of* cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe: alſo the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, and one ſize.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe; and they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees, and open flowers within and without.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* ſide-poſts *were* a fifth part *of the wall*.

32 The two doors alſo *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm-trees.

33 So alſo made he for the door of the temple, poſts *of* olive-tree, a fourth part *of the wall*.

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 And he built the inner court with three rows of hewed ſtone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the houſe of the Lord laid, in the month Zif.

38 And in the eleventh year, in the month Bul (which *is* the eighth month) was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it: So was he ſeven years in building it.

CHAP.

CHAP. V.] 1 *And Hiram king of Tyre ſent his ſervants unto Solomon.*] That is, he ſent ambaſſadors to condole with king Solomon the death of his father, and to congratulate his acceſſion to the throne.

15 *And fourſcore thouſand hewers in the mountains.*] That is hewers of ſtones; for the timber was hewed by Hiram's ſervants in Lebanon.

CHAP. IV.] 38 *So was he ſeven years in building it.*] He was ſeven years and a half; but the leſſer number is omitted, as is uſual in the ſacred writings. And it muſt be owned, when all things are conſidered, that Solomon made extraordinary diſpatch.

CHAP. VII.

BUT Solomon was building his own houſe thirteen years, and he finiſhed all his houſe.

2 ¶ He built alſo the houſe of the foreſt of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty-five pillars, fifteen in a row.

4 And *there were* windows in three rows, and light *was* againſt light *in* three ranks.

5 And all the doors and poſts *were* ſquare, with the windows: and light was againſt light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

7 ¶ Then he made a porch for the throne where he might judge, *even* the porch ofjudgment: and *it was* covered with cedar from one ſide of the floor to the other.

8 ¶ And his houſe where he dwelt, *had* another court within the porch, *which* was of the like work. Solomon made alſo an houſe for Pharoah's daughter (whom he had taken *to wife*) like unto this porch.

9 All theſe *were of* coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws, within and without, even from the foundation unto the coping, and *ſo* on the outſide toward the great court.

10 And the foundation *was of* coſtly ſtones, *even* great ſtones; ſtones of ten cubits, and ſtones of eight cubits.

11 And above *were* coſtly ſtones (after the meaſures of hewed ſtones) and cedars.

12 And the great court round about, *was* with three rows of hewed ſtones, and a row of cedar beams, both for the inner court of the houſe of the Lord, and for the porch of the houſe.

13 ¶ And king Solomon ſent and fetched Hiram out of Tyre.

14 He *was* a widow's ſon of the tribe of Naphtali, and his father was a man of Tyre, a worker in braſs: and he was filled with wiſdom and underſtanding, and cunning to work all works in braſs; and he came to king Solomon, and wrought all his work.

15 For he caſt two pillars of braſs, of eighteen cubits high apiece: and a line of twelve cubits did compaſs either of them about.

16 And he made two chapiters *of* molten braſs, to ſet upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreathes of chain-work, for the chapiters which *were* upon the top of the pillars; ſeven for the one chapiter; and ſeven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work: and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 And he ſet up the pillars in the porch of the temple: and he ſet up the right pillar, and called the name thereof Jachin; and he ſet up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily-work: ſo was the work of the pillars finiſhed.

23 ¶ And he made a molten ſea, ten cubits from the one brim to the other: *it was* round all about, and its height *was* five cubits: and a line of thirty cubits did compaſs it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, compaſſing the ſea round about: the knops *were* caſt in two rows, when it was caſt.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand baths.

27 ¶ And he made ten baſes of braſs; four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner:* They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims; and upon the ledges *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every baſe had four braſen wheels, and plates of braſs; and the four corners thereof had underſetters: under the laver *were* underſetters molten, at the ſide of every addition.

31 And the mouth of it within the chapiter and above was a cubit: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders four-ſquare, not round.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* joined to the baſe, and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their ſpokes *were* all molten.

34 And *there were* four underſetters to the four corners of one baſe: *and* the underſetters *were* of the very baſe itſelf.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe, the ledges thereof, and the borders thereof were of the ſame.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion of every *one*, and additions round about.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, *and* one ſize.

38 ¶ Then made he ten lavers of braſs: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver.

39 And he put five baſes on the right ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the houſe eaſt-ward, over againſt the ſouth.

40 ¶ And Hiram made the lavers, and the ſhovels, and the baſons: ſo Hiram mand an end of doing all the work that he made king Solomon for the houſe of the Lord.

41 The two pillars, and the *two* bowls of the chapiters, that were on the top of the two pillars: and the two net-works to cover the two bowls of the chapiters, which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars.

43 And the ten baſes, and ten lavers on the baſes;

44 And one ſea, and twelve oxen under the ſea:

45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels which Hiram made to king Solomon, for the houſe of the Lord, *were of* bright braſs.

46 In the plain of Jordan did the king caſt them in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the veſſels *unweighed*, becauſe they were exceeding many: neither was the weight of the braſs found out.

48 And Solomon made all the veſſels that *pertained* unto the houſe of the Lord: the altar of gold, and the table of gold, whereupon the ſhew-bread *was*,

49 And the candleſticks of pure gold, five on the right *ſide*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold: and the hinges *of* gold, *both* for the doors of the inner houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the houſe of the Lord: and Solomon brought in the things which David his father had dedicated; *even* the ſilver and the gold, and the veſſels did he put among the treaſures of the houſe of the Lord.

CHAP. VIII.

THEN Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto king Solomon in Jeruſalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which *is* Zion.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the month Ethanim, which *is* the ſeventh month.

3 And all the elders of Iſrael came, and the prieſts took up the ark,

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing

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CHAP. VII.] 1 *But Solomon was building his own houſe thirteen years.*] He did not begin to build his own houſe till he had finiſhed the temple of God, that nothing might delay that holy work. This appears from chap. ix. 10. where it is ſaid he was twenty years in finiſhing both theſe ſtructures.

15 *For he caſt two pillars of braſs of eighteen cubits high a piece.*] In the Chronicles it is ſaid, that theſe pillars were thirty-five cubits high; but this relates to the height of both of them together, without their pedeſtals; whereas the height of each is given here, with its pedeſtal.

26 *It contained two thouſand baths.*] A bath was the ſame with the ephah, and contained eight gallons; ſo that this molten ſea held ſixteen thouſand gallons.

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ing ſheep and oxen, that could not be told or numbered for multitude.

6 And the prieſts brought in the ark of the covenant of the Lord unto his place, into the oracle of the houſe to the moſt holy *place*, *even* under the wings of the cherubims.

7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

8 And they drew out the ſtaves, that the ends of the ſtaves were ſeen out in the holy *place* before the oracle, and they were not ſeen without: and there they are unto this day.

9 *There was* nothing in the ark ſave the two tables of ſtone, which Moſes put there at Horeb, when the Lord made a *covenant* with the children of Iſrael, when they came out of the land of Egypt.

10 And it came to paſs when the prieſts were come out of the holy place, that the cloud filled the houſe of the Lord.

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

12 ¶ Then ſpake Solomon, The Lord ſaid that he would dwell in the thick darkneſs.

13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for ever.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael: (and all the congregation of Iſrael ſtood.)

15 And he ſaid, Bleſſed *be* the Lord God of Iſrael, which ſpake, with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe, that my name might be therein; but I choſe David to be over my people Iſrael.

17 And it was in the heart of David my father, to build an houſe for the name of the Lord God of Iſrael.

18 And the Lord ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my name, thou didſt well that it was in thine heart:

19 Nevertheleſs, thou ſhalt not build the houſe, but thy ſon that ſhall come forth out of thy loins, he ſhall build the houſe unto my name.

20 And the Lord hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the Lord promiſed, and have built an houſe for the name of the Lord God of Iſrael.

21 And I have ſet there a place for the ark, wherein *is* the covenant of the Lord, which be made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands towards heaven:

23 And he ſaid, Lord God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with all their hearts:

24 Who haſt kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, There ſhall not fail thee a man in my ſight, to ſit on the throne of Iſrael; ſo that thy childern take heed to their way, that they walk before me as thou haſt walked before me.

26 And now, O God of Iſrael, let thy word, I pray thee, be verified which thou ſpakeſt unto thy ſervant David my father.

27 But will God indeed dwell on the earth? behold the heaven, and heaven of heavens cannot contain thee, how much leſs this houſe that I have builded?

28 Yet have thou reſpect unto the prayer of thy ſervant and to his ſupplication, O Lord my God, to hearken unto the cry and to the prayer which thy ſervant prayeth before thee to-day:

29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make towards this place.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray toward this place: and hear thou in heaven thy dwelling place, and when thou heareſt, forgive.

31 ¶ If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, and bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſs.

33 ¶ When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray and make ſupplication unto thee in this houſe:

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers.

35 ¶ When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them:

36 Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpillar; if their enemy beſiege them in the land of their cities, whatſoever plague, whatſoever ſickneſs *there be*.

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands towards this houſe:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou only, knoweſt the hearts of all the children of men.)

40 That they may fear thee all the days that they live, in the land which thou gaveſt unto our fathers.

41 Moreover, concerning a ſtranger that is not of thy people Iſrael, but cometh out of a far country for thy names ſake.

42 (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched out arm) when he ſhall come and pray towards this houſe.

43 Hear thou in heaven thy dwelling place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Iſrael, and that they may know that this houſe which I have builded, is called by thy name.

44 ¶ If thy people go out to battle againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhalt pray unto the Lord toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe.

46 If they ſin againſt thee (for *there is* no man that ſinneth not) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they ſhall bethink themſelves, in the land whither they were carried captives, and repent, and make ſupplication unto thee in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſey, we have committed wickedneſs;

48 And *ſo* return unto thee with all their heart and with all their ſoul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name:

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling place, and maintain their cauſe.

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them:

51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord God.

54 And

CHAP. VIII.] 12 *Then ſpake Solomon.*] When he ſaw the prieſts return in great conſternation out of the houſe of God, he uttered the following words to compoſe and comfort them.

The Lord ſaid that he would dwell in the thick darkneſs.] As if he had ſaid, Be not afraid, but look upon this cloud as a token of God's preſence and protection, and that he owns this for his houſe, the place of his reſidence, where he will vouchſafe to dwell in the manner he has declared.

22 *And Solomon ſpread forth his hands towards heaven.*] This was a ſolemn poſture of prayer among other nations, as well as the Hebrews. But it is evident, from ver. 54. that when he had ſtood ſome time with his face towards the altar, he fell on his knees, and ſpread forth his hands towards heaven.

33 *When thy people Iſrael pray, and make ſupplications unto thee in this houſe.*] It is doubtleſs the ſame thing to God in whatever place we pray, provided we pray with a pious mind and a devout heart, and make the ſubject of our prayers ſuch things as he hath permitted us to aſk; but it was not conſiſtent with the preſervation of the Jewiſh ſtate and religion, that God ſhould be publicly worſhipped in every place.

54 And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the Lord, he aroſe from before the altar of the Lord, from kneeling on his knees, with his hands ſpread up to heaven.

55 And he ſtood, and bleſſed all the congregation of Iſrael, with a loud voice, ſaying,

58 Bleſſed *be* the Lord, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe, which he promiſed by the hand of Moſes his ſervant.

57 The Lord our God be with us, as he was with our fathers: let him not leave us, nor forſake us.

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his ſtatutes, and his judgments, which he commanded our fathers.

59 And let theſe my words wherewith I have made ſupplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael at all times, as the matter ſhall require:

60 That all the people of the earth may know that the Lord *is* God, *and that there is* none elſe.

61 Let you heart therefore be perfect with the Lord our God, to walk in his ſtatutes, and to keep his commandments as at this day.

62 ¶ And the king, and all Iſrael with him, offered ſacrifice before the Lord.

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the Lord, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the children of Iſrael dedicated the houſe of the Lord.

64 The ſame day did the king hallow the middle of the court that *was* before the houſe of the Load: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the braſen altar that *was* before the Lord, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entering in of Hamath, unto the river of Egypt, before the Lord our Ged, ſeven days and ſeven days, *even* fourteen days.

66 On the eighth day he ſent the people away, and they bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the Lord had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

AND it came to paſs when Solomon had finiſhed the building of the houſe of the Lord, and the king's houſe, and all Solomon's deſire which he was pleaſed to do,

2 That the Lord appeared to Solomon the ſecond time, as he had appeared unto him at Gibeon.

3 And the Lord ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me: I have hallowed this houſe which thou haſt built, to put my name there for ever, and mine eyes and mine heart ſhall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgments:

5 Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

6 *But* if ye ſhall at all turn from following me, ye or your children, and will not keep my commandments, and my ſtatutes, which I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them; and this houſe which I have hallowed for my name, will I caſt out of my ſight, and Iſrael ſhall be a proverb and a bye-word among all people.

8 And at this houſe *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs; and they ſhall ſay, Why hath the Lord done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the Lord brought upon them all this evil.

10 ¶ And it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the Lord, and the king's houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees, and fir-trees, and with gold, according to all his deſire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram ſent to the king ſixſcore talents of gold.

15 ¶ And this *is* the reaſon of the levy, which king Solomon raiſed, for to build the houſe of the Lord, and his own houſe, and Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the city, and given it for a preſent unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether.

18 And Baalath, and Tadmor in the wilderneſs in the land.

19 And all the cities of ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which *were* not of the children of Iſrael,

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not utterly able to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon make no bondmen: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

23 Theſe *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace-offerings, upon the altar which he built unto the Lord, and he burnt incenſe upon the altar that *was* before the Lord: ſo he finiſhed the houſe.

26 ¶ And king Solomon made a navy of ſhips in Ezion-geber, which *is* beſide Eloth, on the ſhore of the Red-ſea, in the land of Edom.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAP X.

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomon's wiſdom, and the houſe that he had built,

5 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, and his cupbearers, and his aſcent by which he went up unto the houſe of the Lord: there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true report that I heard in mine own land, of thy acts, and of thy wiſdom.

7 Howbeit,

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63 *Two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep.*] We are not to ſuppoſe that all theſe were offered in one day, much leſs on one altar.

CHAP. IX.] 1 *And it came to paſs when Solomon had finiſhed the houſe of the Lord,* &c. Ezra, 2 Chron. vii. 11, teaches us to underſtand theſe words in the following manner: *Thus Solomon finiſhed the houſe of the Lord,* &c.

12 *And Hiram came out from Tyre to ſee the cities, and they pleaſed him not.*] The reaſon was, becauſe the Tyrians were wholly addicted to trade and merchandiſe, and therefore would not remove from the ſea-ſhore, where they were ſo commodiouſly ſituated for that purpoſe, to live in a ſoil which was fat and deep, and conſequently required a great deal of labour to cultivate it, which was a buſineſs they were little accuſtomed to.

13 *And he called them the land of Cabul unto this day.*] It is generally thought that Hiram gave it this name by way of contempt, *Cabul* ſignifying a dirty country.

18 *And Tadmor in the wilderneſs.*] This city was by the Greeks called Palmyra, and ſtood in the wilderneſs of Syria, upon the borders of Arabia Deſerta, inclining towards the Euphrates. Joſephus places it two days journey from upper Syria, one from the Euphrates, and ſix from Babylon.

28 *And they came to Ophir.*] There was a place in Arabia Felix called Ophir; but this cannot be the place here meant, becauſe it was a three years voyage to Ophir; whereas the place of that name in Arabia was not far from Ezion-geber. Beſides, they brought ivory from Ophir, which therefore could not be ſituated in Arabia, no elephants being known in that country. It ſeems therefore to have been ſituated in India, and in the opinion of Bochart, was what we now call the iſland of Ceylon: which agrees very well with what the ancients have ſaid concerning Ophir, and produces the ſame commodities.

CHAP. X.] 1 *And when the queen of Sheba.*] Joſephus is of opinion, that Sheba was the ancient name of the Meroe; but others with more probability, think ſhe came from Aljemin, which lay on the borders of the Red-ſea, in the ſouthern part of Arabia Felix. And hence our Saviour calls her the queen of the ſouth, which in the Hebrew is *jemin.* And it ſeems more probable, becauſe it abounded in precious ſtones, ſpices, and gold, which they fetched from Ophir, the preſents ſhe brought to Solomon.

SOLOMONS IDOLATRY.

I. Kings Chap. XI. Ver. V.

For Solomon went after Ashtoreth the Goddess of the Zidonians, & after Milcom the abomination of the Ammonites.

7 Howbeit, I believed not the words until I came, and mine eyes had ſeen *it:* and behold, the half was not told me: thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the Lord thy God which delighted in thee, to ſet thee on the throne of Iſrael: becauſe the Lord loved Iſrael for ever, therefore made he thee king, to do judgment and juſtice.

10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones: there came no more ſuch abundance of ſpices, as theſe, which the queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious ſtones.

12 And the king made of the almug-trees pillars for the houſe of the Lord, and for the king's houſe, harps alſo and pſalteries for ſingers: there came no ſuch almug-trees, nor were ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba all her deſire, whatſoever ſhe aſked, beſide *that* which Solomon gave her of his royal bounty: ſo ſhe turned and went to her own country, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred threeſcore and ſix talents of gold.

15 Beſide *that he had* of the merchantmen, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target.

17 And *he made* three hundred ſhields *of* beaten gold; three pound of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne *was* round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays.

20 And twelve lions ſtood there on the one ſide, and on the other upon the ſix ſteps: there was not the like made in any kingdom.

21 ¶ And all king Solomon's drinking-veſſels *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold, none *were of* ſilver; it was nothing accounted of in the days of Solomon.

22 For the king had at ſea a navy of Tharſhiſh, with the navy of Hiram: once in three years came the navy of Tharſhiſh, bringing gold and ſilver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth, for riches and for wiſdom.

24 ¶ And all the earth ſought to Solomon, to hear his wiſdom, which God had put in his heart.

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

27 And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycamore-trees, that *are* in the vale for abundance.

28 ¶ And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

CHAP. XI.

BUT king Solomon loved many ſtrange women (together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites:

2 Of the nations *concerning* which the Lord ſaid unto the children of Iſrael, Ye ſhall not go in to them, neither ſhall they come in unto you, *for* ſurely they will turn away your heart after their gods: Solomon clave unto theſe in love.

3 And he had ſeven hundred wives, princeſſes, and three hundred concubines: and his wives turned away his heart.

4 For it came to paſs when Solomon was old, *that* his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as *was* the heart of David his father.

5 For Solomon went after Aſhtoreth the goddeſs of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the ſight of the Lord, and went not fully after the Lord, as *did* David his father.

7 Then did Solomon build an high place for Chemoſh, the abomination of Moab, in the hill that *is* before Jeruſalem; and for Molech, the abomination of the children of Ammon.

8 And likewiſe did he for all his ſtrange wives, which burnt incenſe, and ſacrificed unto their gods.

9 ¶ And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared unto him twice.

10 And had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the Lord commanded.

11 Wherefore the Lord ſaid unto Solomon, Foraſmuch as this is done of thee, and thou haſt not kept my covenant and my ſtatutes which I have commanded thee, I will ſurely rend the kingdom from thee, and will give it to thy ſervant.

12 Notwithſtanding in thy days I will not do it, for David thy father's ſake: *but* I will rend it out of the hand of thy ſon.

13 Howbeit, I will not rend away all the kingdom: *but* will give one tribe to thy ſon, for David my ſervant's ſake, and for Jeruſalem's ſake which I have choſen.

14 ¶ And the Lord ſtirred up an adverſary unto Solomon, Hadad the Edomite; he *was* of the king's ſeed in Edom.

15 For it came to paſs when David was in Edom, and Joab the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom:

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites, of his father's ſervants with him, to go into Egypt; Hadad *being* yet a little child.

11 And they aroſe out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaoh's houſe: and Genubath was in Pharaoh's houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that behold, thou ſeekeſt to go to thine own country? And he anſwered, Nothing; howbeit, let me go in any wiſe.

23 ¶ And God ſtirred him up *another* adverſary. Rezon, the ſon of Eliadah, which fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David ſlew them *of Zobah*: and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus.

25 And he was an adverſary to Iſrael all the days of Solomon, beſide the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 ¶ And Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomon's ſervant (whoſe mother's name *was* Zeruah, a widow woman) even he lifted up *his* hand againſt the king.

27 And this *was* the cauſe that he lifted up *his* hand againſt the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he was induſtrious, he made him ruler over all the charge of the houſe of Joſeph.

29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himſelf with a new garment; and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the Lord the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

32 (But he ſhall have one tribe for my ſervant David's ſake, and for

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18 *And overlaid it with the beſt gold.*] We muſt not ſuppoſe that this throne was entirely covered with gold; for then there was no reaſon for its being made of Ivory, as wood would have been full as well, but only in particular places, that the mixture of gold and Ivory, by increaſing the luſtre of each other, might render the throne more beautiful.

CHAP. XI.] 1 *But king Solomon loved many ſtrange women.*] Hitherto we have ſeen nothing in Solomon but what was truly great; but the latter actions of his life ſadly tarniſh his character. For he gave himſelf up to the love of ſtrange women, who were deſcended from idolatrous nations, and not proſelytes to the Jewiſh religion. By this means Solomon committed two ſins againſt the law; one in multiplying wives, and the other in marrying thoſe of ſtrang nations who ſtill retained their idolatry.

14 *And the Lord ſtirred up an adverſary unto Solomon, Hadad the Edomite.*] This perſon bore a mortal hatred to Solomon, ever ſince the death of David, who had attempted to deſtroy him and every male in the country.

25 *And he was an adverſary to Iſrael all the days of Solomon.*] This is not to be underſtood of the whole reign of Solomon; but of all the days remaining of his life, after his wives publickly exerciſed their idolatry.

30 *And Ahijah caught the new garment that was on him, and rent it in twelve pieces.*]

for Jeruſalem's ſake, the city which I have choſen out of all the tribes of Iſrael.)

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my ſervant's ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But I will take the kingdom out of his ſon's hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſon will I give one tribe, that David my ſervant may have a light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my comandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this afflict the ſeed of David, but not for ever.

40 Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the reſt of the acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jeruſalem, over all Iſrael, *was* forty years.

43 And Solomon ſlept with his fathers, and was buried in the city of David his father: and Rehoboam his ſon reigned in his ſtead.

CHAP. XII.

AND Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat, who was yet in Egypt, heard *of it* (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt)

3 That they ſent and called him: and Jeroboam and all the congregation of Iſrael came and ſpake unto Rehoboam, ſaying,

4 Thy father made our yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, lighter, and we will ſerve thee.

5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam conſulted with the old men that ſtood before Solomon his father, while he yet lived, and ſaid, How do ye adviſe, that I may anſwer this people.

7 And they ſpake unto him, ſaying, If thou wilt be a ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

8 But he forſook the counſel of the old men, which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him.

9 And he ſaid unto them, What counſel give ye, that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us, lighter?

10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people roughly, and forſook the old men's counſel that they gave him.

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkened not unto the people, for the cauſe was from the Lord, that he might perform his ſaying, which the Lord ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat

16 ¶ So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, What portion have we in David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who *was* over the tribute; and all Iſrael ſtoned him with ſtones, that he died: therefore king Rehoboam made ſpeed to get him up to his chariot, to flee to Jeruſalem.

19 So Iſrael rebelled againſt the houſe of David unto this day.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

22 But the word of God came unto Shemaiah the man of God, ſaying,

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah, and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the Lord, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe, for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart according to the word of the Lord.

25 ¶ Then Jeroboam built Shechem, in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David:

27 If this people go up to do ſacrifice in the houſe of the Lord at Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, It is too much for you to go up to Jeruſalem: behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

29 And he ſet the one in Beth-el, and the other put he in Dan.

30 And this thing became a ſin: for the people went *to worſhip* before the one, *even* unto Dan.

31 And he made an houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

32 And Jeroboam ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt that *is* in Judah, and he offered upon the altar (ſo did he in Beth-el) ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, and burnt incenſe.

CHAP. XIII.

AND behold there came a man of God out of Judah, by the word of the Lord unto Bethel: and Jeroboam ſtood by the altar to burn incenſe.

2 And he cried againſt the altar in the word of the Lord, and ſaid, O altar, altar, thus ſaith the Lord, Behold, a child ſhall be born unto the houſe of David, Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the Lord hath ſpoken, Behold the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him.

5 The

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pieces.] This is the firſt ſymbolical action we meet with in any prophet; but in after-ages inſtances of this kind became more frequent

39 *I will for this afflict the ſeed of David, but not for ever.*] For, ſays, Raſi, in the days of the Meſſiah the kingdom ſhall be reſtored to the houſe of David. And he might have added, that few returned from their captivity except the houſe of Judah, who were delivered in a wonderful manner from Babylon.

43 *And Solomon ſlept with his fathers,* &c.] As the ſcripture has ſaid nothing of Solomon's repentance, it has become a famous queſtion, whether he be in a ſtate of ſalvation or not? The promiſe, however, which God made to David, concerning his ſon Solomon, ſhould incline us to think favourably of his ſalvation: *I will be his father, and he ſhall be my ſon. If he commit iniquity, I will chaſtiſe him with the rod of men, and with the ſtripes of the children of men; but my mercy ſhall not depart from him,* 2 Sam. vii. 14, 15.

CHAP. XII.] 11 *My father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.*] This was ſtill worſe, to acknowledge that his father had treated the Iſraelites like beaſts of burden, but he would uſe them in a far more cruel manner.

CHAP. XIII.] 2 *Behold, a child ſhall be born unto the houſe of David, Joſiah by name.*] Though this prophecy was not fulfilled till above three hundred and ſixty years after, yet this man of God foretells it with all its circumſtances, points out the family and even the very name of the perſon who was to perform it.

6 *Intreat*

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

6 And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread, nor drink water in this place:

9 For so it was charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, saddle me the ass. So they saddled him the ass, and he rode thereon.

14 And went after the man of God, and found him sitting under an oak; and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For it was said to me by the word of the Lord, Thou shalt eat no bread, nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art*, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread, and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass as they sat at the table, that the word of the Lord came unto the prophet that brought him back.

21 And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,

22 But camest back, and hast eaten bread, and drunk water in the place of the which *the Lord* did say to thee, Eat no bread, and drink no water: thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase *was* cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he said, It *is* the man of God who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city to mourn, and to bury him.

30 And he laid his carcase in his own grave, and they mourned over him, *saying*, Alas, my brother.

31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre, wherein the man of God *is* buried, lay my bones beside his bones.

32 For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places, which *are* in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people, priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy it from off the face of the earth.

CHAP. XIV.

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that I should be king over this people.

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his eyes were set by reason of his age.

5 ¶ And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he *is* sick: thus and thus shalt thou say unto her: for it shall be when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam, why feignest thou thyself *to be* another? for I *am* sent to thee with heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee; and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes,

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images to provoke me to anger, and hast cast me behind thy back:

10 Therefore behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city, shall the dogs eat: and him that dieth in the field, shall the fowls of the air eat: for the Lord hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the Lord God of Israel, in the house of Jeroboam.

14 Moreover, the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

16 And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died.

18 And they buried him, and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned, *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead:

21 And Rehoboam the Son of Solomon reigned in Judah: Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there: and his mother's name *was* Naamah an Ammonitess.

22 And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For

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6 *Intreat now the face of the Lord thy God, and pray for me.*] A surprizing change indeed! The prince that, a moment ago, threatened to punish the man of God, now implores his assistance to pray to that Being for assistance, whose worship he had destroyed, and was now offering incense to idols.

24 *And his carcase was cast in the way*, &c.] This severe judgment was to admonish all prophets to observe every part of God's commands, and to shew Jeroboam what he might expect, since God spared not a much less offender.

CHAP. XIV.] 10 *And him that is shut up and left in Israel.*] That is, I will cut off every male, whether he be a captive or a freeman, whether he live in the city or in the country, be married or single.

17 *And Jeroboam's wife arose, and came to Tirzah.*] This city stood in the tribe of Manasseh, and had been famous in ancient times. It seems to have been more conveniently situated for the place of government than Shechem, and therefore Jeroboam now made it his royal seat.

CHAP

23 For they alſo built them high places, and images, and groves on every high hill, and under every green tree.

24 And there were alſo ſodomites in the land: *and* they did according to all the abominations of the nations which the Lord caſt out before the children of Iſrael.

25 ¶ And it came to paſs in the fifth year of king Rhehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem:

26 And he took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe; he even took away all; and he took away all the ſhields of gold which Solomon had made.

27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's houſe.

28 And it was *ſo*, when the king went into the houſe of the Lord, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mother's name *was* Naamah, an Ammoniteſs: and Abijam his ſon reigned in his ſtead.

CHAP. XV.

NOW in the eighteenth year of king Jeroboam the ſon of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jeruſalem: and his mother's name *was* Maachah, the daughter of Abiſhalom.

3 And he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

4 Nevertheleſs, for David's ſake did the Lord his God give him a lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem.

5 Becauſe David did *that which was* right in the eyes of the Lord, and turned not aſide from any *thing* that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? and there was war between Abijam and Jeroboam.

8 And Abijam ſlept with his fathers, and they buried him in the city of David: and Aſa his ſon reigned in his ſtead.

9 ¶ And in the twentieth year of Jeroboam king of Iſrael, reigned Aſa over Judah.

10 And forty and one years reigned he in Jeruſalem: and his mother's name was Maachah, the daughter of Abiſhalom.

11 And Aſa did *that which was* right in the eyes of the Lord, as *did* David his father.

12 And he took away the ſodomites out of the land, and removed all the idols that his father had made.

13 And alſo Maachah his mother, even her he removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa deſtroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheleſs, Aſa's heart was perfect with the Lord all his days.

15 And he brought in the things which his father had dedicated, into the houſe of the Lord, ſilver and gold, and veſſels.

16 ¶ And there was war between Aſa and Baaſha king of Iſrael all their days.

17 And Baaſha king of Iſrael went up againſt Judah, and built Ramah, that he might not ſuffer any to go out or come in to Aſa king of Judah.

18 Then Aſa took all the ſilver and the gold *that were* left in the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and delivered them into the hands of his ſervants: and king Aſa ſent them to Ben-hadad the ſon of Tabrimon, the ſon of Hezion king of Syria, that dwelt at Damaſcus, ſaying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha king of Iſrael, that he may depart from me.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captains of the hoſts, which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to paſs, when Baaſha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Aſa made a proclamation throughout all Judah (none *was* exempted) and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded, and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheleſs, in the time of his old age he was diſeaſed in his feet.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoſhaphat his ſon reigned in his ſtead.

25 ¶ And Nadab the ſon of Jeroboam began to reign over Iſrael, in the ſecond year of Aſa king of Judah, and reigned over Iſrael two years.

26 And he did evil in the ſight of the Lord, and walked in the way of his father and in his ſin wherewith he made Iſrael to ſin.

27 ¶ And Baaſha the ſon of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belonged* to the Philiſtines (for Nadab and all Iſrael laid ſiege to Gibbethon.)

28 Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſs when he reigned, *that* he ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, until he had deſtroyed him, according unto the ſaying of the Lord, which he ſpake by his ſervant Ahijah the Shilonite:

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his provocation wherewith he provoked the Lord God of Iſrael to anger

31 Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was war betweeen Aſa and Baaſha king of Iſrael all their days.

33 In the third year of Aſa king of Judah began Baaſha the ſon of Ahijah to reign over all Iſrael in Tirzah, twenty and four years.

34 And he did evil in the ſight of the Lord, and walked in the way of Jeroboam, and in his ſin wherewith he made Iſrael to ſin.

CHAP. XVI.

THEN the word of the Lord came to Jehu the ſon of Hanani againſt Baaſha, ſaying,

2 Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins:

3 Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe; and will make thy houſe like the houſe of Jeroboam the ſon of Nebat.

4 Him that dieth of Baaſha in the city ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat.

5 Now the reſt of the acts of Baaſha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead.

7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the Lord againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the Lord, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he killed him.

8 ¶ In the twenty and ſixth year of Aſa king of Judah, began Elah the ſon of Baaſha to reign over Iſrael in Tirzah, two years.

9 And his ſervant Zimri (captain of half *his* chariots) conſpired againſt him, as he was in Tirzah, drinking himſelf drunk in the houſe of Arza, ſteward of *his* houſe in Tirzah.

10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh year of Aſa, king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſs when he began to reign, as ſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt the wall, neither of his kinſfolks, nor of his friends.

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the Lord, which he ſpake againſt Baaſha by Jehu the prophet;

13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the Lord God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, are they

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CHAP. XV.] 14 *But the high places were not removtd.*] He had taken away all the high places where they ſacrificed to ſtrange gods, but not thoſe wherein God alone was worſhipped.

28 *Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.*] What was the pretence for this conſpiracy we are no where told; but it is probable he had many aſſiſtants in it: for otherwiſe we cannot well conceive how he could ſlay him, when he was in the midſt of his army at Gibbethon.

CHAP. XVI.] 10 *And Zimri went in, and ſmote him,* &c.] Thus was the vengeance threatened againſt him executed ſpeedily; his houſe being ſoon made, according

And when he was gone a Lion *met him in the way, and slew him: and his Carcase was cast in the way, and the* Ass *stood by it, the* Lion *also stood by the Carcase.*

1 Kings Ch. 13. Ve. 24.

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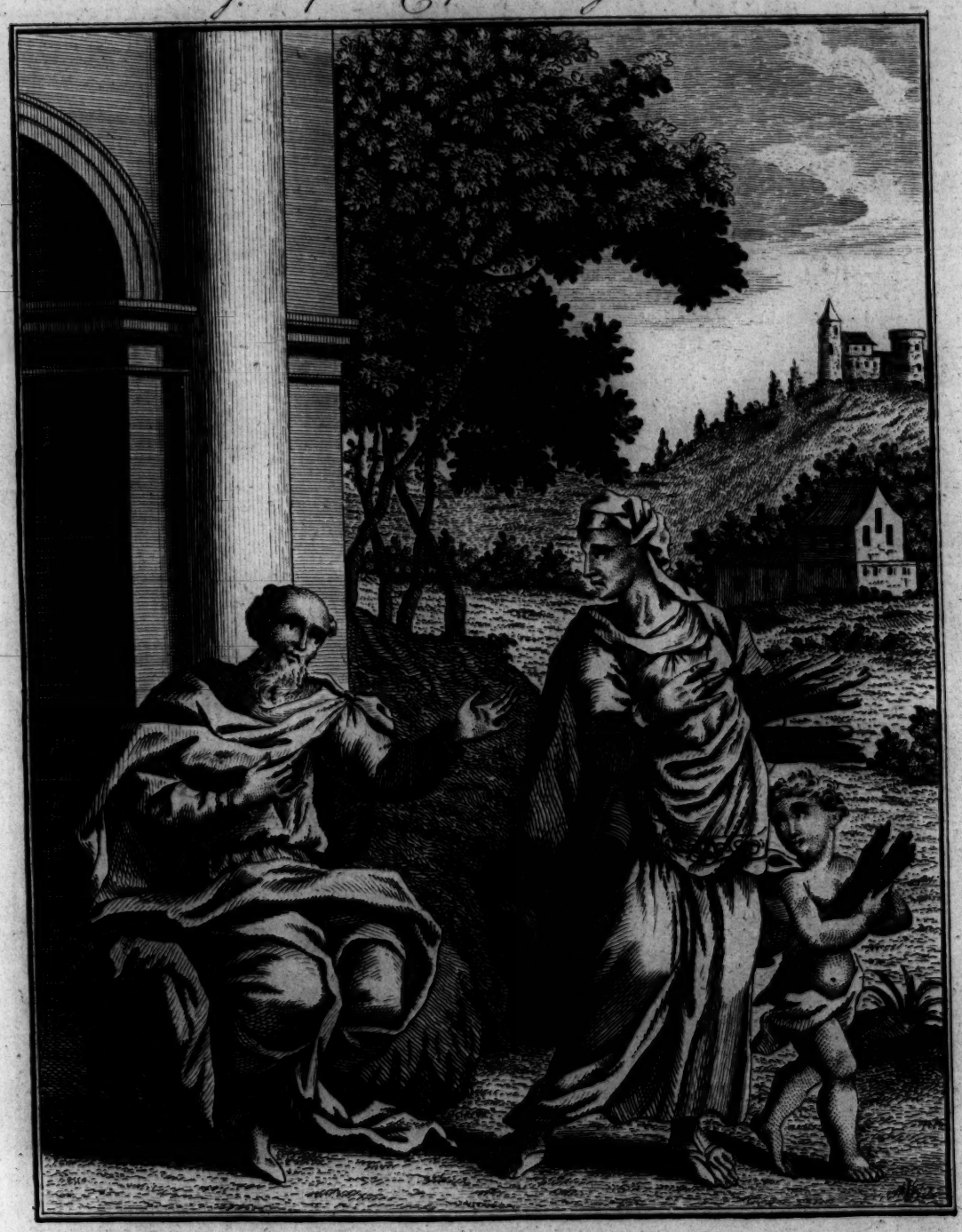

And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. I.Kings Chap.XVII, Ve.11.

ELIJAH CONVINCET BAALS PRIESTS.

I. Kings Chap. XVIII. Ver. 38.

Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust and licked up the water that was in the Trench.

they not written in the book of the chronicles of the kings of Iſrael?

15 ¶ In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah: and the people *were* encamped againſt Gibbethon, which *belonged* to the Philiſtines.

16 And the people *that were* encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the king's houſe, and burnt the king's houſe over him with fire, and died.

19 For his ſins which he ſinned in doing evil in the ſight of the Lord, in walking in the way of Jeroboam, and in his ſin which he did, to make Iſrael to ſin.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 ¶ Then were the people of Iſrael divided into two parts: half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 ¶ In the thirty and firſt year of Aſa king of Judah, began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 ¶ But Omri wrought evil in the eyes of the Lord, and did worſe than all that *were* before him.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the Lord God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in Samaria, and Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the Lord, above all that *were* before him.

31 And it came to paſs, as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat; that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove: And Ahab did more to provoke the Lord God of Iſrael to anger, than all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet the gates thereof in his youngeſt *ſon* Segub, according to the word of the Lord, which he ſpake by Joſhua the ſon of Nun.

CHAP. XVII.

AND Elijah the Tiſhbite *who was* of the inhabitants of Gilead, ſaid unto Ahab, *As* the Lord God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.

2 And the word of the Lord came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and hide thyſelf by the brook Cherith that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded the ravens to feed thee there.

5 So he went, and did according to the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.

7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land.

8 ¶ And the word of the Lord came unto him, ſaying,

9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

10 So he aroſe, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it and die.

13 And Elijah ſaid unto her, fear not; go *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring it unto me, and after make for thee and for thy ſon.

14 For thus ſaith the Lord God of Iſrael, The barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the Lord ſendeth rain upon the earth.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat *many* days.

16 *And* the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the Lord, which he ſpake by Elijah.

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick, and his ſickneſs was ſo ſore, that there was no breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the Lord, and ſaid, O Lord my God, haſt thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon?

21 And he ſtretched himſelf upon the child three times, and cried unto the Lord, and ſaid, O Lord my God, I pray thee, let this child's ſoul come into him again.

22 And the Lord heard the voice of Elijah, and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See thy ſon liveth.

24 ¶ And the woman ſaid to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the Lord in thy mouth *is* truth.

CHAP. XVIII.

AND it came to paſs *after* many days, that the word of the Lord came to Elijah in the third year, ſaying, Go ſhew thyſelf unto Ahab; and I will ſend rain upon the earth.

2 And Elijah went to ſhew himſelf unto Ahab; and *there was* a ſore famine in Samaria.

3 And Ahab called Obadiah which *was* the governor of *his* houſe (now Obadiah feared the Lord greatly:

4 For it was *ſo*, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water,)

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find graſs to ſave the horſes and mules alive, that we looſe not all the beaſts.

6 So they divided the land between them to paſs throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

8 And he anſwered him, I *am*: go tell thy Lord, Behold Elijah *is here*.

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the Lord thy God liveth, there is no nation or kingdom, whither

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according to the word of the Lord, like the houſe of Jeroboam. For as Nadab the ſon of Jeroboam reigned only two years, ſo Elah the ſon of Baaſha reigned no more; and as Nadab was killed with the ſword, ſo alſo was Elah.

31 *And ſerved Baal, and worſhipped him.*] Baal, in the Hebrew tongue, ſignifies Lord; and, as Selden obſerves, was anciently the name of the true God, until the world grew wicked, and began to apply it to the ſun. In after-ages it was applied to other ſtars; and in proceſs of time to any of their kings, whoſe memory was dear to them.

CHAP. XVII.] 1 *And Elijah the Tiſhbite.*] He is called the Tiſhbite from Tiſbe, a town on the other ſide Jordan, in the tribe of Gad, where he was born.

3 *Hide thyſelf by the brook Cherith.*] This brook and the valley through which it runs, are both very near the river Jordan.

6 *And the ravens brought him bread and fleſh in the morning*, &c.] We have here an evident demonſtration of the power God ſometimes exerts for the ſupport of his ſervants. The ravens are obſerved to be very cruel to their young, forſaking them before they are fledged, and therefore it was truly wonderful that they ſhould feed the prophet. But what cannot Omnipotence effect?

9 *Ariſe, get thee to Zarephath, which belongeth to Zidon*, &c.] Zarephath, or, as it is called in the New Teſtament, Zarepta, was ſituated between Tyre and Zidon.

whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*.

12 And it ſhall come to paſs *as ſoon as* I am gone from thee, that the ſpirit of the Lord ſhall carry thee whither I know not; and *ſo* when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me: but I thy ſervant fear the Lord from my youth.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the Lord? how I hid an hundred men of the Lord's prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go tell thy Lord, Behold, Elijah *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the Lord of hoſts liveth, before whom I ſtand, I will ſurely ſhew myſelf unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael, but thou and thy father's houſe, in that ye have forſaken the commandments of the Lord, and thou haſt followed Baalim.

19 Now therefore ſend, and gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two opinions? if the Lord *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I, *even* I only remain a prophet of the Lord; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut in pieces, and lay *it* on wood, and put no fire *under*: and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the Lord; and the God that anſwereth by fire, let him be God. And all the people anſwered and ſaid, It is well ſpoken.

25 And Elijah ſaid unto the prophets of Baal, Chooſe you one bullock for yourſelves, and dreſs *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dreſſed *it*, and called on the name of Baal, from morning even until noon, ſaying, O Baal, hear us. But *there was* no voice, nor any that anſwered. And they leapt upon the altar which was made.

27 And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry aloud: for he *is* a god, either he is talking, or he is purſuing, or he is in a journey, *or* peradventure he ſleepeth, and muſt be awaked.

28 And they cried aloud, and cut themſelves after their manner with knives and lancets, till the blood guſhed out upon them.

29 And it came to paſs, when mid-day was paſt, and they propheſied until the *time* of the offering of the *evening* ſacrifice; that *there was* neither voice, nor any to anſwer, nor any that regarded.

30 And Elijah ſaid unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the Lord *that was* broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the Lord came, ſaying, Iſrael ſhall be thy name.

32 And with the ſtones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two meaſures of ſeed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water, and pour *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do *it* the ſecond time: and they did *it* the ſecond time. And he ſaid, Do *it* the third time: and they did *it* the third time.

35 And the water ran round about the altar, and he filled the trench alſo with water.

36 And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near, and ſaid, Lord God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael; and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou *art* the Lord God, and *that* thou haſt turned their heart back again.

38 Then the fire of the Lord fell and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces: and they ſaid, The Lord, he *is* the God; the Lord, he *is* the God.

40 And Elijah ſaid unto them, Take the prophets of Baal, let not one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* a ſound of abundance of rain.

42 So Ahab went up to eat, and to drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees.

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a man's hand. And he ſaid, Go up, ſay unto Ahab, Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.

CHAP. XIX.

AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to-morrow about this time.

3 And when he ſaw *that*, he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a day's journey into the wilderneſs, and came and ſat under a juniper-tree: and he requeſted for himſelf that he might die, and ſaid, It is enough now, O Lord, take away my life: for I am not better than my fathers.

5 And as he lay and ſlept under a juniper-tree, behold then an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head: and he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the ſecond time, and touched him, and ſaid, Ariſe *and* eat, becauſe the journey *is* too great for thee.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the Lord *came* to him, and he ſaid unto him, What doſt thou here, Elijah?

10 And he ſaid, I have been very jealous for the Lord God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life, to take it away.

11 And he ſaid, Go forth, and ſtand upon the mount before the Lord. And behold, the Lord paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord; *but* the Lord *was* not in the wind: and after the wind an earthquake; *but* the Lord *was* not in the earthquake:

12 And after the earthquake a fire; *but* the Lord *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entering in of the cave: and behold, *there came* a voice unto him, and ſaid, What doſt thou here, Elijah.

14 And he ſaid, I have been very jealous for the Lord God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only am left, and they ſeek my life to take it away.

15 And

CHAP. XVIII.] 13 *I hid an hundred men of the Lord's prophets*, &c.] Elijah, in his appeal to the people, tells them, *I, even I only, remain a prophet of the Lord*, ver. 22; and therefore we can hardly imagine, that the hundred preſerved by Obadiah were men actually inſpired, and inveſted with a prophetic character; but ſuch only as were the diſciples of the prophets.

33 *Fill four barrels with water, and pour it on the burnt-ſacrifice and on the wood.*] This evidently ſhewed there could be no fallacy in it, no fire concealed in or about the altar, but that the lightning which was to conſume the ſacrifice came from heaven, and came at his invocation.

39 *The Lord, he is the God; the Lord, he is the God.*] They repeat this acknowledgment to ſhew how deeply they were affected by this amazing proof which God had given them, that he only was to be worſhipped.

CHAP. XIX.] 17 *Him that eſcapeth the ſword of Hazael ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu ſhall Eliſha ſlay.*] That is, "God "has, in his providence, appointed three perſons to puniſh the Iſraelites, ac- "cording to their deſerts; one or other of which ſhall infallibly execute his "judgments upon them."

15 And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to *be* king over Syria.

16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel; and Elisha the son of Shaphat of Abel-meholah, shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay.

18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again; for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him.

CHAP. XX.

AND Ben-hadad the king of Syria gathered all his host together, and *there were* thirty and two kings with him, and horses and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel, into the city, and said unto him, Thus saith Ben-hadad,

3 Thy silver and thy gold *is* mine, thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver and thy gold, and thy wives and thy children:

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I denied him not.

8 And all the elders, and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first, I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness*, boast himself, as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this message (as he *was* drinking, he and the kings in the pavilions) that he said unto his servants, Set *yourselves in array:* And they set *themselves in array* against the city.

13 ¶ And behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day, and thou shalt know that I am the Lord.

14 And Ahab said, By whom? And he said, Thus saith the Lord, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon: but Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men the princes of the provinces went out first, and Ben-hadad sent out, and they told him saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse, with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go strengthen thyself, and mark and see what thou dost: for at the return of the year, the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills, therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them, like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord *is* God of the hills, but he *is* not God of the vallies: therefore will I deliver all this great multitude into thine hand, *and* ye shall know that I *am* the Lord.

29 And they pitched one over against the other seven days; and *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left: and Ben-hadad fled, and came into the city into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel; and said, Thy servant Ben-hadad saith, I pray thee let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe, whether *any thing would come* from him, and did hastily catch *it:* and they said, Thybr - ther Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities which my father took from thy father, I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab* I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle, and behold, a man turned aside, and brought a man unto me, and said, Keep

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18 *Yet I have left me seven thousand in Israel.*] This seems to have been added to correct Elijah's mistake, who imagined that he alone remained a true worshipper of God in Israel.

CHAP. XX.] 1 *He went up and besieged Samaria.*] Or, rather, he went up to besiege Samaria; for his army was defeated before he reached that city.

13 *There came a prophet unto Ahab king of Israel.*] It is not agreed among commentators who this prophet was that was sent on this and another message to Ahab. Perhaps it was one of those whom Obadiah preserved from Jezebel's inhuman persecution.

23 *Their gods are gods of the hills,* &c.] According to the doctrine of the pagan nations, there was a great variety of gods, each of which had their particular charge and jurisdiction: some presided over whole countries, whilst others had only particular places under their care and government; some were gods of woods, some of rivers, and others of mountains.

26 *Went up to Aphek to fight against Israel.*] Aphek, or, as it is called by prophane authors, Apheca, was situated in Libanus, upon the river Adonis, between Heliopolis and Biblos.

32 *Girded sackcloth on their loins, and put ropes on their heads.*] This was the dress of humble supplicants in these times.

Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver.

40 And as thy ſervant was buſy here and there, he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*, thyſelf haſt decided *it*.

41 And he haſted, and took the aſhes away from his face, and the king of Iſrael diſcerned him, that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt let go out of thy hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.

43 And the king of Iſrael went to his houſe heavy and diſpleaſed, and came to Samaria.

CHAP. XXI.

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, Give me thy vineyard, that I may have it for a garden of herbs, becauſe it is near unto my houſe, and I will give thee for it a better vineyard than it: *or* if it ſeem good to thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came unto his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken unto him: for he ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, Doſt thou now govern the kingdom of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahab's name, and ſealed *them* with his ſeal, and ſent the letters unto the elders and to the nobles that *were* in his city dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people:

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: and then carry him out, and ſtone him that he may die.

11 And the men of the city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſaid unto them, *and* as it *was* written in the letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive but dead.

16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which is in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, in the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee*: becauſe thou haſt ſold thyſelf to work evil in the ſight of the Lord.

21 Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael,

22 And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.

23 And of Jezebel alſo ſpake the Lord, ſaying, The dogs ſhall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ſtirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the Lord caſt out before the children of Iſrael.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly.

28 And the word of the Lord came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his ſons days will I bring the evil upon his houſe.

CHAP. XXII.

AND they continued three years without war between Syria and Iſrael.

2 And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael.

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that Ramoth in Gilead *is* ours, and we *be* ſtill, *and* take it not out of the hand of the king of Syria?

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoſhaphat ſaid unto the king of Iſrael, I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire I pray thee, at the word of the Lord to-day.

6 Then the king of Iſrael gathered the prophets together, about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up; for the Lord ſhall deliver *it* into the hand of the king.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord beſides, that we might enquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man Micaiah the ſon of Imlah by whom we may enquire of the Lord; but I hate him, for he doth not prophecy good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

10 And the king of Iſrael and Jehoſhaphat the king of Judah, ſat each on his throne, having put on their robes, in a void place, in the entrance of the gate of Samaria, and all the prophets propheſied before them.

11 And Zedekiah the ſon of Chenaanah made him horns of iron: and he ſaid, Thus ſaith the Lord, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the Lord ſhall deliver *it* into the king's hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the Lord liveth, what the Lord ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the Lord ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but *that which is* true in the name of the Lord?

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd: and the Lord ſaid, Theſe have no maſter; let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, did not I tell

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42 *Thy life ſhall go for his life, and thy people for his people.*] If it ſhould be aſked, in what Ahab's great offence conſiſted, that God threatens to puniſh him ſo ſeverely? It may be anſwered, that it lay in ſuffering ſo horrid a blaſphemer as Ben-hadad was, to go unpuniſhed, which was contrary to an expreſs law, Lev. xxiv. 16.

CHAP. XXI.] 3 *The Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee.*] It is natural for all men to value the ancient poſſeſſions of their family. Beſides, the law of Moſes prohibited the alienation of lands, unleſs in caſe of extreme poverty, in which caſe it might be ſold till the jubilee, when it was to revert again to the ſeller, or his poſterity.

27 *When Ahab heard thoſe words he rent his clothes, and put on ſackcloth upon his fleſh,* &c.] Whether Ahab's repentance was ſincere or ſuperficial only, upon the commination of God's judgments, is a matter of ſome doubt among divines. Some, in anſwer to this, pretend, that God has ſuch eſteem for true repentance and reformation, that he was willing to reward the very appearance of it. But ſurely ſuch an anſwer little agrees with the purity and holineſs of the Divine Being; and therefore we ſhould rather chuſe to ſay, that Ahab's repentance was true, though imperfect, and his ſorrow ſincere, thou of no long duration.

CHAP. XXII.] 15 *Go and proſper: for the Lord ſhall deliver it into the hand of the king.*] This anſwer to Ahab's queſtion was doubtleſs ſpoken ironically, and in mockery to the promiſes which the other prophets had made him.

tell thee, that he would prophecy no good concerning me, but evil:

19 And he ſaid, Hear thou therefore the word of the Lord: I ſaw the Lord ſitting on his throne, and all the hoſt of heaven ſtanding by him, on his right hand, and on his left.

20 And the Lord ſaid, who ſhall perſuade Ahab, that he may go up and fall at Ramoth-gilead? and one ſaid on this manner, and another ſaid on that manner.

21 And there came forth a ſpirit, and ſtood before the Lord, and ſaid, I will perſuade him.

22 And the lord ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade *him*, and prevail alſo: go forth, and do ſo.

23 Now therefore behold, the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets, and the Lord hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, Which way went the ſpirit of the Lord from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thyſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joaſh the king's ſon:

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and water of affliction, until I come in peace.

28 And Micaiah ſaid, If thou return at all in peace, the Lord hath not ſpoken by me. And he ſaid, Hearken, O people, every one of you.

29 So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and enter into the battle, but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat cried out.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs; wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt, for I am wounded.

35 And the battle increaſed that day: and the king was ſtayed up in his chariot againſt the Syrians, and died at even: and the blood ran out of the wound into the midſt of the chariot.

36 And there went a proclamation throughout the hoſt, about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And *one* waſhed the chariot in the pool of Samaria, and the dogs licked up his blood, and they waſhed his armour according unto the word of the Lord which he ſpake.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.

41 ¶ And Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab king of Iſrael.

42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the way of Aſa his father, he turned not aſide from it, doing *that which was* right in the eyes of the Lord: nevertheleſs, the high places were not taken away; *for* the people offered and burnt incenſe yet in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the ſodomites which remained in the days of his father Aſa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoſhaphat made ſhips of Tharſhiſh to go to Ophir for gold: but they went not; for the ſhips were broken at Ezion-geber.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips: but Jehoſhaphat would not.

50 ¶ And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael.

52 And he did evil in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the Lord God of Iſrael, according to all that his father had done.

19, 20, 21, 22. *I ſaw the Lord ſitting on his throne, and all the hoſt of heaven ſtanding by him, on his right hand and on his left,* &c.] The ſpeech of Micaiah was no more than a parabolical repreſentation of a certain event, which not long after came to paſs; that ſeveral of the circumſtances which are thrown in it, are in a great meaſure ornamental, and intended only to illuſtrate the narration; and, conſequently, are not to be taken in a literal ſenſe.

31 *Fight neither with ſmall nor great, ſave only with the king of Iſrael.*] This order was given by Ben-hadad, either out of policy, as ſuppoſing it the ſhorteſt way to put an end to the war, or with a deſign to take him priſoner, in order to wipe out the ſtain of his own captivity, and recover the honour and advantage he had loſt.

38 *The dogs licked up his blood.*] That is, the dogs licked up the blood mixed with water, wherewith his chariot and armour was waſhed. Thus the prophecy of Elijah was partly fulfilled, even in the common acceptation.

THE

SECOND BOOK OF THE KINGS:

COMMONLY CALLED

THE FOURTH BOOK OF THE KINGS.

The ARGUMENT.

The ſecond book of the Kings *is a continuation of the firſt book, and contains a relation of the memorable actions of ſixteen kings of* Judah, *and twelve of* Iſrael; *and the period of both kingdoms, by the carrying the ten tribes captive into* Aſſyria *by* Salmanaſſer, *and the other two into* Babylon *by* Nebuchadnezzer.

CHAP. I.

THEN Moab rebelled againſt Iſrael, after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of Baal-zebub the God of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the Lord ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the Lord, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and

ſay unto him, Thus ſaith the Lord, *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, What manner of man *was he* which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he ſaid, it *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty, with his fifty: and he went up to him (and behold, he ſat on the top of an hill) and he ſpake unto him, Thou man of God, The king hath ſaid, Come down.

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty: and he anſwered and ſaid unto him, O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered and ſaid unto them, If I be a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and fell on his knees before Elijah, and beſought him, and ſaid unto him, Oh man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the Lord ſaid unto Elijah, Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the Lord, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off of that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the Lord which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Iſrael?

CHAP. II.

AND it came to paſs when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the Lord hath ſent me to Beth-el. And Eliſha ſaid *unto him*, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the ſons of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, Knoweſt thou, that the Lord will take away thy maſter from thy head to-day? And he ſaid, Yea, I know *it*, hold ye your peace.

4 And Elijah ſaid unto him, Eliſha tarry here, I pray thee: for the Lord hath ſent me to Jericho. And he ſaid, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that were at Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the Lord will take away thy maſter from thy head to-day? And he anſwered, Yea, I know *it*, hold ye your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the Lord hath ſent me to Jordan. And he ſaid, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went, and ſtood to view afar off: and they two ſtood by Jordan.

8 And Elijah took his mantle, and wrapt *it* together, and ſmote the waters, and they were divided hither and thither, ſo that they two went over on dry ground.

9 ¶ And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon me.

10 And he ſaid, Thou haſt aſked a hard thing: *nevertheleſs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be *ſo*.

11 And it came to paſs as they ſtill went on, and talked, that behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder, and Elijah went up by a whirlwind into heaven.

12 ¶ And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the Lord God of Elijah? And when he alſo had ſmitten the waters, they parted hither and thither: and Eliſha went over.

15 And when the ſons of the prophets which *were* to view at Jericho, ſaw him, they ſaid, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him:

16 ¶ And they ſaid unto him, Behold now, there be with thy ſervants fifty ſtrong men, let them go, we pray thee, and ſeek thy maſter: leſt peradventure the ſpirit of the Lord hath taken him up, and caſt him upon ſome mountain, or into ſome valley. And he ſaid, ye ſhall not ſend.

17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fifty men; and they ſought three days, but found him not.

18 And when they came again to him (for he tarried at Jericho) he ſaid unto them, Did not I ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground barren.

20 And he ſaid, bring me a new cruſe and put ſalt therein. And they brought *it* to him.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus ſaith the Lord, I have healed theſe waters; there ſhall not be from thence any more death, or barren *land*.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and ſaid unto him, Go up, thou bald-head, go up, thou bald-head.

24 And he turned back, and looked on them, and curſed them in the name of the Lord: and there came forth two ſhe-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

NOW Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the eighteenth year of Jehoſhaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the ſight of the Lord, but not like his father, and like his mother; for he put away the image of Baal that his father had made.

3 Nevertheleſs, he cleaved unto the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

4 ¶ And Meſha king of Moab was a ſheep-maſter, and rendered unto

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Commentary on the Second Book of Kings.

CHAP. I.] 10 *And there came down fire from heaven and conſumed him and his fifty.*] The enemies to revelation have repreſented this action of Elijah as cruel and unjuſt in the higheſt degree. But ſuch would do well to remember, that it was entirely done in obedience to the holy ſpirit with which he was animated, and in zeal for the honour and glory of God, which was groſly abuſed in the perſon of his prophet.

17 *And Jehoram reigned in his ſtead, in the ſecond year of Jehoſhaphat, king of Judah.*] It has been aſked how could Jehoram, the brother of Ahaziah, begin his reign in Iſrael in the ſecond year of Jehoram, the ſon of Jehoſhaphat, when we read ſoon after that he began his reign over Iſrael in the eighteenth year of Jehoſhaphat king of Judah: In order to remove this difficulty, it muſt be remembered, that the kings of Judah and Iſrael, like other oriental princes, appointed their ſucceſſors, and even in their life-time gave them a ſhare in the adminiſtration, as is plain from ſeveral inſtances.

CHAP. II.] 3 *And the ſons of the prophets that were at Beth-el.*] That is, ſuch as were educated at that place, and trained up in religion and virtue, on whom God by degrees beſtowed the ſpirit of propheſy, and whom the ſuperior prophets employed in the ſame capacity as the apoſtles did the evangeliſts, namely, to publiſh their propheſies and inſtructions to the people, in ſuch places as they themſelves could not viſit.

11 *Behold, there appeared a chariot of fire, and horſes of fire,* &c.] This account of Elijah's tranſlation is not to be taken in a literal ſenſe; ſince a fiery chariot and horſes would not have been a proper vehicle for a body as yet not impregnated with immortality. We read that our bleſſed Saviour was carried up by the ſubvention of a cloud, which raiſed him from the ground, and mounting with him gradually, carried him out of the Apoſtles ſight. In like manner, we may preſume, the tranſlation of Elijah was performed, namely by a bright and radient cloud, which, as it aſcended, appeared like a chariot and horſes of fire; this cloud raiſed him from the earth, and, leaving this little globe behind, wafted him to the ſeats of the bleſſed.

23, 24 *There came forth little children out of the city, and mocked him,* &c.] It is reaſonable to ſuppoſe, that thoſe children (if indeed they were children; for the word *naarim* ſignifies alſo grown youths) who mocked Eliſha were excited to it and encouraged by their parents; and therefore the puniſhment was juſt, in God's puniſhing the wickedneſs of theſe parents by the death of their children, who, though they ſuffered in this life, had the happineſs of being reſcued from the danger of an idolatrous education, which might have been of fatal tendency both to their preſent and future ſtate.

CHAP.

unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams, with the wool.

5 But it came to paſs when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.

6 ¶ And king Jehoram went out of Samaria the ſame time, and numbered all Iſrael.

7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battle? And he ſaid, I will go up: I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

8 And he ſaid, Which way ſhall we go up? And he anſwered, The way through the wilderneſs of Edom,

9 So the king of Iſrael went, and the king of Judah, and the king of Edom: and they fetched a compaſs of ſeven days journey: and there was no water for the hoſt, and for the cattle that followed them.

10 And the king of Iſrael ſaid, Alas, that the Lord hath called theſe three kings together, to deliver them into the hand of Moab.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Iſrael's ſervants anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, which poured water on the hands of Elijah.

12 And Jehoſhaphat ſaid, The word of the Lord is with him. So the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him.

13 And Eliſha ſaid unto the king of Iſrael, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, Nay: for the Lord hath called theſe three kings together, to deliver them into the hand of Moab.

14 And Eliſha ſaid, *As* the Lord of hoſts liveth, before whom I ſtand, ſurely, were it not that I regard the preſence of Jehoſhaphat the king of Judah, I would not look toward thee, nor ſee thee.

15 But now bring me a minſtrel. And it came to paſs when the minſtrel played, that the hand of the Lord came upon him.

16 And he ſaid, Thus ſaith the Lord, Make this valley full of ditches.

17 For thus ſaith the Lord, Ye ſhall not ſee wind, neither ſhall ye ſee rain; yet that valley ſhall be filled with water, that ye may drink, both ye and your cattle, and your beaſts.

18 And this is *but* a light thing in the ſight of the Lord: he will deliver the Moabites alſo into your hand.

19 And ye ſhall ſmite every fenced city, and every choice city, and ſhall fell every good tree, and ſtop all wells of water, and mar every good piece of land with ſtones.

20 And it came to paſs in the morning, when the meat offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight againſt them, they gathered all that were able to put on armour, and upward, and ſtood in the border.

22 And they roſe up early in the morning, and the ſun ſhone upon the water, and the Moabites ſaw the water on the other ſide *as* red as blood.

23 And they ſaid, This *is* blood: the kings are ſurely ſlain, and they have ſmitten one another: now therefore, Moab, to the ſpoil.

24 And when they came to the camp of Iſrael, the Iſraelites roſe up and ſmote the Moabites, ſo that they fled before them: but they went forward ſmiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone, and filled it; and they ſtopped all the wells of water, and felled all the good trees: only in Kir-haraſeth left they the ſtones thereof; howbeit the ſlingers went about *it*, and ſmote it.

26 ¶ And when the king of Moab ſaw that the battle was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through, *even* unto the king of Edom: but they could not.

27 Then he took his eldeſt ſon that ſhould have reigned in his ſtead, and offered him *for* a burnt-offering upon the wall: and there was great indignation againſt Iſrael: and they departed from him, and returned to *their own* land.

CHAP. IV.

NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead, and thou knoweſt that thy ſervant did fear the Lord: and the creditor is come to take unto him my two ſons to be bondmen.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me what haſt thou in the houſe? And ſhe ſaid, Thine handmaid hath not any thing in the houſe, ſave a pot of oil.

3 Then he ſaid, Go, borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels; borrow not a few.

4 And when thou art come in, thou ſhalt ſhut the door upon thee, and upon thy ſons; and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

5 So ſhe went from him, and ſhut the door upon her, and upon her ſons, who brought *the veſſels* to her, and ſhe poured out.

6 And it came to paſs when the veſſels were full, that ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oil ſtayed.

7 Then ſhe came and told the man of God: and he ſaid, Go ſell the oil, and pay thy debt, and live thou and thy children of the reſt.

8 ¶ And it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman; and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her huſband, Behold now, I perceive that this *is* an holy man of God, which paſſeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall, and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he ſaid unto Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him.

13 And he ſaid unto him, Say now unto her, Behold, thou haſt been careful for us with all this care; what *is* to be done for thee? wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt? And ſhe anſwered, I dwell among mine own people.

14 And he ſaid, What then *is* to be done for her? And Gehazi anſwered, Verily ſhe hath no child, and her huſband is old.

15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door.

16 And he ſaid, About this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived and bare a ſon at that ſeaſon that Eliſha had ſaid unto her according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he ſaid unto his father, My head, my head. And he ſaid unto a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out.

22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run unto the man of God, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither new moon, nor ſabbath. And ſhe ſaid, *It ſhall be* well.

24 Then ſhe ſaddled an aſs, and ſaid to her ſervant, Drive, and go forward; ſlack not *thy* riding for me, except I bid thee.

25 So ſhe went, and came unto the man of God to mount Carmel, and it came to paſs when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy huſband? *is it* well with the child? And ſhe anſwered, *It is* well.

37 And when ſhe came to the man of God to the hill, ſhe caught him by the feet: but Gehazi came near her to thruſt her away. And the man of God ſaid, let her alone, for her ſoul *is* vexed within her: and the Lord hath hid *it* from me, and hath not told me.

28 Then ſhe ſaid, Did I deſire a ſon of my lord? did I not ſay, Do not deceive me?

29 Then he ſaid to Gehazi, Gird up thy loins, and take my ſtaff in thine hand, and go thy way: if thou meet any man, ſalute him not; and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the child.

30 And the mother of the child ſaid, *As* the Lord liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe, and followed her.

31 And

CHAP. III.] 20 *There came water by the way of Edom, and the country was filled water.*] This water was doubtleſs produced in a miraculous manner, and probably from the rocks which ſurrounded the valley; and therefore muſt ſurely affect the idolatrous king of Iſrael, to ſee that the God whoſe worſhip he had deſpiſed, and whoſe altars he had thrown down, was able to ſupply ſo large a company with water.

23 *And they ſaid, This is blood: the kings are ſurely ſlain.*] The Moabites well knew that there was no ſpring in the valley; and no rain having fallen, they were convinced it could not be water, and therefore concluded it muſt be blood, which the reflection of the red rays of the morning ſeemed to confirm.

CHAP. IV.] 1 *The creditor is come to take unto him my two ſons to be bondmen.*] The Jewiſh law conſidered children as the proper goods of their parents, who had power to ſell them for ſeven years, as their creditors had to compel them to do it, in order to pay their debts; and from the Jews this cuſtom was propogated to the Athenians, and from them to the Romans.

8 *There was a great woman.*] That is, a rich woman, one of a great eſtate; and probably kept a great houſe.

41 *But*

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child, but *there was* neither voice, nor hearing: wherefore he went again to meet him, and told him, ſaying, The child is not awaked.

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm.

35 Then he returned, and walked in the houſe to and fro, and went up, and ſtretched himſelf upon him: and the child ſneezed ſeven times, and the child opened his eyes.

36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her: and when ſhe was come in unto him, he ſaid, Take up thy ſon.

37 Then ſhe went in and fell at his feet, and bowed herſelf to the ground, and took up her ſon and went out.

38 ¶ And Eliſha came again to Gilgal, and *there was* a dearth in the land, and the ſons of the prophets were ſitting before him: and he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the ſons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and ſhred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to paſs as they were eating of the pottage, that they cried out, and ſaid, O thou man of God, *there is* death in the pot: and they could not eat *thereof*.

41 But he ſaid, then bring meal: and he caſt *it* into the pot; and he ſaid, pour out for the people, that they may eat: and there was no harm in the pot.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits, twenty loaves of barley, and full ears of corn in the huſk thereof: and he ſaid, Give unto the people, that they may eat.

43 And his ſervitor ſaid, What, ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the Lord, They ſhall eat, and ſhall leave *thereof*.

44 So he ſet *it* before them, and they did eat, and left *thereof*, according to the word of the Lord.

CHAP. V.

NOW Naaman captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the Lord had given deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe waited on Naaman's wife.

3 And ſhe ſaid unto her miſtreſs, Would God my Lord *were* with the prophet that *is* in Samaria! for he would recover him of his leproſy.

4 And *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leproſy.

7 And it came to paſs when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill, and to make alive, that this man doth ſend unto me to recover a man of his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

11 But Naaman was wroth, and went away, and ſaid, Behold, I thought, He will ſurely come out to me, and ſtand, and call on the name of the Lord his God, and ſtrike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not have done *it*? how much rather then, when he ſaith to thee, Waſh and be clean?

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the Lord liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but he refuſed.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the Lord.

18 In this thing the Lord pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe of Rimmon: when I bow down myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing.

19 And he ſaid unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the Lord liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well?

22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents: And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and they departed.

25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither

26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vine-yards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed forever. And he went out from his preſence a leper *as white* as ſnow.

CHAP. VI.

AND the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtraight for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he anſwered, Go ye.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax-head fell into the water: and he cried, and ſaid, Alas, maſter, for it was borrowed!

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither, and the iron did ſwim.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel

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41 *But he ſaid, then bring meal, and he caſt it into the pot, and there was no harm in the pot.*] This alteration muſt be wholly aſcribed to the power of God, for meal was not at all calculated to anſwer this intention.

CHAP. V.] 18 *When my maſter goeth into the houſe of Rimmon.*] It is thought by the generality of interpreters, that this god was the ſun, it being well known the Syrians worſhipped that planet; Grotius takes it for Saturn, becauſe that planet is the higheſt of all; and Selden will have it to be the ſame with *Elion*, or the moſt high God of the Phœnicians. But be this as it may, it is known, that the Syrians called their pomegranates Rimmon; and therefore, as their country abounded with pomegranate-trees, whoſe fruit is not only of a delicious taſte, but alſo of great uſe on account of the liquor it produces, it is not unreaſonable to think that the Syrians gave the name of Pomegranate to their god, in the ſame manner as the Greeks and Romans gave that of Ceres to the goddeſs of Corn.

27 *The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever.*] This ſentence was juſtly merited by wicked Gehazi; for his crime was aggravated with the following circumſtances: a greedy covetouſneſs, which is idolatry; a prophanation of the name of God, an abſolute theft, in keeping that to himſelf which was given for others: deliberate and impudent lying; a deſperate contempt of God's omniſcience, juſtice and holineſs; an horrible reproach thrown on the prophet and his religion; and a pernicious ſcandal given to Naaman, and every other Syrian who ſhould happen to hear of this tranſaction.

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counſel with his ſervants, ſaying, In ſuch and ſuch a place *ſhall be* my camp.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and ſaved himſelf there, not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

12 And one of his ſervants ſaid, None, my lord, O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy bed-chamber.

13 ¶ And he ſaid, Go, and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold, *he is* in Dothan.

14 Therefore ſent he thither horſes, and chariots, and a great hoſt: and they came by night, and compaſſed the city about.

15 And when the ſervant of the man of God was riſen early, and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots; and his ſervants ſaid unto him, Alas my maſter! how ſhall we do?

16 And he anſwered, fear not: for they that *be* with us, *are* more than they that *be* with them.

17 And Eliſha prayed, and ſaid, Lord, I pray thee, open his eyes that he may ſee. And the Lord opened the eyes of the young man, and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire round about Eliſha.

18 And when they came down to him, Eliſha prayed unto the Lord, and ſaid, Smite this people, I pray, thee, with blindneſs, And he ſmote them with blindneſs, according to the word of Eliſha.

19 ¶ And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye ſeek. But he led them to Samaria.

20 And it came to paſs when they were come into Samaria, that Eliſha ſaid, Lord, open the eyes of theſe *men* that they may ſee. And the Lord opened their eyes, and they ſaw, and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, My father, ſhall I ſmite *them?* ſhall I ſmite *them?*

22 And he anſwered, Thou ſhalt not ſmite *them:* wouldſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them: and when they had eaten and drunk, he ſent them away, and they went to their maſter. So the bands of Syria came no more into the land of Iſrael.

24 ¶ And it came to paſs after this, that Ben-hadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it, until an aſſe's head was ſold for fourſcore *pieces* of ſilver, and the fourth part of a cab of dove's dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help, my lord, O king.

27 And he ſaid, if the Lord do not help thee, whence ſhall I help thee? out of the barn-floor, or out of the wine-preſs?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to day, and we will eat my ſon to morrow.

29 So we boiled my ſon, and did eat him: and I ſaid unto her on the next day, Give thy ſon, that we may eat him: and ſhe hath hid her ſon.

30 ¶ And it came to paſs when the king heard the words of the woman, that he rent his clothes, and he paſſed by upon the wall, and the people looked and behold, *he had* ſackcloth within, upon his fleſh.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe (and the elders ſat with him) and *the king* ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſter's feet behind him?

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, behold, this evil *is* of the Lord, what ſhould I wait for the Lord any longer.

CHAP. VII.

THEN Eliſha ſaid, Hear ye the word of the Lord, Thus ſaith the Lord, To-morrow about this time *ſhall* a meaſure of fine flour be *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then a lord on whoſe hand the king leaned, anſwered the man of God, and ſaid, Behold, *if* the Lord would make windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof.

3 ¶ And there were four leprous men at the entering in of the gate; and they ſaid one to another, Why ſit *we* here until we die?

4 If we ſay we will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the Lord had made the hoſt of the Syrians to hear a noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents and their horſes, and their aſſes, even the camp as it *was*, and fled for their life.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the king's houſhold.

10 So they came, and called unto the porters of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the king's houſe within.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city (behold, they *are* as all the multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee.

15 And they went after them unto Jordan, and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned, and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the Lord.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trod upon him in the gate, and he died as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to morrow about this time in the gate of Samaria.

19 And that lord anſwered the man of God, and ſaid, Now, behold, *if* the Lord ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it within thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trod upon him in the gate, and he died.

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CHAP. VI.] 17 *The mountain was full of horſes, and chariots of fire round about Eliſha.*] It muſt be allowed that angels, whether ſpiritual, or, as others think, cloathed with ſome material form, cannot be ſeen by mortal eyes; and therefore Eliſha himſelf, without a peculiar favour from God, could not diſcern the heavenly hoſt, which at this time encamped about him: ſo he requeſts God, that, for the removal of his fears, and for the confirmation of his faith, his ſervant might be indulged with the ſame privilege.

25 *An aſs's head was ſold for fourſcore pieces of ſilver.*] If we compute theſe pieces of ſilver, or ſhekels, at fifteen pence a-piece, they amount to five pounds ſterling: a prodigious price for what had ſo little meat on it, and that, according to the law, unclean. But, in times of famine, the Jews themſelves were abolved from the obſervation of the law.

Dove's dung.] The word in the original is *cherſonim*, and ſignifies alſo *vetches* or *pulſe*, and ſo it ſhould have been rendered here.

28, 29 *Give thy ſon, that we may eat him to-day,* &c.] This is a moſt ſhocking relation, and a terrible effect of the divine vengeance, which Moſes had long ſince told the Iſraelites would fall upon them, if they rebelled againſt God.

CHAP. VII.] 17 *And the people trode upon him in the gate, and he died.*] Thus the ſentence pronounced by the prophet was literally fulfilled; for he ſaw the plenty, but was killed before he could eat of it. A juſt puniſhment for his unbelief; and ſuch will be the puniſhment of thoſe who place no confidence in the promiſe of eternal life.

CHAP. VIII.

THEN ſpake Eliſha unto the woman (whoſe ſon he had reſtored to life) ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn: for the Lord hath called for a famine, and it ſhall alſo come upon the land ſeven years.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land.

4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My Lord, O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

6 And when the king aſked the woman, ſhe told him. So the king appointed unto her a certain officer, ſaying, Reſtore all that *was* her's, and all the fruits of the field, ſince the day that ſhe left the land, even till now.

7 ¶ And Eliſha came to Damaſcus; and Ben-hadad the king of Syria was ſick, and it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the Lord by him, ſaying, ſhall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent with him, even of every good thing of Damaſcus, forty camels burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, ſhall I recover of this diſeaſe.

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: howbeit, the Lord hath ſhewed me: that he ſhall ſurely die.

11 And he ſettled his countenance ſtedfaſtly, until he was aſhamed: and the man of God wept.

12 And Hazael ſaid, Why weepeth my Lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child.

13 And Hazael ſaid, But what, *is* thy ſervant a dog, that he ſhall do this great thing? And Eliſha anſwered, The Lord hath ſhewed me that thou *ſhalt be* king over Syria.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? and he anſwered, He told me *that* thou ſhouldeſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his face, ſo that he died: and Hazael reigned in his ſtead.

16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat being then king of Judah, Jehoram the ſon of Jehoſhaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife; and he did evil in the ſight of the Lord.

19 Yet the Lord would not deſtroy Judah, for David his ſervant's ſake, as he promiſed him to give him alway a light, *and* to his children.

20 ¶ In his days Edom revolted from under the hand of Judah, and made a king over themſelves.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame time.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his ſon reigned in his ſtead.

25 ¶ In the twelfth year of Joram the ſon of Ahab king of Iſrael, did Ahaziah the ſon of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem; and his mother's name was Athaliah, the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the Lord, as *did* the houſe of Ahab; for he *was* the ſon in law of the houſe of Ahab.

28 ¶ And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel, of the wounds which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

CHAP. IX.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead.

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, and go in, and make him ariſe up from his brethren, and carry him to an inner chamber.

3 Then take the box of oil, and pour *it* on his head, and ſay, Thus ſaith the Lord, I have anointed thee king over Iſrael: then open the door, and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain! And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain!

6 And he aroſe, and went into the houſe, and he poured the oil on his head, and ſaid unto him, Thus ſaith the Lord God of Iſrael, I have anointed thee king over the people of the Lord, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the Lord, at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh, and I will cut off from Ahab, him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael.

9 And I will make the houſe of Ahab like the houſe of Jeroboam, the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the ſervants of his lord, and *one* ſaid unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he ſaid unto them, Ye know the man, and his communication.

12 And they ſaid, *It is* falſe, tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the Lord, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king.

14 So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram: Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But king Joram was returned to be healed in Jezreel, of the wounds which the Syrians had given him, when he fought with Hazael king of Syria. And Jehu ſaid, if it be your minds, *then* let none go forth, *nor* eſcape out of the city, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel (for Joram lay there) and Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly.

21 And

CHAP. VIII.] 1 *A famine ſhall come upon the land ſeven years.*] Hence we ſee that the wonderful deliverance had no effect upon the lives of the people; they continued deaf to all the prophet's admonitions, and ſhut their eyes againſt his miracles; and therefore God puniſhed them with a more grievous famine than that which happened in the days of Ahab, which continued only three years.

26 *Athaliah daughter of Omri.*] Athaliah was the daughter of Ahab, but brought up and educated by Omri her grandfather, and thence called his daughter.

CHAP IX.] 1 *And Eliſha the prophet called one of the children of the prophets.*] Elijah was commanded to anoint Jehu; but by Ahab's repentance, God deferred the judgment pronounced upon him and his family, ſo that the execution of it was left to Eliſha.

17 *And there ſtood a watchman on the tower of Jezreel.*] It was cuſtomary, both in peace and war, to place watchmen on high and eminent places wherever the king was, to prevent his being ſurprized: and it is natural to think that Joram would keep a watchful eye upon every company that appeared, eſpecially as coming from the quarter of Ramoth-gilead, where his army lay to watch the Syrians.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts *are* so many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the Lord laid this burden upon him.

26 Surely, I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord, and I will requite thee in this plat, saith the Lord. Now therefore take *and* cast him into the plat *of ground*, according to the word of the Lord.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house: and Jehu followed after him, and said, Smite him also in the chariot: *And they did so*, at the going up to Gur, which is by Ibleam: and he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the son of Ahab, began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and she painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side, who? And there looked out to him two *or* three eunuchs.

33 And he said, Throw her down, So they threw her down; and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Oh! see now this cursed *woman*, and bury her: for she *is* a king's daughter.

35 And they went to bury her, but they found no more of her the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he said, This *is* the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field, in the portion of Jezreel, *so* that they shall not say, This *is* Jezebel.

CHAP. X.

AND Ahab had seventy sons in Samaria: and Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour:

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time; (now the king's sons *being* seventy persons, *were* with the great men of the city, which brought them up)

7 And it came to pass when the letter came to them, that they took the king's sons, and slew seventy persons, and put *their* heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate, until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done *that* which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the shearing-house in the way,

13 Jehu met with the brethren of Ahaziah king of Judah and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah, and we go down to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted on Jehonadab the son of Rechab, *coming* to meet him, and he saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? and Jehonadab answered, It is. If it be, give *me* thine hand: And he gave *him* his hand, and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel, and all the worshippers of Baal came, so that there was not a man left that came not: and they came into the house of Baal; and the house of Baal was full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab into the house of Baal, and said unto the worshippers of Baal, Search and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only.

24 And when they went in to offer sacrifices, and burnt-offerings, Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands, escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, *and* slay them, let none come forth. And they smote them with the edge of the sword, and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit, *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the Lord said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu took no heed to walk in the law of the Lord God of Israel, with all his heart: *for* he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel:

33 From Jordan eastward, all the land of Gilead, the Gadites, and

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32 *And there looked out to him two or three eunuchs.*] These persons, in the eastern countries, attended upon the queens in their chambers; and, by their great care and diligence, were often promoted to places of great trust and profit.

Chap. X.] 1. *Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel.*] This passage is something obscure; for how came the rulers of Jezreel to be at Samaria? Some have imagined that there is an error in the Hebrew text, and that instead of *Jezreel*, it should be *Israel*, which is no great variation: but why may we not suppose, that, upon hearing that Jehoram was slain, the great men of his court might take the children, and for fear of their falling into the hands of Jehu, flee with them to Samaria, as being the capital, and strongest place in the kingdom, where they might intend to defend themselves against his usurpation, and, as his letter seems to import, of filling, with one of Ahab's family, the vacant throne.

25 *And went to the city of the house of Baal.*] The large buildings adjoining to the temple of that idol, where the prophets and the priests, with the servants resided, and called a city from their being so very spacious.

Chap.

and the Reubenites, and the Manaſſites, from Aroer (which *is* by the river Arnon) even Gilead and Baſhan.

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſon reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael in Samaria, *was* twenty and eight years.

CHAP. XI.

AND when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal.

2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons *which were* ſlain; and they hid him, *even* him and his nurſe in the bed-chamber from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the Lord ſix years: and Athaliah did reign over the land.

4 ¶ And the ſeventh year Jehoiada ſent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the Lord, and made a covenant with them, and took an oath of them in the houſe of the Lord, and ſhewed them the king's ſon.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; a third part of you that enter in on the ſabbath, ſhall even be keepers of the watch of the king's houſe:

6 And a third part *ſhall be* at the gate of Sur: and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe, that it be not broken down.

7 And two parts of all you that go forth on the *ſabbath*, *even* they ſhall keep the watch of the houſe of the Lord about the king.

8 And ye ſhall compaſs the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

10 And to the captains over hundreds did the prieſt give king David's ſpears and ſhields that *were* in the temple of the Lord.

11 And the guard ſtood, every man with his weapons in his hand round about the king, from the right corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's ſon, and put the crown upon him, and *gave him* the teſtimony, and they made him king, and anointed him, and they clapt their hands, and ſaid, God ſave the king.

13 ¶ And when Athaliah heard the noiſe of the guard, *and* of the people, ſhe came to the people, into the temple of the Lord.

14 And when ſhe looked, behold, the king ſtood by a pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, treaſon.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that followeth her kill with the ſword. For the prieſt had ſaid, Let her not be ſlain in the houſe of the Lord.

16 And they laid hands on her, and ſhe went by the way by the which the horſes came into the king's houſe, and there was ſhe ſlain.

17 ¶ And Jehoiada made a covenant between the Lord and the king and the people, that they ſhould be the Lord's people; between the king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down, his altars and his images brake they in pieces thoroughly, and ſlew Mattan the prieſt of Baal before the altars: and the prieſt appointed officers over the houſe of the Lord.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the houſe of the Lord, and came by the way of the gate of the guard to the king's houſe, and he ſat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they ſlew Athaliah with the ſword beſide the king's houſe.

21 Seven years old *was* Jehoaſh when he began to reign.

CHAP. XII.

IN the ſeventh year of Jehu, Jehoaſh began to reign; and forty years reigned he in Jeruſalem; and his mother's name *was* Zibiah of Beer-ſheba.

2 And Jehoaſh did *that which was* right in the ſight of the Lord all his days, wherein Jehoiada the prieſt inſtructed him.

3 But the high places were not taken away: the people ſtill ſacrificed, and burnt incenſe in the high places.

4 ¶ And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the Lord, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at, *and* all the money that cometh into any man's heart to bring into the houſe of the Lord,

5 Let the prieſts take it to them, every man of his acquaintance, and let them repair the breaches of the houſe, whereſoever any breach ſhall be found.

6 But it was *ſo*, *that* in the three and twentieth year of king Jehoaſh, the prieſts had not repaired the breaches of the houſe.

7 Then king Jehoaſh called for Jehoiada the prieſt, and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe.

8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe.

9 But Jehoiada the prieſt took a cheſt, and bored a hole in the lid of it, and ſet it beſide the altar, on the right ſide, as one cometh into the houſe of the Lord: and the prieſts that kept the door put therein all the money *that was* brought into the houſe of the Lord.

10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the king's ſcribe, and the high prieſt came up, and they put up in bags, and told the money *that was* found in the houſe of the Lord.

11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the Lord, and they laid it out to the carpenters and builders that wrought upon the houſe of the Lord.

12 And to maſons, and hewers of ſtone, and to buy timber, and hewed ſtone to repair the breaches of the houſe of the Lord, and for all that was laid out for the houſe to repair it.

13 Howbeit, there were not made for the houſe of the Lord, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the Lord.

14 But they gave that to the workmen, and repaired therewith the houſe of the Lord.

15 Moreover, they reckoned not with the men into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully.

16 The treſpaſs-money, and ſin-money was not brought into the houſe of the Lord: it was the prieſts.

17 ¶ Then Hazael king of Syria went up, and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem.

18 And Jehoaſh king of Judah took all the hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the Lord, and in the king's houſe, and ſent *it* to Hazael king of Syria, and he went away from Jeruſalem.

19 ¶ And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh in the houſe of Millo, which goeth down to Silla.

21 For Jozachar the ſon of Shimeath, and Jehozabad the ſon of Shomer, his ſervants, ſmote him, and he died; and they buried him with his fathers in the city of David, And Amaziah his ſon reigned in his ſtead.

CHAP. XIII.

IN the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah, Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria, *and reigned* ſeventeen years.

2 And he did *that which was* evil in the ſight of the Lord, and followed

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CHAP. XI.] 1. *And when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal.*] The terrible fate of theſe royal families cannot be read without horror. The whole offſpring of Jeroboam, Baaſha and Ahab, kings of Iſrael, were cut off for their idolatry, ſo that there was not one left; and the kings of Judah having contracted an affinity with the houſe of Ahab, and being by them ſeduced into the ſame crime, were ſo deſtroyed by three ſucceſſive maſſacres, that there was but one left.

10 *And to the captains over hundreds did the prieſts give king David's ſpears and ſhields*, &c.] The captains and other officers, who were admitted to a knowledge of Jehoiada's deſigns, came into the temple unarmed, for fear of giving ſuſpicion. But as David had erected a kind of ſacred armoury in one of the apartments of the temple, wherein the weapons and other trophies, taken by himſelf and other generals from their enemies, and, as monuments of their victories, had dedicated them to the Lord, were depoſited; Jehoiada took care, upon this occaſion, to have this magazine of military ſtores opened, ſo that there was no want of any ſort of arms on this occaſion.

CHAP. XII.] 2 *And Jehoaſh did that which was right in the ſight of the Lord all his days, wherein Jehoiada the prieſt inſtructed him.*] Of ſuch great uſe is a worthy counſellor, and pious inſtructor, about the perſon of a king: for we find that, after the death of this good man, the king fell into idolatry, and even ſlew the ſon of the good Jehoiada, only for reproving him for it, 2 Chron. xxiv. 17, 21.

4 *The money that every man is ſet at.*] Or, the money every man, who had vowed to God, was to pay, by the eſtimation the prieſt ſhould make for his redemption.

5 *And*

followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin, he departed not therefrom.

3 ¶ And the anger of the Lord was kindled againſt Iſrael, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the ſon of Hazael, all *their* days.

4 And Jehoahaz beſought the Lord, and the Lord hearkened unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them.

5 (And the Lord gave Iſrael a ſaviour, ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents as beforetime.

6 Nevertheleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* walked therein: and there remained the grove alſo in Samaria.)

7 Neither did he leave of the people to Jehoahaz, but fifty horſemen, and ten chariots, and ten thouſand footmen; for the king of Syria had deſtroyed them, and had made them like the duſt by threſhing.

8 ¶ Now the reſt of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers, and they buried him in Samaria, and Joaſh his ſon reigned in his ſtead.

10 ¶ In the thirty and ſeventh year of Joaſh king of Judah, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years.

11 And he did *that which was* evil in the ſight of the Lord; he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael ſin: *but* he walked therein.

12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael.

14 ¶ Now Eliſha was fallen ſick, of his ſickneſs whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof.

15 And Eliſha ſaid unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, Put thine hand upon the bow: and he put his hand *upon it:* and Eliſha put his hands upon the king's hands.

17 And he ſaid, Open the window eaſtward: and he opened *it.* Then Eliſha ſaid, Shoot: and he ſhot. And he ſaid, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek, till thou have conſumed *them.*

18 And he ſaid, Take the arrows: and he took *them.* And he ſaid unto the king of Iſrael, Smite upon the ground: and he ſmote thrice, and ſtayed.

19 And the man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria till thou hadſt conſumed *it:* whereas now thou ſhalt ſmite Syria *but* thrice.

20 ¶ And Eliſha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to paſs as they were burying a man, that behold, they ſpied a band *of men,* and they caſt the man into the ſepulchre of Eliſha: and when the man was let down, and touched the bones of Eliſha, he revived, and ſtood up on his feet.

22 ¶ But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the Lord was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his preſence as yet.

24 So Hazael king of Syria died, and Ben-hadad his ſon reigned in his ſtead.

25 And Jehoaſh the ſon of Jehoahaz took again out of the hand of Ben-hadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joaſh beat him, and recovered the cities of Iſrael.

CHAP. XIV.

IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael, reigned Amaziah the ſon of Joaſh king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jeruſalem: and his mother's name *was* Jehoaddan of Jeruſalem.

3 And he did *that which was* right in the ſight of the Lord, yet not like David his father: he did according to all things as Joaſh his father did.

4 Howbeit, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places.

5 ¶ And it came to paſs as ſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants which had ſlain the king his father.

6 But the children of the murderers he ſlew not: according unto that which is written in the book of the law of Moſes, wherein the Lord commanded, ſaying, The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

7 He ſlew of Edom in the valley of ſalt, ten thouſand, and took Selah by war, and called the name of it Joktheel unto this day.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz, ſon of Jehu king of Iſrael, ſaying, come let us look one another in the face.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this,* and tarry at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou and Judah with thee?

11 But Amaziah would not hear: therefore Jehoaſh king of Iſrael went up, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah.

12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim, unto the corner-gate, four hundred cubits.

14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the Lord, and in the treaſures of the king's houſe, and hoſtages, and returned to Samaria.

15 ¶ Now the reſt of the acts of Jehoaſh, which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael fifteen years.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes; and he was buried at Jeruſalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah (which *was* ſixteen years old) and made him king inſtead of his father Amaziah.

22 He built Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

23 ¶ In the fifteenth year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the Lord: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entering of Hamath, unto the ſea of the plain, according to the word of the Lord God of Iſrael, which he ſpake by the hand of his ſervant Jonah, the ſon of Amittai, the prophet, which *was* of Gath-hepher.

26 For the Lord ſaw the affliction of Iſrael, *that it was* very bitter: for there was not any ſhut up, nor any left, nor any helper for Iſrael.

27 And

CHAP. XIII.] 5 *And the Lord gave Iſrael a Saviour, ſo that they went out from under the hand of the Syrians.*] This ſeems to be the ſon of Jehoahaz who was probably joint ſovereign with his father; for we read that when Hazael was dead, he delivered them from their bondage.

14 *Now Eliſha was fallen ſick, whereof he died.*] The Jews tell us that this happened in the tenth year of Joaſh; and therefore, as Eliſha began his miſſion in the nineteenth year of Jehoſhaphat, he had continued ſixty-five years a prophet in Iſrael.

21 *He revived and ſtood up on his feet.*] This ſtupendous miracle, ſufficiently confirmed both the ſucceſs he had promiſed the king, and the belief of a future life.

CHAP. XIV.] 6 *But the children of the murderers he ſlew not.*] In this he acted like a good man, and contrary to the wicked cuſtom of many kingdoms, where, if any one be guilty of high treaſon, not only he, but his children likewiſe, though neither conſcious nor partakers of any of his traiterous practices, are equally devoted to deſtruction, leſt they ſhould form any faction againſt the prince, or ſeek revenge for their father's death.

8 *Come let us look one another in the face.*] Amaziah, being encouraged by his late victory over the Edomites, was determined to be revenged for the ſlaughter of his anceſtors by Jehu, and therefore ſent this open declaration of war drawn up in the ſofteſt terms poſſible.

25 *By the hand of his ſervant Jonah,* &c.] The only mention we have of this prophet is in this paſſage, and the account of his famous miſſion to Nineveh.

27 And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAP. XV.

IN the twenty and seventh year of Jeroboam king of Israel, began Azariah the son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem; and his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the Lord, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house: and Jotham the king's son *was* over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

8 ¶ In the thirty and eighth year of Azariah king of Judah, did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel, unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah, and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah; because they opened not *to him*, therefore he smote *it*, *and* all the women therein that were with child, he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 *And* Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the Lord, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the Lord, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel, came Tiglath-pileser king of Assyria, took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem: and his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the Lord: he did according to all that his father Uzziah had done.

35 ¶ Howbeit, the high-places were not removed: the people sacrificed and burnt incense still in the high-places: he built the higher gate of the house of the Lord.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 (In those days the Lord began to send against Judah, Rezin the king of Syria, and Pekah the son of Remaliah.)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his stead.

CHAP. XVI.

IN the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the Lord his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold *that was* found in the house of the Lord, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And

CHAP. XV.] 12 *Thy sons shall sit on the throne of Israel, to the fourth generation.*] God had promised Jehu, that for executing his will upon the house of Ahab, he would continue the crown of Israel in his family for four generations; and accordingly Jehoahaz, Jehoash, Jehoram, and Zachariah succeeded him: but because he did it, not so much in obedience to the divine command, as to satisfy his private and ambitious views, and in a method of cruelty abhorred by the divine nature, God cut his family short as soon as he had fulfilled his promise to him, and thereby accomplished the prophecy of Hosea, *I will revenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel*, ch. i. 4.

29 *And carried them captive to Assyria.*] This was the second deportation of the Israelites, the first being made by Pul, who carried away the two tribes and a half, situated beyond Jordan. The king of Assyria also carried away, among other rich plunder, the golden calf, which Jeroboam had set up at Beth-el, and which had been constantly worshipped by the ten tribes; and the other which was in Dan, was taken away by Pul, when he invaded Galilee, in which province that city stood.

CHAP. XVI.] 3 *He walked in the way of the kings of Israel, yea, and made his son to pass through the fire*, &c.] He excelled all that went before him in wickedness; for he even imitated the abominable idolaters whom God cast out before the children of Israel, by burning his children in the fire to his idols.

11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus: ſo Urijah the prieſt made *it* againſt king Ahaz came from Damaſcus.

12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and ſprinkled the blood of his peace-offerings upon the altar.

14 And he brought alſo the braſen altar which *was* before the Lord, from the forefront of the houſe, from between the altar and the houſe of the Lord, and put it on the north ſide of the altar.

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn the morning burnt-offering, and the evening meat offering, and the king's burnt-ſacrifice, and his meat offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice: and the braſen altar ſhall be for me to enquire *by*.

16 Thus did Urijah the prieſt, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the baſes, and removed the laver from off them, and took down the ſea from off the braſen oxen that *were* under it, and put it upon a pavement of ſtones.

18 And the covert for the ſabbath that they had built in the houſe, and the king's entry without, turned he from the houſe of the Lord, for the king of Aſſyria.

19 ¶ Now the reſt of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his ſon reigned in his ſtead.

CHAP. XVII.

IN the twelfth year of Ahaz king of Judah, began Hoſhea the ſon of Elah to reign in Samaria, over Iſrael nine years.

2 And he did *that which was* evil in the ſight of the Lord, but not as the kings of Iſrael that were before him.

3 ¶ Againſt him came up Shalmaneſer king of Aſſyria, and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as *he had* done year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon.

5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria and beſieged it three years.

6 ¶ In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *ſo* it was, that the children of Iſrael had ſinned againſt the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods,

8 And walked in the ſtatutes of the heathen (whom the Lord caſt out from before the children of Iſrael) and of the kings of Iſrael which they had made.

9 And the children of Iſrael did ſecretly *thoſe* things that *were* not right againſt the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they ſet them up images and groves in every high hill, and under every green tree:

11 And there they burnt incenſe in all the high places, as *did* the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger.

12 For they ſerved idols, whereof the Lord had ſaid unto them, Ye ſhall not do this thing.

13 Yet the Lord teſtified againſt Iſrael, and againſt Judah, by all the prophets, *and by* all the ſeers, ſaying, Turn ye from your evil ways, and keep my commandments, *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

14 Notwithſtanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the Lord had charged them, that they ſhould not do like them.

16 And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal.

17 And they cauſed their ſons and their daughters to paſs through the fire, and uſed divination and inchantments, and ſold themſelves to do evil in the ſight of the Lord, to provoke him to anger.

18 Therefore the Lord was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only.

19 Alſo Judah kept not the commandments of the Lord their God, but walked in the ſtatutes of Iſrael which they made.

20 And the Lord rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

21 For he rent Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the Lord, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them:

23 Until the Lord removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria, unto this day.

24 ¶ And the king of Aſſyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the Lord; therefore the Lord ſent lions among them, which ſlew *ſome* of them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the Lord.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places, which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech the gods of Sepharvaim.

32 So they feared the Lord, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 They feared the Lord, and ſerved their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the Lord, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Iſrael;

35 With whom the Lord had made a covenant, and charged them, ſaying, Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them:

36 But the Lord, who brought you up out of the land of Egypt, with great power, and a ſtretched out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods.

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But

CHAP. XVII.] 2 *And he did that which was evil in the ſight of the Lord, but not as the kings of Iſrael that were before him.*] Though he did not himſelf keep the law of Moſes yet he ſuffer d others to do it; and even to go up to Jeruſalem, at the ſolemn feaſts, to worſhip the Lord.

4 *Hoſhea ſent meſſengers to So king of Egypt,* &c.] This So, with whom Hoſhea entered into confederacy, is, in prophane authors called Sabacon, the famous Ethiopian mentioned by Herodotus and Diodorus Siculus, who in the beginning of Hezekiah's reign, invaded Egypt; and having taken Boccaris, the king thereof, priſoner, cauſed him to be burnt alive, and then ſeized on his kingdom.

28 *Then one of the prieſts---came and dwelt in Beth-el, and taught them how they ſhould fear the Lord.*] That is the manner how they ſhould worſhip and ſerve him, according to the law of Moſes.

30 *The men of Babylon made Succoth-benoth.*] It is not eaſy to tell what is meant by the words Succoth-benoth. But as the words literally ſignify the *tabernacle of the daughters*, they probably refer to thoſe infamous places where all young women were obliged, once in their lives, to proſtitute themſelves in honour of the goddeſs Mylete, or Venus.

31 *Burnt their children in fire to Adrammelech and Anammelech.*] Moloch, Milcom, and Melech, in the language of different nations, all ſignify a *king*, and imply the ſun, which was called the *king of heaven*: and therefore the addition of *Adra*, which ſignifies *powerful*, to the one, and of *Anam*, which implies *to anſwer*, to the other, means no more than the *mighty* or the *oracular Moloch*.

39 But the Lord your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So theſe nations feared the Lord, and ſerved their graven images, both their children, and their children's children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

NOW it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, *that* Hezekiah the ſon of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jeruſalem: his mother's name alſo *was* Abi, the daughter of Zachariah.

3 And he did *that which was* right in the ſight of the Lord, according to all that David his father did.

4 ¶ He removed the high-places, and brake the images, and cut down the groves, and brake in pieces the brazen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan.

5 He truſted in the Lord God of Iſrael, ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the Lord, *and* departed not from following him, but kept his commandments, which the Lord commanded Moſes.

7 And the Lord was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines, *even unto* Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to paſs in the fourth year of king Hezekiah (which *was* the ſeventh year of Hoſhea, ſon of Elah king of Iſrael) *that* Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

10 And at the end of three years they took it, *even* in the ſixth year of Hezekiah (that *is* the ninth year of Hoſhea king of Iſrael) Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the Lord their God, but tranſgreſſed his covenant, *and* all that Moſes the ſervant of the Lord commanded, and would not hear *them*, nor do *them*.

13 ¶ Now in the fourteenth year of king Hezekiah, did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended, return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the Lord, and in the treaſures of the king's houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the Lord, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Aſſyria.

17 ¶ And the king of Aſſyria ſent Tartan, and Rabſaris, and Rab-ſhakeh from Lachiſh, to king Hezekiah, with a great hoſt againſt Jeruſalem: and they went up and came to Jeruſalem: and when they were come up, they came and ſtood by the conduit of the upper pool, which *is* in the high-way of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

20 Thou ſayeſt (but *they are but* vain words) *I have* counſel and ſtrength for the war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

21 Now, behold, thou truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the Lord our God: *is* not that he whoſe high-places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and for horſemen?

25 Am I now come up without the Lord againſt this place to deſtroy it? The Lord ſaid to me, Go up againſt this land, and deſtroy it.

26 Then ſaid Eliakim, the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language (for we underſtand *it*) and talk not with us in the Jews language, in the ears of the people that are on the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink their own piſs with you?

28 Then Rab-ſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria.

29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make *an agreement* with me by a preſent, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ciſtern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live, and not die: and hearken not unto Hezekiah when he perſuadeth you, ſaying, the Lord will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria.

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word: for the king's commandment was, ſaying, anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the Lord.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke and blaſphemy; for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the Lord thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 So

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41 *So theſe nations feared the Lord, and ſerved their graven images.*] That is, they joined the worſhip of their own idols with that of the Lord God of Iſrael:

CHAP. XVIII.] 4 *He removed the high-places.*] He did not ſtay till he was firmly ſettled in his kingdom before he began a reformation in religion, though he muſt know that he run a great hazard in attempting to aboliſh idolatry, which had been confirmed by ſo many years preſcription. But he truſted in the Lord his God, whom he knew was both able and willing to ſupport him in ſo laudable an undertaking.

4 *And he called it Nehuſhtan.*] That is, mere braſs; as if he had ſaid, It is ſurpriſing how any perſon could be ſo ſtupid to worſhip this ſerpent, or flatter himſelf it had any power to ſave, when it is only common braſs!

33 *And the king of Aſſyria ſent Tartan, and Rabſaris, and Rab-ſhakeh,* &c.] Theſe are not the proper names of the men, but denote their employments and offices. *Tartan*, ſignifies the preſident of the council; *Rabſaris*, the chief eunuch; and *Rab-ſhakeh* the principal cup-bearer.

21 *Now, behold, thou truſteſt upon the ſtaff of this bruiſed reed, even upon Egypt,* &c.] This compariſon is excellently adapted to denote an ally, that is not only weak and unable to help, but alſo dangerous to thoſe who rely on him for ſuccour: and his repreſenting the power of Egypt to be as brittle as the reeds growing on the banks of the Nile, (for to theſe doubtleſs the Syrian orator alludes) is a great beauty in the ſimiltiude.

CHAP. XIX.] 7 *Behold, I will ſend a blaſt upon him.*] That is, a peſtilential blaſt, which in one night deſtroyed the greateſt part of his numerous army.

8 *And*

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, let not thy God in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the Lord, and ſpread it before the Lord.

15 And Hezekiah prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

16 Lord, bow down thine ear, and hear: open, Lord, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

17 Of a truth, Lord, the kings of Aſſyria have deſtroyed the nations, and their lands,

18 And have caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the Lord God, *even* thou only.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.

21 This *is* the word that the Lord hath ſpoken concerning him, The virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted up thine eyes on high? *even* againſt the holy *One* of Iſrael.

23 By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the foreſt of his Carmel.

24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of beſieged places.

25 Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded, they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe tops, and *as corn* blaſted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me.

28 Becauſe thy rage againſt me, and thy tumult is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Judah, ſhall yet again take root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape, out of mount Zion: the zeal of the Lord *of hoſts* ſhall do this.

32 Therefore thus ſaith the Lord concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the Lord.

34 For I will defend this city to ſave it, for mine own ſake, and for my ſervant David's ſake.

35 ¶ And it came to paſs that night, that the angel of the Lord went out, and ſmote in the camp of the Aſſyrians, an hundred fourſcore and five thouſand; and when they aroſe early in the morning, behold, they were all dead corpſes.

36 So Sennacherib king of Aſſyria departed and went and returned, and dwelt at Nineveh.

37 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezar his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia; and Eſarhaddon his ſon reigned in his ſtead.

CHAP XX.

IN thoſe days was Hezekiah ſick unto death: and the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the Lord, Set thine houſe in order, for thou ſhalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the Lord, ſaying,

3 I beſeech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept ſore.

4 And it came to paſs afore Iſaiah was gone out into the middle court, that the word of the Lord came to him, ſaying,

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the Lord, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day thou ſhalt go up unto the houſe of the Lord.

6 And I will add unto thy days fifteen years, and I will deliver thee, and this city, out of the hand of the king of Aſſyria, and I will defend this city for mine own ſake, and for my ſervant David's ſake.

7 And Iſaiah ſaid, Take a lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah ſaid unto Iſaiah, What *ſhall be* the ſign that the Lord will heal me, and that I ſhall go up to the houſe of the Lord the third day?

9 And Iſaiah ſaid, This ſign ſhalt thou have of the Lord, that the Lord will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees: nay, but let the ſhadow return backward ten degrees.

11 And Iſaiah the prophet cried unto the Lord, and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.

12 ¶ At that time Berodach-baladan the ſon of Baladan, king of Babylon, ſent letters and a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

13 And Hezekiah hearkened unto them, and ſhewed them all the houſe of his precious things, the ſilver and the gold, and the ſpices, and the precious ointment, and *all* the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, all *the things* that *are* in mine houſe have they ſeen: there is nothing among my treaſures, that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the Lord.

17 Behold, the days come, that all that *is* in thine houſe, and that which

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8 *And found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.*] Libnah was not far from Lachiſh, both being ſituated on the mountains of Judah; and it is probable that Sennacherib, finding himſelf unable to take the latter, had removed the ſiege to Libnah, which he conſidered as a place not ſo well fortified as Lachiſh, and, as the ſame time, ſo ſituated, that by keeping a ſtrong guard in the paſſes of the mountains, he ſhould be able to carry on the ſiege, notwithſtanding the approach of Tirhakah, who, the ſubſequent verſe informs us, was come out to fight with him.

23, 24 *By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, with the multitude of my chariots I am come up to the height of the mountains,* &c.] The prophet, in this anſwer to Hezekiah, has given us an admirable deſcription of the ridiculous vanity and oſtentation of a king, puffed up with great ſucceſs.

25 *Haſt thou not heard long ago, how I have done it, and of ancient times, that I have formed it?*] In this manner Jehovah anſwers the proud boaſtings of this vain prince. What are thy exploits when compared to the works that I have done? Art thou ignorant that I dried up the Red-ſea before my people, *and made them walk thro' the deep as thro' the wilderneſs?* that I did this by mine own power long before thy anceſtors had a being?

37 *Niſroch his God.*] The learned Jereau, has, from many arguments made it appear, that this idol was *Jupiter Belus*, the founder of the Babylonſh empire, who was worſhipped under the form of an eagle; and therefore he farther obſerves, that as this *Belus*, in prophane hiſtory, was the ſame with the *Nimrod of Moſes*.

CHAP. XX.] 1 *In thoſe days was Hezekiah ſick unto death.*] Though the ſacred hiſtorian has placed this ſickneſs immediately after the defeat and death of Sennacherib, yet it is ſufficiently evident that it happened before that time; for God promiſes, in the meſſage he was pleaſed to ſend him by the prophet Iſaiah, that he would *deliver Jeruſalem out of the hand of the king of Aſſyria*, ver. 6. Nor will it be difficult to determine the year when the ſickneſs happened; for Hezekiah reigned in all nine and twenty years, 2 Kings xviii. 2: but Hezekiah had reigned fourteen years when Sennacherib invaded him, 2 Kings xviii. 13; and after his ſickneſs he reigned fifteen years, 2 Kings xx. 6. Conſequently this ſickneſs happened in the very ſame year that the king of Aſſyria invaded Judea; but the ſacred penman thought proper to defer the account of it till he had finiſhed the hiſtory of Sennacherib, which he was willing to give the reader at once, without breaking the thread of the narrative.

which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon: nothing ſhall be left, ſaith the Lord.

18 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babylon.

19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the Lord which thou haſt ſpoken. And he ſaid, *Is it* not *good*, if peace and truth be in my days?

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXI.

MAnaſſeh *was* twelve years old when he began to reign, and reigned fifty and five years in Jeruſalem: and his mother's name was Hephzi-bah.

2 And he did *that which was* evil in the ſight of the Lord, after the abominations of the heathen, whom the Lord caſt out before the children of Iſrael.

3 For he built up again the high places which Hezekiah his father had deſtroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them.

4 And he built altars in the houſe of the Lord, of which the Lord ſaid, In Jeruſalem will I put my name.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the Lord.

6 And he made his ſon paſs through the fire, and obſerved times, and uſed inchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſs in the ſight of the Lord, to provoke *him* to anger.

7 And he ſet a graven image of the grove that he had made, in the houſe of which the Lord ſaid to David, and to Solomon his ſon, in this houſe, and in Jeruſalem, which I have choſen out of all tribes of Iſrael, will I put my name for ever.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations, whom the Lord deſtroyed before the children of Iſrael.

10 ¶ And the Lord ſpake by his ſervants the prophets, ſaying,

11 Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols:

12 Therefore thus ſaith the Lord God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle.

13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, aud turning *it* upſide down.

14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies and they ſhall become a prey and a ſpoil to all their enemies.

15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day,

16 Moreover, Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another, beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the Lord.

17 ¶ Now the reſt of the acts of Manaſſeh. and all that he did, and his ſin that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzzah: and Amon his ſon reigned in his ſtead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem: and his mother's name *was* Meſhullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the ſight of the Lord, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his fathers ſerved, and worſhipped them.

22 And he forſook the Lord God of his fathers, and walked not in the way of the Lord.

23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

25 Now the reſt of the acts of Amon, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre, in the garden of Uzzah: and Joſiah his ſon reigned in his ſtead.

CHAP. XXII.

JOſiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem: and his mother's name *was* Jedidah, the daughter of Adaiah of Boſcath.

2 And he did *that which was* right in the ſight of the Lord, and walked in all the way of David his father, and turned not aſide to the right hand or to the left.

3 ¶ And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam, the ſcribe, to the houſe of the Lord, ſaying,

4 Go up to Hilkiah the high prieſt, that he may ſum the ſilver *which is* brought into the houſe of the Lord, which the keepers of the door have gathered of the people.

5 And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the Lord; and let them give it to the doers of the work, which *is* in the houſe of the Lord to repair the breaches of the houſe,

6 Unto carpenters, and builders, and maſons, and to buy timber, and hewn ſtone, to repair the houſe.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law in the houſe of the Lord: and Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the Lord.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: and Shaphan read it before the king.

11 And it came to paſs when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Michaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the king's, ſaying,

13 Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the Lord that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum, the ſon of Tikvah, the ſon of Harhas, keeper of the wardrobe (now ſhe dwelt in Jeruſalem in the college) and they communed with her.

15 ¶ And ſhe ſaid unto them, thus ſaith the Lord God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Judah, which ſent you to enquire of the Lord, thus ſhall ye ſay to him, Thus ſaith the Lord God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thyſelf before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the Lord.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace, and thine eyes ſhall

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CHAP. XXI.] 4 *He built altars in the houſe of the Lord.*] That is, in the very ſanctuary itſelf: for the outward courts are mentioned in the next verſe.

7 *And he ſet a graven image of the grove that he had made, in the houſe.*] That is, he ſet up a wooden ſtatue of Aſhtaroth or Aſtarte.

13 *And I will wipe Jeruſalem as a man wipeth a diſh,* &c.] That is, I will take away all the inhabitants, like a diſh is freed from its contents, by wiping and turning it upſide down.

16 *Moreover, Manaſſeh ſhed innocent blood,* &c.] That is, he put to death the prophets, and all thoſe who oppoſed his impiety; and among the reſt the Jews tell us was the propet Iſaiah, whom he cauſed to be ſawn aſunder.

18 *Manaſſeh was buried in the garden of his own houſe.*] This garden, according to ſome, was the place where Uzzah was ſtruck dead for touching the *ark of the Lord*, 2 Sam. vi. 7. but others imagine, that it was the place where Azariah, who died a leper was buried; and that Manaſſeh choſe to be buried there, as unworthy to be laid in the ſepulchres of the kings of Judah.

CHAP. XXII.] 8 *I have found the book of the law in the houſe of the Lord.*] This was doubtleſs the original book of the law written by Moſes himſelf, and which was, by God's command, laid up in the moſt holy place. The Jews tell us, that Manaſſeh had blotted the name of Jehovah out of all the copies he could find: Hilkiah therefore rejoiced that he had found the original, by which all the reſt might be corrected.

CHAP.

shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAP. XXIII.

AND the king sent, and they gathered unto him all the elders of Judah, and of Jerusalem.

2 And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great: and he read in their ears all the words of the book of the covenant *which was* found in the house of the Lord.

3 ¶ And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes, with all *their* heart and all *their* soul, to perform the words of this covenant, *that were* written in this book: and all the people stood to the covenant.

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord, all the vessels *that were* made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem, them also that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.

7 And he brake down the houses of the Sodomites that *were* by the house of the Lord, where the women wove hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless, the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, *and* stampt *it* small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the word of the Lord, which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone, let no man move his bones: so they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the Lord* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he slew all the priests of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the Lord your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the Lord in Jerusalem.

24 ¶ Moreover, the *workers with* familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah, put away, that he might perform the words of the law, *which were* written in the book that Hilkiah the priest found in the house of the Lord.

25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah; because of all the provocations that Manasseh had provoked him withal.

27 And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him, and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king, in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIV.

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the Lord sent him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets.

3 Surely

CHAP. XXIII.] 6 *And he brought out the grove from the house of the Lord.*] That is, he brought out Ashteroth, or the image of the grove.

11 *And he took away the horses that the kings of Judah had given to the sun,* &c.] It is certain that all the people of the East worshipped the sun, and consecrated horses to it, because they were nimble and swift in their course.

13 *Mount of corruption.*] That is, the mount of Olives, but called by the prophets the Mount of Corruption, from the idols that were placed there, and which corrupted the people from their religion.

16 *According to the word of the Lord,* &c.] These very transactions were foretold by the man of God from Judah, three hundred and sixty years before they happened.

22 *Surely there was not holden such a passover from the days of the judges,* &c.] That is, the rites and ceremonies of this feast were more strictly observed now, than they had ever been since the days of Samuel, it being held according to the ancient form prescribed in the authentic book of the law, lately found by Hilkiah the priest.

34 *He took Jehoahaz away, and he came to Egypt and died there.*] Thus the prophecy of Jeremiah was literally fulfilled, *Weep ye not for the dead* (i. e. for Josiah) *neither bemoan him, but weep sore for him that goeth away; for he shall return no more, nor see his native country,* &c. *but he shall die in the place whither they have led him captive,* Jer. xxii. 10, 11, 12.

3 Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his ſight, for the ſins of Manaſſeh, according to all that he did:

4 And alſo for the innocent blood that he ſhed (for he filled Jeruſalem with innocent blood) which the Lord would not pardon:

5 ¶ Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim ſlept with his fathers: and Jehoiachin his ſon reigned in his ſtead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jeruſalem three months: and his mother's name *was* Nehuſhta, the daughter of Elnathan of Jeruſalem.

9 And he did *that which was* evil in the ſight of the Lord, according to all that his father had done.

10 ¶ At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city was beſieged.

11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he and his mother, and his ſervants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the Lord, as the Lord had ſaid.

14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the craftſmen, and ſmiths: none remained, ſave the pooreſt ſort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon.

16 And all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the ſight of the Lord, according to all that Jehoiakim had done.

20 For through the anger of the Lord it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

CHAP. XXV.

AND it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the fourth month, the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the king's garden (now the Chaldees *were* againſt the city round about) and *the king* went the way toward the plain.

5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they gave judgment upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

8 ¶ And in the fifth month, on the ſeventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem.

9 And he burnt the houſe of the Lord, and the king's houſe, and all the houſes of Jeruſalem, and every great *man's* houſe burnt he with fire.

10 And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land, *to be* vine dreſſers, and huſbandmen.

13 And the pillars of braſs that *were* in the houſe of the Lord, and the baſes, and the braſen ſea that *was* in the houſe of the Lord, did the Chaldees break in pieces, and carried the braſs of them to Babylon.

14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered took they away.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the Lord, the braſs of all theſe veſſels was without weight.

17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door:

19 And out of the city he took an officer, that was ſet over the men of war, and five men of them that were in the king's preſence, which were found in the city, and the principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land, *that were* found in the city.

20 And Nebuzar-adan, captain of the guard, took theſe, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam, the ſon of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they and their men.

24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees; dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies aroſe, and came to Egypt: for they were afraid of the Chaldees.

27 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of priſon.

28 And he ſpake kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

29 And changed his priſon-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

CHAP. XXIV.] 3 *Surely at the commandment of the Lord came this upon Judah,* &c.] Manaſſeh had ſo corrupted the whole body of the people, that all Joſiah's pains to reform them were of no effect: and accordingly we find, that, immediately upon his death, his ſon relapſed into the old idolatry.

13 *And cut in pieces all the veſſels of gold which Solomon had made in the temple of the Lord.*] That is, he carried them with him to Babylon, or cut them off from the temple; for theſe veſſels were preſerved entire, and not cut to pieces, as appears from Dan. v. 2.

CHAP. XXV.] 4 *All the men of war fled by night, by the way of the gate, between two walls.*] But as no ſuch paſſage is mentioned by the ſacred hiſtorian, it ſeems probable, that the Chaldeans being now making their aſſault in the oppoſite part of the city, this was left unguarded.

9 *He burnt the houſe of the Lord.*] Thus was the celebrated temple built by Solomon laid in aſhes, after it had ſtood four hundred and twenty four years three months and eight days, according to arch-biſhop Uſher's computation.

THE

THE

First BOOK of the CHRONICLES:

The ARGUMENT.

It is uncertain which were first written, the books of the Kings, *or the* Chronicles, *since they each refer to the other. However that be, the latter are often more full and comprehensive than the former; whence the* Greek *interpreters call these two books* Paraleipomena, *i. e.* Supplements, *or* Additions, *because they contain many circumstances omitted in the other historical books. The* Jews *make only one book of the* Chronicles, *under the title of* Dibre-Hianim, *i. e.* Journals, *or* Annals. Ezra *is generally believed to be the author of these books; though others think he only digested them. It is certain they were written after the end of the* Babylonish *captivity, and in the first year of the reign of* Cyrus, *mention being made of that prince in the last chapter of the second book.*

CHAP. I.

ADAM, Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, Shem, Ham, and Japheth.
5 ¶ The sons of Japheth; Gomer and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
8 ¶ The sons of Ham; Cush, and Mizraim, Put and Canaan.
9 And the sons of Cush, Seba, and Havilah, and Sabta, and Raama, and Sabtecha: and the sons of Ramah; Shaba, and Dedan.
10 And Cush begat Nimrod: he began to be mighty upon the earth.
11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12 And Pathrusim, and Casluhim (of whom came the Philistines) and Caphthorim.
13 And Canaan begat Zidon his first-born, and Heth,
14 The Jebusite also, and the Amorite, and the Girgashite,
15 And the Hivite, and the Archite, and the Sinite.
16 And the Arvadite, and the Zemarite, and the Hamarthite.
17 ¶ The sons of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
18 And Arphaxad begat Shelah, and Shelah begat Eber.
19 And unto Eber were born two sons: the name of the one *was* Peleg, (because in his days the earth was divided) and his brother's name *was* Joktan.
20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21 Hadoram also, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan,
24 ¶ Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram, the same *is* Abraham.
28 The sons of Abraham; Isaac, and Ishmael.
29 ¶ These *are* their generations: the first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
32 ¶ Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.
33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.
34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.
35 ¶ The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.
37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.
39 And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's sister.
40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.
42 The sons of Ezer: Bilhan, and Zavan, *and* Jakan. The sons of Dishan, Uz, and Aran.
43 ¶ Now these *are* the kings that reigned in the land of Edom, before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.
44 And when Bela was dead, Jobab the son of Zerah of Bozrah, reigned in his stead.
45 And when Jobab was dead, Husham of the land of the Temanites, reigned in his stead.
46 And when Husham was dead, Hadad the son of Bedad (which

Commentary on the First Book of Chronicles.

CHAP. I.] 17 *Uz, and Hul, and Gether and Meshech.*] These were not the sons, but the grandsons of Shem, by Aram his youngest son, as appears from Gen. x. 22. But the scripture generally calls *grandsons* by the name of *sons*. Thus Laban is called the son of Nahor, though he was only his grandson by Bethuel, Gen. xxix. 5.

38 *And the sons of Seir; Lotan, and Shobal,* &c.] This Seir was neither Esau, nor any of his posterity; but the ancient lord of the country of Seir, and from whom it doubtless had its name.

(which smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city *was* Pai; and his wife's name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

CHAP. II.

THESE *are* the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the Lord, and he slew him.

4 And Tamar his daughter-in-law, bare him Pharez, and Zerah. All the sons of Judah *were* five.

5 The sons of Pharez; Hezron, and Hamul.

6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: Five of them in all.

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerameel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

13 ¶ And Jesse begat his first-born Eliab, and Abinadab the second, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:

16 Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmeelite.

18 ¶ And Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of Gilead, whom he married when he was threescore years old, and she bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

25 ¶ And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah, she *was* the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim; but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi, Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his first-born, which *was* the father of Ziph: and the sons of Maresha the father of Hebron.

43 And the sons of Hebron; Korah, and Tapuah, and Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam: and Rekam begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah Caleb's concubine bare Haran, and Moza, and Gazez: and Haron begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.

48 Maachah Caleb's concubine bare Sheber, and Tirhanah,

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; Haroeh, *and* half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites and the Mishraites: of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.

CHAP. III.

NOW these were the sons of David, which were born unto him in Hebron; the first-born, Amnon, of Ahinoam the Jezreelitess: the second, Daniel, of Abigail the Carmelitess:

2 The third, Absalom the son of Maachah, the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith.

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

4 *These* six were born unto him in Hebron, and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan and Solomon, four, of Bath-shua the daughter of Ammiel:

6 Ibhar also, and Elishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet nine.

9 *These were* all the sons of David, beside the sons of the concubines, and Tamar their sister.

10 ¶ And Solomon's son *was* Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, Ahaziah his son, Joash his son,

12 Amaziah his son, Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were* the first-born, Johanan the second Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son.

17 ¶ And the sons of Jeconiah; Assir, Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were* Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And

CHAP. II.] 3 *The sons of Judah.*] The true reason why Judah is here placed first is, because the Saviour of the world, the *desire of all nations*, was to spring from that tribe, according to the celebrated prophecy of Jacob: *The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come*, Gen. xlix. 10.

7 *Achar, the troubler of Israel.*] His true name was Achan, Jos. vii. but is here called *Achar*, which signifies *troubler*; because of the sin he committed in the accursed thing, and brought wrath upon the whole congregation.

44 *The father of Hebron.*] The word Hebron here is the name of a person, not of a place, his posterity being immediately mentioned.

49 *The father of Gibea.*] That is, the founder, prince, or ruler of Gibea, a city in the tribe of Judah; it being a common expression to call the founder of a city the father of it.

CHAP. III.] 3 *Eglah his wife.*] The Jews are of opinion that this was Michal, the daughter of Saul, because she was his only legal wife; the others he took according to the custom then reigning among the Israelites.

24 *And*

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, live.
21 And the ſons of Hananiah; Pelatiah, and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah.
22 And the ſons of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix.
23 And the ſons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.
24 And the ſons of Elioenai *were* Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

CHAP. IV.

THE ſons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.
2 And Reaiah the ſon of Shobal begat Jahath, and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.
3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hezelelponi.
4 and Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah, the father of Beth-lehem.
5 ¶ And Aſhur the father of Tekoah, had two wives, Helah and Naarah.
6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.
7 And the ſons of Helah *were*, Zereth and Jezoar, and Ethnan.
8 And Coz begat Anab, and Zobebah, and the families of Aharhel, the ſon of Harum.
9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, ſaying, becauſe I bare him with ſorrow.
10 And Jabez called on the God of Iſrael, ſaying, O that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and that thine hand might be with me, and that thou wouldeſt keep *me* from evil, that it may not grieve me. And God granted him that which he had requeſted.
11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eſhton.
12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah, the father of Ir-nahaſh. Theſe *are* the men of Rechah.
13 And the ſons of Kenaz: Othniel, and Seraiah: and the ſons of Othniel; Hathath.
14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charaſhim, for they were craftſmen.
15 And the ſons of Caleb the ſon of Jephunneh; Iru, Elah, and Naam: and the ſons of Elah, even Kenaz.
16 And the ſons of Jehaleel; Ziph, and Ziphah, Tiria, and Aſareel.
17 And the ſons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.
18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſons of Bithiah of the daughter of Pharaoh, which Mered took.
19 And the ſons of *his* wife Hodiah, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.
20 And the ſons of Shimon *were*, Amnon, and Rinnah, Benhanan, and Tilon. And the ſons of Iſhi *were*, Zoheth, and Ben-zoheth.
21 ¶ The ſons of Shelah, the ſon of Judah *were*, Er the father of Lechah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linen, of the houſe of Aſhbea,
22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.
23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they dwelt with the king for his work.
24 The ſons of Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:
25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.
26 And the ſons of Miſhma; Hamuel his ſon, Zachur his ſon, Shimei his ſon.
27 And Shimei had ſixteen ſons and ſix daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.
28 And they dwelt at Beer-ſheba, and Moladah, and Hazar-ſhual,
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag,
31 And at Beth-marcaboth, and Hazarſuſim, and at Beth-birei, and at Shaaraim. Theſe *were* their cities, unto the reign of David.
32 And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.
33 And all their villages that *were* round about the ſame cities, unto Baal. Theſe *were* their habitations, and their genealogy.
34 And Meſhobab, and Jamlech, and Joſhah the ſon of Amaziah,
35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel.
36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,
37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah.
38 Theſe mentioned by *their* names, *were* princes in their families; and the houſe of their fathers increaſed greatly.
39 ¶ And they went to the entrance of Gedor, *even* unto the eaſt-ſide of the valley, to ſeek paſture for their flocks.
40 And they found fat paſture and good, and the land *was* wine and quiet, and peaceable: for *they* of Ham had dwelt there of old.
41 And theſe written by name, came in the days of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.
42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi.
43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

CHAP. V.

NOW the ſons of Reuben the firſt-born of Iſrael (for he *was* the firſt-born, but foraſmuch as he defiled his father's bed, his birthright was given unto the ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after the birthright.
2 For Judah prevailed above his brethren, and of him *came* the chief ruler, but the birthright *was* Joſeph's.)
3 The ſons, *I ſay*, of Reuben the firſt-born of Iſrael *were* Hanoch, and Pallu, Hezron, and Carmi.
4 The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei his ſon.
5 Micah his ſon, Reaia his ſon, Baal his ſon,
6 Beerah his ſon, whom Tilgath-pilneſer carried away *captive*: he *was* prince of the Reubenites.
7 And his brethren by their families (when the genealogy of their generations was reckoned) *were* the chief, Jeiel and Zechariah.
8 And Belah the ſon of Azaz, the ſon of Shema, the ſon of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon.
9 And eaſt-ward he inhabited unto the entering in of the wilderneſs from the river Euphrates: becauſe their cattle were multiplied in the land of Gilead.
10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the eaſt-*land* of Gilead.
11 ¶ And the children of Gad dwelt over againſt them, in the land of Baſhan unto Salcah:
12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.
13 And their brethren of the houſe of their fathers *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.
14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;
15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.
16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the ſuburbs of Sharon, upon their borders.
17 All theſe were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael.
18 ¶ The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war.
19 And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.
20 And

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24 *And the ſons of Elioenai*, &c.] This chapter contains an exact genealogy of the family of David, as being the moſt conſiderable in the tribe of Judah, and from whom the great Redeemer of mankind was to be born.

CHAP. IV.] 3 *And theſe were of the father of Etam.*] That is, deſcended from the founder or lord of the place called Etam.

18 *Bithiah, the daughter of Pharaoh.*] By Pharaoh is not here to be underſtood the king of Egypt, but ſome Iſraelite called by that name.

31 *Theſe were their cities, unto the reign of David.*] That is, they dwelt in theſe cities when David aſcended the throne of Iſrael, and probably long

CHAP. V.] 2 *Of him came the chief ruler.*] By the *chief ruler* is here meant firſt David, and after him the great Meſſiah, the prince of peace.

16 *And in all the ſuburbs of Sharon,*] The country of Sharon abounded with excellent paſtures, and at the ſame time produced the moſt generous wines. There were two places called Sharon; one in the eaſt, inhabited by the Gadites, Deut. iii. 12, 13; and the other in the weſt, not far from the famous port of Joppa, Acts ix. 35.

19 *And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.*] Theſe were all different tribes of the Iſhmaelites, being all deſcended

20 And they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them, becauſe they put their truſt in him.

21 And they took away their cattle: of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of men an hundred thouſand.

22 For there fell down many ſlain, becauſe the *war was* of God. And they dwelt in their ſteads until the captivity.

23 ¶ And the children of the half tribe of Manaſſeh dwelt in the land: they increaſed from Baſhan, unto Baal-hermon, and Senir, and unto mount Hermon.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the houſe of their fathers.

25 ¶ And they tranſgreſſed againſt the God of their fathers, and went a whoring after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit of Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away (even the Reubenites, and the Gadites, and the half tribe of Manaſſeh) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

THE ſons of Levi; Gerſhon, Kohath, and Merari.

2 And the ſons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abiſhua.

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah, begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah (he *it is* that executed the prieſt's office, in the temple that Solomon built in Jeruſalem.)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, when the Lord carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.

16 ¶ The ſons of Levi; Gerſhon, Kohath, and Merari.

17 And theſe *be* the names of the ſons of Gerſhon; Libni, and Shimei.

18 And the ſons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers.

20 Of Gerſhom; Libni his ſon, Jahath his ſon, Zimmah his ſon,

21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon;

22 The ſons of Kohath; Amminadab his ſon, Korah his ſon, Aſſir his ſon,

23 Elkanah his ſon, and Ebiazah his ſon, and Aſſir his ſon,

24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon.

25 And the ſons of Elkanah; Amaſai and Ahimoth.

26 *As for* Elkanah: the ſons of Elkanah; Zophai his ſon, and Nahath his ſon,

27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.

28 And the ſons of Samuel; the firſt-born Vaſhni, and Abiah.

29 The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzzah his ſon,

30 Shimei his ſon, Haggiah his ſon, Aſaiah his ſon.

31 And theſe *are they* whom David ſet over the ſervice of ſong in the houſe of the Lord, after that the ark had reſt.

32 And they miniſtered before the dwelling-place of the tabernacle of the congregation, with ſinging, until Solomon had built the houſe of the Lord in Jeruſalem: and *then* they waited on their office according to their order.

33 And theſe *are* they that waited with their children: of the ſons of the Koathites; Heman a ſinger, the ſon of Joel, the ſon of Shemuel,

34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Elial, the ſon of Toah,

35 The ſon of Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,

36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,

37 The ſon of Tahath, the ſon of Aſſir, the ſon of Ebiaſaph, the ſon of Korah,

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his brother Aſaph (who ſtood on his right hand) *even* Aſaph the ſon of Berachiah, the ſon of Shimea,

40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch,

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 Their brethren alſo the Levites *were* appointed unto all manner of ſervice of the tabernacle of the houſe of God.

49 ¶ But Aaron and his ſons offered upon the altar of the burnt-offering, and on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael, according to all that Moſes the ſervant of God had commanded.

50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zeraiah his ſon,

52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,

53 ¶ Zadok his ſon, Ahimaaz his ſon.

54 ¶ Now theſe are their dwelling-places throughout their caſtles in their coaſts of the ſons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the ſuburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah, with her ſuburbs, and Jettir, and Eſhtemoa with their ſuburbs,

58 And Hilen with her ſuburbs, and Debir with her ſuburbs,

59 And Aſhan with her ſuburbs, and Bethſhemeſh with her ſuburbs:

60 And out of the tribe of Benjamin; Geba with her ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the ſons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely out of* the half-*tribe* of Manaſſeh, by lot, ten cities.

62 And to the ſons of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Iſrael gave to the Levites *theſe* cities, with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

66 And *the reſidue* of the families of the ſons of Kohath, had cities of their coaſts, out of the tribe of Ephraim.

67 And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim, with her ſuburbs: *they gave* alſo Gezer with her ſuburbs,

68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

69 And Aijalon with her ſuburbs, and Gathrimmon with her ſuburbs:

70 And out of the half tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.

71 Unto the ſons of Gerſhon *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And

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25 *And they tranſgreſſed againſt the God of their fathers.*] Probably they were the firſt that worſhipped the gods of the heathen; and therefore God delivered them firſt into the hand of their enemies, who carried them captive into a ſtrange land.

CHAP. VI.] 14 *And Azariah begat Seraiah, and Saraiah begat Jehozadak.*] Seraiah was carried to Riblah by the Babyloniſh army, and there put to death by order of Nebuchadnezzar; ſo that in him ended the ſucceſſion of high-prieſts under the firſt temple, and their number from Zadok, amounted to twelve.

70 *Bileam with her ſuburbs.*] This place is called Ibleam in the book of Joſhua; but length of time made great alterations in the names of places and things, as will appear by ſeveral other places mentioned in theſe chapters; and which I thought proper to mention here, though I have omitted to remark them as they occured; it being an unneceſſary labour to endeavour to explain theſe things from whence we can reap no fruit, and of which we may be ignorant without any danger.

CHAP.

73 And Ramoth with her ſuburbs, and Anen with her ſuburbs:
74 And out of the tribe of Aſhur; Maſhal with her ſuburbs,
nd Abdon with her ſuburbs,
75 And Hukok with her ſuburbs, and Rehob with her ſuburbs,
76 And out of the tribe of Naphtali; Kedeſh in Galilee with her
uburbs, and Hammon with her ſuburbs, and Kirjathaim with her
uburbs.
77 Unto the reſt of the children of Merari *were given* out of the
ribe of Zebulun, Rimmon with her ſuburbs, Tabor, with her
uburbs:
78 And on the other ſide Jordan by Jericho, on the eaſt-ſide of
ordan *were given them* out of the tribe of Reuben, Bezer in the
ilderneſs with her ſuburbs, and Jahzah with her ſuburbs,
79 Kedemoth alſo with her ſuburbs, and Mephaath with her
uburbs:
80 And out of the tribe of Gad; Ramoth in Gilead with her
uburbs, and Mahanaim with her ſuburbs,
81 And Heſhbon with her ſuburbs, and Jazar with her ſuburbs.

CHAP. VII.

NOW the ſons of Iſſachar *were*, Tola, and Puah, Jaſhub, and Shimrom, four.
2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their father's houſe, *to wit*, of Tola: *they were* valiant men of might in their generations; whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.
3 And the ſons of Uzzi; Izrahiah; and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five: all of them chief men.
4 And with them, by their generations, after the houſe of their fathers *were* bands of ſoldiers for war, ſix and thirty thouſand *men:* for they had many wives and ſons.
5 And their brethren among all the families of Iſſachar, *were* valiant men of might, reckoned in all by their genealogies, fourſcore and ſeven thouſand.
6 ¶ *The ſons* of Benjamin; Bela, and Becher, and Jediael, three.
7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and four.
8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.
9 And the number of them after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.
10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.
11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſoldiers* fit to go out for war *and* battle.
12 Shuppim alſo, and Huppim, the children of Ir, *and* Huſhim, the ſons of Aher.
13 ¶ The ſons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the ſons of Bilhah.
14 ¶ The ſons of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſs bare Machir the father of Gilead:
15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſter's name *was* Maachah) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.
16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſons *were* Ulam, and Rakem.
17 And the ſons of Ulam; Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.
18 And his ſiſter Hammoleketh bare Iſhod, and Abiezer, and Mahalah.
19 And the ſons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.
20 ¶ And the ſons of Ephraim; Shuthelah and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,
21 ¶ And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath, *that were* born in *that* land, ſlew, becauſe they came down to take away their cattle.
22 And Ephraim their father mourned many days, and his brethren came to comfort him.
23 ¶ And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.
24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah)
25 And Rephah *was* his ſon, alſo Reſheph, and Telah his ſon, and Tahan his ſon,
26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,
27 Non his ſon, Jehoſhua his ſon.
28 ¶ And their poſſeſſions and habitations *were* Beth-el, and the towns thereof, and eaſtward Naaran, and weſtward Gezer with the towns thereof, Shechem alſo and the towns thereof, unto Gaza and the towns thereof:
29 And by the borders of the children of Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.
30 ¶ The ſons of Aſher; Imnah, and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.
31 And the ſons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.
32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their ſiſter.
33 And the ſons of Japhlet; Paſach, and Bimhal, and Aſhvath: theſe *are* the children of Japhlet.
34 And the ſons of Shamar; Ahi, and Rohgah, Jehubbah, and Aram.
35 And the ſons of his brother Helem, Zophah, and Imna, and Sheleſh, and Amal.
36 The ſons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,
37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.
38 And the ſons of Jether; Jephunneh, and Piſpah, and Ara.
39 And the ſons of Ulla; Arah, and Haniel, and Rezia.
40 All theſe *were* the children of Aſher, heads of *their* father's houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war, *and* to battle, *was* twenty and ſix thouſand men.

CHAP. VIII.

NOW Benjamin begat Bela his firſt-born, Aſhbel the ſecond, and Aharah the third,
2 Nohah the fourth, and Rapha the fifth.
3 And the ſons of Bela were Addar, and Gera, and Abihud,
4 And Abiſhua, and Naaman, and Ahoah,
5 And Gera, and Shephuphan, and Huram.
6 And theſe *are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:
7 And Naaman, and Ahiah and Gera, he removed them, and begat Uzza, and Ahiud.
8 And Sharahim begat *children* in the country of Moab, after he had ſent them away; Huſhim and Baara *were* his wives.
9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,
10 And Jeuz, and Shachia, and Mirma. Theſe *were* his ſons, heads of the fathers.
11 And of Huſhim he begat Ahitub, and Elpaal.
12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod with the towns thereof;
13 Beriah alſo and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:
14 And Ahio, Shaſhak, and Jeremoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Iſpah, and Joha, the ſons of Beriah;
17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,
18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal;
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and Eliel,
21 And Adaiah, and Beraiah, and Shimrath, the ſons of Shimhi;
22 And Iſhpan, and Heber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 And Iphedeiah, and Penuel, the ſons of Shaſhak;
26 And Shamſherai, and Shehariah, and Ataliah,
27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.
28 Theſe *were* heads of the fathers by their generations, chief *men*. Theſe dwelt in Jeruſalem.
29 And at Gibeon dwelt the father of Gibeon (whoſe wife's name *was* Maachah)
30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher.
32 And Mikloth begat Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over againſt them,
33 ¶ And

CHAP. VII.] 21 *Whom the men of Gath, that were born in that land, ſlew, becauſe they came down to take away their cattle.*] This is the only place in the ſacred writings where this piece of hiſtory is mentioned, and probably the tranſaction happened before the children of Iſrael came out of the land of Egypt; for it appears, from the following verſe, that Ephraim was alive when theſe children of his were ſlain.

CHAP. VIII.] 13 *Who were the heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath.*] This was probably done in revenge for the ſlaughter they had anciently made of their brethren the Ephraimites.

33 ¶ And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſh-baal.

34 And the ſon of Jonathan *was* Merib-baal; and Merib-baal begat Micah.

35 And the ſons of Micah *were*, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon:

38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Shearíah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.

39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſons of Ulam were mighty men of valour, archers, and had many ſons, and ſons ſons, an hundred and fifty. All theſe *are* of the ſons of Benjamin.

CHAP. IX.

SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion:

2 ¶ Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the prieſts, Levites, and the Nethinims.

3 And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh:

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

5 And of the Shilonites: Aſaiah the firſt-born, and his ſons.

6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah,

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephathiah, the ſon of Reuel, the ſon of Ibnijah,

9 And their brethren according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 ¶ And of the prieſts; Jedaiah, and Jehoiarib, and Jachin.

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God,

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer.

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; very able men for the work of the ſervice of the houſe of God.

14 And of the Levites; Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari,

15 And Bakbakker, Hereſh, and Galal, and Mattaniah the ſon of Micah, the ſon of Zichri, the ſon of Aſaph.

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun, and Berechiah the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

18 (Who hitherto *waited* in the king's gate eaſtward) They *were* porters in the companies of the children of Levi.

19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren; (of the houſe of his father) the Korahites *were* over the work of the ſervice, keepers of the gates of the tabernacle: and their fathers *being* over the hoſt of the Lord, *were* keepers of the entry.

20 And Phinehas the ſon of Eleazar was the ruler over them in time paſt, *and* the Lord *was* with him.

21 *And* Zechariah the ſon of Meſhelemiah, *was* porter of the door of the tabernacle of the congregation.

22 All theſe *which were* choſen to be porters in the gates, *were* two hundred and twelve. Theſe were reckoned by their genealogy in their villages: whom David and Samuel the ſeer did ordain in their ſet office.

23 So they and their children *had* the overſight of the gates of the houſe of the Lord, *namely* the houſe of the tabernacle, by wards.

24 In four quarters were the porters, toward the eaſt, weſt, north, and ſouth.

25 And their brethren, *which were* in their villages, *were* to come after ſeven days from time to time with them.

16 For theſe Levites, the four chief porters, were in *their* ſet office, and were over the chambers and treaſuries of the houſe of God.

27 ¶ And they lodged round about the houſe of God, becauſe the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the miniſtering veſſels, that they ſhould bring them in and out by tale.

29 *Some* of them alſo *were* appointed to overſee the veſſels, and all the inſtruments of the ſanctuary, and the fine flour, and the wine, and the oil, and the frankincenſe, and the ſpices.

30 And ſome of the ſons of the prieſts made the ointment of the ſpices.

31 And Mattithiah, *one* of the Levites, who *was* the firſt-born of Shallum the Korahite had the ſet office over the things that were made in the pans.

32 And *other* of their brethren of the ſons of the Kohathites, *were* over the ſhew-bread to prepare *it* every ſabbath.

33 And theſe *are* the ſingers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for they were employed in *that* work day and night.

34 Theſe chief fathers of the Levites *were* chief throughout their generations; theſe dwelt at Jeruſalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whoſe wife's name *was* Maachah:

36 And his firſt-born ſon Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

36 And Gedor, and Ahio, and Zechariah, and Mikloth,

38 And Mikloth begat Shimeam: and they alſo dwelt with their brethren at Jeruſalem, over againſt their brethren.

39 And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab and Eſh-baal.

40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the ſons of Micah *were* Pithon, and Melech, and Tahrea, *and Ahaz.*

42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

43 And Moza begat Binea; and Rephaiah his ſon, Eleaſah his ſon, Azel his ſon.

44 And Azel had ſix ſons, whoſe names *are* theſe; Azrikam, Bocheru, and Iſhmael, and Shearíah, and Obadiah, and Hanan. Theſe *were* the ſons of Azel.

CHAP. X.

NOW the Philiſtines fought againſt Iſrael, and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard after Saul, and after his ſons, and the Philiſtines ſlew Jonathan, and Abinadab, and Malchiſhua, the ſons of Saul.

3 And the battle went ſore againſt Saul, and the archers hit him, and he was wounded of the archers.

4 Then ſaid Saul to his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come, and abuſe me. But his armour-bearer would not, for he was ſore afraid. So Saul took a ſword and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe on the ſword, and died.

6 So Saul died, and his three ſons, and all his houſe died together.

7 And when all the men of Iſrael that *were* in the valley, ſaw that they fled, and that Saul and his ſons were dead; then they forſook their cities, and fled: and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his ſons fallen in mount Gilboa.

9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the houſe of their gods, and faſtened his head in the temple of Dagon.

11 ¶ And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul;

12 They

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40 *And the ſons of Ulam were mighty men of valour, archers.*] The Hebrew word, which we render *archers*, ſignifies *thoſe that tread the bow*; becauſe their ſteel bows were ſo ſtrong, that they could not bend them with their arms, but ſat down, and preſſing them with their feet, drew the arrow with both hands, that it might fly with the greater force.

CHAP. IX.] 3 *And in Jeruſalem dwelt of the children of Judah*, &c.] Hence we may obſerve, that ſome of the ten tribes returned with thoſe of Judah and Benjamin. Indeed, the proclamation of Cyrus excepted none, but gave all the people of that nation liberty to return to their own country.

11 *The ruler of the houſe of God.*] Or rather, *a ruler in the houſe of God*; for he was not high prieſt, that office being filled by *Jeſhua*, or *Joſhua*, as we learn from Ezra iii. 2, and Haggai i. 1.

33 *They were employed in that work day and night.*] That is, they were conſtantly employed with their brethren to ſing, and play on different kinds of muſical inſtruments, as appears from chap. xxvi.

CHAP. X.] 1 *Now the Philiſtines fought againſt Iſrael.*] This hiſtory has already been related in 1 Sam. xxxi. and nearly in the ſame words; but is here repeated to introduce the hiſtory of David, who after Saul's death aſcended the throne of Iſrael.

6 *So Saul died, and his three ſons, and all his houſe died together.*] That is, all the perſons of his houſe, that were preſent with him at this battle. Nor did his family ever recover itſelf after this terrible blow.

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days.

13 ¶ So Saul died for his tranſgreſſion which he committed againſt the Lord, *even* againſt the word of the Lord, which he kept not, and alſo for aſking *counſel* of one that had a familiar ſpirit, to enquire *of it*;

14 And enquired not of the Lord: therefore he ſlew him, and turned the kingdom unto David the ſon of Jeſſe.

CHAP. XI.

THEN all Iſrael gathered themſelves to David, unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

2 And moreover in time paſt, even when Saul was king, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the Lord thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

3 Therefore came all the elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron, before the Lord, and they anointed David king over Iſrael, according to the word of the Lord, by Samuel.

4 ¶ And David and all Iſrael went to Jeruſalem, which *is* Jebus, where the Jebuſites *were* the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.

7 And David dwelt in the caſtle, therefore they called it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city.

9 So David waxed greater and greater: for the Lord of hoſts *was* with him.

10 Theſe alſo *are* the chief of the mighty men whom David had, who ſtrengthened themſelves with him in his kingdom, *and* with all Iſrael to make him king, according to the word of the Lord, concerning Iſrael.

11 And this *is* the number of the mighty men whom David had; Jaſhobeam an Hachmonite, the chief of the captains: he lifted up his ſpear againſt three hundred, ſlain by him at one time.

12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at Paſ-dammim, and there the Philiſtines were gathered together to battle, where was a parcel of ground full of barley, and the people fled from before the Philiſtines.

14 And they ſet themſelves in the midſt of *that* parcel and delivered it, and ſlew the Philiſtines; and the Lord ſaved *them* by a great deliverance.

15 ¶ Now three of the thirty captains went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rhephaim.

16 And David *was* then in the hold, and the Philiſtines' garriſon *was* then at Beth-lehem.

17 And David longed and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink of it, but poured it out to the Lord,

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt.

20 ¶ And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not to the *firſt* three.

22 Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowy day.

23 And he ſlew an Egyptian, a man of *great* ſtature, five cubits high, and in the Egyptian's hand *was* a ſpear like a weaver's beam, and he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

24 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *firſt* three: and David ſet him over his guard.

26 ¶ Alſo the valiant men of the armies *were* Aſahel the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Huſhathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba, the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

38 Joel the brother of Nathan, Mibhar the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſon of Zeruiah.

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,

44 Uzziah the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite,

45 Jediael the ſon of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

NOW theſe *are* they that came to David to Ziklag, while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joaſh the ſons of Shemaah the Gibeathite, and Jeziel, and Pelet, the ſons of Azmaveth and Berachah, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanah, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Harup hite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah the ſons of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſs, men of might, *and* men of war fit for the battle, that could handle ſhield and buckler, whoſe faces were *like the* faces of lions, and *were* as ſwift as the roes upon the mountains.

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Miſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh,

14 Theſe *were* of the ſons of Gad, captains of the hoſt: one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

15 Theſe *are* they that went over Jordan in the firſt month, when it had overflown all his banks, and they put to flight all *them* of the valleys, *both* toward the eaſt, and toward the weſt.

16 And there came of the children of Benjamin and Judah, to the hold unto David.

17 And David went out to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou

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13 *So Saul died for his tranſgreſſion*, &c.] The two principal crimes of this monarch were his ſparing the Amalekites, and his conſulting the witch of Endor.

CHAP. XI.] 3 *According to the word of the Lord by Samuel.*] Theſe words are not found in the book of Samuel, but are here added to ſhew how the people came to know that God had promiſed the kingdom to David.

11 *And this is the number of mighty men whom David had*, &c.] An account of theſe mighty men has already been given, 2 Sam. xxiii. and proper remarks added, which the reader is therefore deſired to conſult.

CHAP. XII.] 1 *Now theſe are they that came to David to Ziklag.*] The ſacred writer thought proper here to mention thoſe perſons who joined David in his exile, as they are omitted in the book of Samuel.

2 *Even of Saul's brethren of Benjamin.*] Something very extraordinary muſt have happened, to induce Saul's kindred to forſake him. Poſſibly they could not bear to ſee an innocent perſon perſecuted in ſo violent manner, eſpecially after he had refuſed to hurt the perſon who thus purſued him, when he had it in his power.

18 *The ſpirit came upon Amaſai.*] That is, God inſpired him with an intrepid boldneſs and reſolution to profeſs in the name of his companions, their fidelity to David in ſuch pathetic words, as convinced him they were really his friends.

22 *Until*

thou ſon of Jeſſe: Peace, peace *be* unto thee, and peace *be* to thine helpers: for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *ſome* of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battle, but they helped them not, for the lords of the Philiſtines, upon adviſement ſent him away, ſaying, He will fall to his maſter Saul, to *the jeopardy* of our heads.)

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that were of Manaſſeh.

21 And they helped David againſt the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the hoſt.

22 For at *that* time day by day, there came to David to help him, until *it was* a great hoſt, like the hoſt of God.

23 ¶ And theſe *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare ſhield, and ſpear, *were* ſix thouſand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of the children of Levi, four thouſand and ſix hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thouſand and ſeven hundred.

28 And Zadok a young man mighty of valour, and of his father's houſe twenty and two captains.

29 And of the children of Benjamin the kindred of Saul, three thouſand: for hitherto the greateſt part of them had kept the ward of the houſe of Saul.

30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, famous throughout the houſe of their fathers.

31 And of the half-tribe of Manaſſeh, eighteen thouſand which were expreſſed by name, to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

33 Of Zebulun, ſuch as went forth to battle, expert in war, with all inſtruments of war, fifty thouſand, which could keep rank: *they were* not of double heart.

34 And of Naphtali a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

35 And of the Danites expert in war, twenty and eight thouſand and ſix hundred.

36 And of Aſher, ſuch as went forth to battle, expert in war, forty thouſand.

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manaſſeh, with all manner of inſtruments of war for the battle, an hundred and twenty thouſand.

38 All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael, *were of one heart* to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen, *and meat*, meal, cakes of figs, and bunches of raiſins, and wine, and oil, and oxen, and ſheep abundantly, for *there was* joy in Iſrael.

CHAP. XIII.

AND David conſulted with the captains of thouſands, and hundreds, *and* with every leader.

2 And David ſaid unto all the congregation of Iſrael, If *it ſeem* good unto you, and *that it be* of the Lord our God, let us ſend abroad unto our brethren every where, *that are* left in all the land of Iſrael, and with them *alſo* to the prieſts and Levites *which are* in their cities and ſuburbs, that they may gather themſelves unto us.

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation ſaid, that they would do ſo: for the thing was right in the eyes of all the people.

5 So David gathered all Iſrael together from Shihor of Egypt, even unto the entering of Hamath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Iſrael to Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the Lord, that dwelleth *between* the cherubims, whoſe name is called *on it*.

7 And they carried the ark of God in a new cart, out of the houſe of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Iſrael played before God with all *their* might, and with ſinging, and with harps, and with pſalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threſhing-floor of Chidon, Uzza put forth his hand to hold the ark, for the oxen ſtumbled.

10 And the anger of the Lord was kindled againſt Uzza, and he ſmote him, becauſe he put his hand to the ark: and there he died before God.

11 And David was diſpleaſed, becauſe the Lord had made a breach upon Uzza; wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the Lord bleſſed the houſe of Obed-edom, and all that he had.

CHAP. XIV.

NOW Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters to build him an houſe.

2 And David perceived that the Lord had confirmed him king over Iſrael, for his kingdom was lifted up on high, becauſe of his people Iſrael.

3 ¶ And David took more wives at Jeruſalem: and David begat more ſons and daughters.

4 Now theſe *are* the names of *his* children which he had in Jeruſalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Eliſhama, and Beeliada, and Eliphalet.

8 ¶ And when the Philiſtines heard that David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David: and David heard *of it*, and went out againſt them.

9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim.

10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand? And the Lord ſaid unto him Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philiſtines yet again ſpread themſelves abroad in the valley.

14 Therefore David enquired again of God; and God ſaid unto him, Go not up after them, turn away from them, and come upon them over againſt the mulberry-trees.

15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battle: for God is gone forth before thee to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.

CHAP.

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22 *Until it was a great hoſt, like the hoſt of God.*] That is, a very formidable army, and might be compared to the hoſt of heaven.

32 *The children of Iſſachar, which were men that had underſtanding of the times.*] The true import of this phraſe is, that they were well verſed in political affairs and knew what was moſt proper to be done in all exigencies of human life; as the words immediately following ſufficiently indicate.

40 *For there was joy in Iſrael.*] They were greatly pleaſed to ſee an end of their diviſions, by being united under one king, whom they had great reaſon to hope would procure them both peace and plenty in all their dwellings.

CHAP. XIII.] 3 *Let us bring again the ark of God to us.*] The firſt care of this pious prince was about religion, for he could not reſt till he had conſulted with the elders of the people about bringing up the ark of God; and which was accordingly done at the time fixed for it at this meeting.

6 *And David went up to Kirjath-jearim to bring up thence the ark of God the Lord.*] This tranſaction is before deſcribed in the ſixth chapter of the ſecond book of Samuel, to which the reader is referred for an explanation.

CHAP. XIV.] 7 *And Eliſhama, and Beeliada, and Eliphalet.*] There are only eleven mentioned in 2 Sam. v. 14, 15, 16; but here there are thirteen. The reaſon for this difference is, that two of them died in their infancy, and for that reaſon are not mentioned in Samuel, but recorded here, becauſe it was the profeſſed intention of the author of this book to enumerate all David's ſons born at Jeruſalem.

12 *And when they had left their gods there, David gave a commandment, and they were burnt with fire.*] It was no wonder they refuſed to preſerve ſuch gods as could neither ſave themſelves nor the people who worſhipped them.

CHAP.

CHAP. XV.

AND *David* made him houſes in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David ſaid, None ought to carry the ark of God, but the Levites: for them hath the Lord choſen to carry the ark of God, and to miniſter unto him for ever.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the ark of the Lord unto his place which he had prepared for it.

4 And David aſſembled the children of Aaron, and the Levites.

5 Of the ſons of Kohath: Uriel the chief, and his brethren an hundred and twenty.

6 Of the ſons of Merari: Aſaiah the chief, and his brethren two hundred and twenty.

7 Of the ſons of Gerſhom: Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of Elizaphan: Shemaiah the chief, and his brethren two hundred.

9 Of the ſons of Hebron: Eliel the chief, and his brethren fourſcore.

10 Of the ſons of Uzziel: Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctify yourſelves *both* ye and your brethren, that ye may bring up the ark of the Lord God of Iſrael, unto the place that I have prepared for it.

13 For becauſe ye *did it* not at the firſt, the Lord our God made a breach upon us, for that we ſought him not after the due order.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the Lord God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as Moſes commanded, according to the word of the Lord.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers, with inſtruments of muſic, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice of joy.

17 So the Levites appointed Heman the ſon of Joel: and of his brethren, Aſaph the ſon of Berechiah: and of the ſons of Merari their brethren, Ethan the ſon of Kuſhaiah.

18 And with them their brethren of the ſecond *degree*, Zechariah, Ben and Jahaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jehiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah chief of the Levites *was* for ſong: he inſtructed about the ſong, becauſe he *was* ſkilful.

23 And Berechiah, and Elkanah, *were* door-keepers for the ark.

24 And Shebaniah, and Jehoſhaphat; and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the prieſts, did blow with the trumpets before the ark of God: and Obed-edom, and Jehiah, *were* door-keepers for the ark.

25 ¶ So David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the Lord out of the houſe of Obed-edom with joy.

26 And it came to paſs, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered ſeven bullocks, and ſeven rams.

27 And David was cloathed with a robe of fine linen, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ſong, with the ſingers: David alſo *had* upon him an ephod of linen.

28 Thus all Iſrael brought up the ark of the covenant of the Lord with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſs, *as* the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul, looking out at a window, ſaw king David, dancing and playing: and ſhe deſpiſed him in her heart.

CHAP XVI.

SO they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it; and they offered burnt-ſacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he bleſſed the people in the name of the Lord.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the Lord, and to record, and to thank and praiſe the Lord God of Iſrael?

5 Aſaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with pſalteries, and with harps; but Aſaph made a ſound with cymbals.

6 Benaiah alſo and Jahaziel the prieſts with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day, David delivered firſt *this pſalm* to thank the Lord, into the hand of Aſaph and his brethren.

8 Give thanks unto the Lord, call upon his name, make known his deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name, let the heart of them rejoice that ſeek the Lord.

11 Seek the Lord and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his choſen ones.

14 He *is* the Lord our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thouſand generations.

16 *Even of the covenant*, which he made with Abraham, and of his oath unto Iſaac:

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant;

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were but few, even a few, and ſtrangers in it:

20 And *when* they went from nation to nation, and from *one* kingdom to another people:

21 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes.

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the Lord all the earth: ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the Lord, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the Lord made the heavens.

27 Glory and honour *are* in his preſence: ſtrength and gladneſs *are* in his place.

28 Give unto the Lord ye kindreds of the people, give unto the Lord glory and ſtrength.

29 Give unto the Lord the glory *due* unto his name: bring an offering and come before him, worſhip the Lord in the beauty of holineſs.

30 Fear before him all the earth: the world alſo ſhall be ſtable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* ſay among the nations, The Lord reigneth.

32 Let the ſea roar, and the fulneſs thereof: let the fields rejoice, and all that *is* therein.

33 Then

CHAP. XV.] 1 *And David prepared a place for the ark of God, and pitched for it a tent.*] The tabernacle made by Moſes in the wilderneſs was now at Gibeon; but David did not think proper to bring it from thence, and therefore cauſed a new tent to be pitched for it. Perhaps it was now, by length of time, grown ſo ruinous, that it could not eaſily be repaired.

26 *God helped the Levites that bare the ark.*] That is, he preſerved them from committing any error, ſo that they brought it up to the place which David had prepared for it, without offending that tremendous Being whoſe preſence dwelt viſibly between the cherubims.

27 *And David was clothed with a robe of fine linen.*] This was an honourable veſtment, and allowed to be worn by thoſe who were not Levites, as being proper in divine miniſtrations.

CHAP. XVI.] *On that day, David delivered firſt this pſalm.*] Or, as it is in the Hebrew, *This David ordained in the firſt place at that time*; that is, he then ordered that God ſhould be praiſed by Aſaph and his aſſiſtants in the following manner: This ſolemn ſervice began on the day he brought up the ark to its place in Jeruſalem, and was afterwards conſtantly continued.

8 *Give thanks unto the Lord, call upon his name*, &c.] This ſong of praiſe is principally taken from the hundred and fifth, and ninety-ſixth Pſalms. It ſeems to have been compoſed by David ſome time before, but was now firſt given to the Levites to be daily ſung in divine ſervice.

33 Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

34 O give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the Lord God of Israel for ever and ever: and all the people said, Amen, and praised the Lord.

37 ¶ So he left there before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obed-edom with their brethren, threescore and eight: Obed-edom also the son of Jeduthun, and Hosa *to be* porters.

39 And Zadok the priest and his brethren, the priests, before the tabernacle of the Lord, in the high-place that was at Gibeon,

40 To offer burnt-offerings unto the Lord, upon the altar of the burnt-offering continually morning and evening, and *to do* according to all *that is* written in the law of the Lord, which he commanded Israel:

41 And with them Heman and Jeduthun, and the rest *that were* chosen, who were expressed by name, to give thanks to the Lord, because his mercy *endureth* for ever:

42 And with them Heman and Jeduthun, with trumpets, and cymbals for them that should make a sound, and with musical instruments of God: and the sons of Jeduthun *were* porters.

43 And all the people departed every man to his house: and David returned to bless his house.

CHAP. XVII.

NOW it came to pass as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord *remaineth* under curtains.

2 Then Nathan said unto David, Do all that *is* in thine heart, for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in.

5 For I have not dwelt in an house since the day that I brought up Israel, unto this day, but have gone from tent to tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel (whom I commanded to feed my people) saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the *sheep*-cote, *even* from following the sheep that, thou shouldest be a ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more (as at the beginning,)

10 And since the time that I commanded judges *to be* over my people Israel) moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the Lord will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 I will be his father, and he shall be my son, and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

14 But I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the Lord, and said, Who *am* I, O Lord God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God, for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O Lord, for thy servant's sake, and according to thine own heart hast thou done all this greatness, in making known all *these* great things.

20 O Lord, *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God.

23 Therefore now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts *is* the God of Israel, *even* a God to Israel: and let the house of David thy servant *be* established before thee.

25 For thou, O my God, hast told thy servant, that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, Lord, (thou art God, and hast promised this goodness unto thy servant)

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O Lord, and *it shall be* blessed for ever.

CHAP. XVIII.

NOW after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot-*horses*, but reserved of them an hundred chariots,

5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus, and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibbath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Now when Tou king of Hamath heard how David had smitten all the hosts of Hadarezer king of Zobah,

10 He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him (for Hadarezer had warred with Tou) and *with him* all manner of vessels of gold, and silver, and brass.

11 ¶ Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of salt, eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the Lord preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host, and Jehoshaphat the son of Ahilud, recorder.

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, *were* the priests, and Shavsha *was* scribe.

17 And Benaiah the son of Jehoiada *was* over the Cherethites, and the Pelethites: and the sons of David *were* chief about the king.

CHAP.

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39 *And Zadok the priest and his brethen——before the tabernacle of the Lord, in the high place that was at Gibeon.*] Zadok was the chief of the secondary priests, and ministered in the tabernacle of Moses, which, with the altar of burnt-offerings, was then at Gibeon.

CHAP. XVII.] 14 *But I will settle him in mine house, and in my kingdom for ever.*] In 2 Sam. vii. 16. it is said *thine house*, and *thy kingdom*; but here *mine house*, and *my kingdom*; which sufficiently proves, that this principally belongs to the Messiah, of whom David was only a type, or figure.

17 *Thou——hast regarded me according to the estate of a man of high degree, O Lord God.*] Or as the words may be rendered, *Thou hast looked upon me in the form of a man, who art in the highest the Lord God:* which is plainly a prophecy of the Messiah, who was really the Lord God, but took upon him our nature, and appeared in the form of a man.

CHAP. XVIII.] 1 *Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns,* &c.] This chapter has been also fully explained, 2 Sam. viii. and therefore nothing farther need be added here, except that it is there said, that David took *Metheg-ammah*, being a region or province in which Gath and her towns were situated.

16 *And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests.*] Drusius observes, that there were two persons called by the name of Ahimelech, one the grandson of Ahitub, and the other the son of Abiathar; the latter, is here, by the change of a letter called Abimelech.

CHAP.

CHAP. XIX.

NOW it came to paſs after this, that Nahaſh the kings of the children of Ammon died, and his ſon reigned in his ſtead.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon ſaid to Hanun, Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? are not his ſervants come unto thee, for to ſearch, and to overthrow, and to ſpy out the land?

4 Wherefore Hanun took David's ſervants, and ſhaved them, and cut off their garments in the midſt hard by their buttocks, and ſent them away.

5 Then there went *certain*, and told David how the men were ſerved: and he ſent to meet them (for the men were greatly aſhamed) and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maacha, and out of Zobah.

7 So they hired thirty and two thouſand chariots, and the king of Maachah, and his people, who came and pitched before Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battle.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come, *were* by themſelves in the field.

10 Now when Joab ſaw that the battle was ſet againſt him, before and behind, he choſe out of all the choice of Iſrael, and put *them* in array againſt the Syrians.

11 And the reſt of the people he delivered unto the hand of Abiſhai his brother, and they ſet *themſelves* in array againſt the children of Ammon.

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave ourſelves valiantly for our people, and for the cities of our God: and let the Lord do *that which is* good in his ſight.

14 So Joab and the people that were with him, drew nigh before the Syrians, unto the battle; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entered into the city. Then Joab came to Jeruſalem.

16 ¶ And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the hoſt of Hadarezer *went* before them.

17 And it was told David, and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battle* in array againſt them; ſo when David had put the battle in array againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael, and David ſlew of the Syrians ſeven thouſand men, *which fought in* chariots, and forty thouſand footmen, and killed Shophach the captain of the hoſt.

19 And when the ſervauts of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

AND it came to paſs, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and waſted the country of the children of Ammon, and came and beſieged Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbah and deſtroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious ſtones in it, and it was ſet upon David's head; and he brought alſo exceeding much ſpoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with ſaws, and with harrows of iron, and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 ¶ And it came to paſs after this, that there aroſe war at Gezer, with the Philiſtines, at which time Sibbechai, the Huſhathite, ſlew Sippai *that was* of the children of the giant, and they were ſubdued.

5 And there was war again with the Philiſtines, and Elhanan the ſon of Jair ſlew Lahmi the brother of Goliah the Gittite, whoſe ſpear's ſtaff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was the ſon of the giant.

7 But when he defied Iſrael, Jonathan the ſon of Shimea, David's brother ſlew him.

8 Theſe were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

AND Satan ſtood up againſt Iſrael and provoked David to number Iſrael.

2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael from Beer-ſheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab anſwered, The Lord make his people an hundred times ſo many more as they *be*; but, my lord the king, *are* they not all my lord's ſervants? why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael?

4 Nevertheleſs the king's word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 ¶ And Joab gave the ſum of the number of the people unto David. And all *they of* Iſrael were a thouſand thouſand and an hundred thouſand men that drew ſword: and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was diſpleaſed with this thing, therefore he ſmote Iſrael.

8 And David ſaid unto God I have ſinned greatly, becauſe I have done this thing; but now, I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly.

9 ¶ And the Lord ſpake unto Gad, David's ſeer, ſaying,

10 Go and tell David, ſaying, Thus ſaith the Lord, I offer thee *three* things, chooſe thee one of them, that I may do *it* unto thee,

11 So Gad came to David and ſaid unto him, Thus ſaith the Lord, chooſe thee

12 Either three years famine, or three months to be deſtroyed before thy foes (while that the ſword of thine enemies overtaketh *thee*) or elſe three days the ſword of the Lord, even the peſtilence in the land, and the angel of the Lord deſtroying throughout all the coaſts of Iſrael: now therefore adviſe thyſelf, what word I ſhall bring again to him that ſent me.

13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the Lord (for very great *are* his mercies) but let me not fall into the hand of man,

14 ¶ So the Lord ſent peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an angel unto Jeruſalem to deſtroy it, and as he was deſtroying, the Lord beheld, and he repented him of the evil, and ſaid to the angel that deſtroyed, it is enough, ſtay now thine hand. And the angel of the Lord ſtood by the threſhing-floor of Ornan the Jebuſite.

16 And David lifted up his eyes, and ſaw the angel of the Lord ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem: then David and the elders *of Iſrael who were* clothed in ſackcloth, fell upon their faces.

17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have ſinned and done evil indeed; but *as* for theſe ſheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's houſe, but not on thy people, that they ſhould be plagued.

18 ¶ Then the angel of the Lord commanded Gad to ſay to David, that David ſhould go up and ſet up an altar unto the Lord, in the threſhing-floor of Ornan the Jebuſite.

19 And David went up at the ſaying of Gad, which he ſpake in the name of the Lord.

20 And Ornan turned back, and ſaw the angel; and his four ſons with him hid themſelves. Now Ornan was threſhing wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground.

22 Then David ſaid to Ornan, Grant me the place of *this* threſhing-floor, that I may build an altar therein unto the Lord: thou

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CHAP. XIX.] 1 *Now it came to paſs after this, that Nahaſh the king of the children of Ammon died.*] This whole tranſaction has already been fully related, 2 Sam. x. to which the reader is referred.

7 *They hired thirty and two thouſand chariots.*] That is, they hired thirty and two thouſand who fought in chariots; twenty thouſand from Zoba, and twelve thouſand from Aſhtob. See 2 Sam. x, 6.

CHAP. XX.] *And it came to paſs, that after the year was expired, at the time that kings go out to battle,* &c.] See 2 Sam. xi. where this whole tranſaction is recorded, together with the hiſtory of David's adultery with Bathſheba, and his murder of Uriah.

CHAP. XXI.] 6 *But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.*] We have here the true reaſon why neither the Levites nor Benjamites were numbered, namely, becauſe the work was odious to Joab; and therefore he left off before he had numbered theſe two tribes.

thou ſhalt grant it me for the full price, that the plague may be ſtayed from the people.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing inſtruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David ſaid to Ornan, Nay, but I will verily buy it for the full price; for I will not take *that* which *is* thine for the Lord, nor offer burnt-offerings without coſt.

25 So David gave to Ornan for the place, ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord, and he anſwered him from heaven by fire upon the altar of burnt-offering.

27 And the Lord commanded the angel, and he put up his ſword again into the ſheath thereof.

28 ¶ At that time, when David ſaw that the Lord had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there.

29 For the tabernacle of the Lord which Moſes made in the wilderneſs, and the altar of the burnt-offering, *were* at that ſeaſon in the high place at Gibeon.

30 But David could not go before it to enquire of God; for he was afraid, becauſe of the ſword of the angel of the Lord.

CHAP. XXII.

THEN David ſaid, This is the houſe of the Lord God, and this *is* the altar of the burnt-offering of Iſrael.

2 And David commanded to gather together the ſtrangers that *were* in the land of Iſrael, and he ſet maſons to hew wrought ſtones to build the houſe of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and braſs in abundance without weight.

4 Alſo cedar-trees in abundance: for the Zidonians, and they of Tyre brought much cedar-wood to David.

5 And David ſaid, Solomon my ſon *is* young and tender, and the houſe *that is* to be builded for the Lord *muſt be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparations for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his ſon, and charged him to build an houſe for the Lord God of Iſrael.

7 And David ſaid to Solomon, My ſon, as for me, it was in my mind to build an houſe unto the name of the Lord my God:

8 But the word of the Lord came to me, ſaying, Thou haſt ſhed blood abundantly, and haſt made great wars: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight.

9 Behold, a ſon ſhall be born to thee, who ſhall be a man of reſt, and I will give him reſt from all his enemies round about: for his name ſhall be Solomon, and I will give peace and quietneſs unto Iſrael in his days.

10 He ſhall build an houſe for my name, and he ſhall be my ſon, and I *will be* his father, and I will eſtabliſh the throne of his kingdom over Iſrael for ever.

11 Now, my ſon, the Lord be with thee, and proſper thou, and build the houſe of the Lord thy God, as he hath ſaid of thee.

12 Only the Lord give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the Lord thy God.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the Lord charged Moſes with concerning Iſrael: be ſtrong, and of good courage, dread not, nor be diſmayed.

14 Now behold, in my trouble I have prepared for the houſe of the Lord an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron without weight (for it is in abundance) timber alſo and ſtone have I prepared, and thou mayeſt add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers, and workers of ſtone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the ſilver, and the braſs, and the iron, *there is* no number. Ariſe *therefore*, and be doing, and the Lord be with thee.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the Lord your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand, and the land is ſubdued before the Lord, and before his people.

19 Now ſet your heart and your ſoul to ſeek the Lord your God; ariſe therefore, and build ye the ſanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy veſſels of God, into the houſe that is to be built to the name of the Lord.

CHAP. XXIII.

SO when David was old and full of days, he made Solomon his ſon king over Iſrael.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and Levites.

3 Now the Levites were numbered from the age of thirty years and upward: and their number by their poles, man by man, was thirty and eight thouſand.

4 Of which, twenty and four thouſand *were* to ſet forward the work of the houſe of the Lord: and ſix thouſand *were* officers and judges.

5 Moreover, four thouſand *were* porters, and four thouſand praiſed the Lord with the inſtruments which I made *(ſaid David)* to praiſe *therewith*.

6 And David divided them into courſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari,

7 ¶ Of the Gerſhonites *were* Laadan and Shemei,

8 The ſons of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shemei: Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſons of Shimei *were*, Jahath, Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei.

11 And Jahah was the chief, and Zizah the ſecond: but Jeuſh and Beriah had not many ſons: therefore they were in one reckoning, according to *their* father's houſe.

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of Amram; Aaron and Moſes: and Aaron was ſeparated, that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the Lord, to miniſter unto him, and to bleſs in his name for ever.

14 Now *concerning* Moſes the man of God, his ſons were named of the tribe of Levi.

15 The ſons of Moſes *were*, Gerſhom and Eliezer.

16 Of the ſons of Gerſhom; Shebuel *was* the chief.

17 And the ſons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other ſons; but the ſons of Rehabiah were very many.

18 Of the ſons of Izhar; Shelomith the chief.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi: the ſons of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſons but daughters: and their brethren the ſons of Kiſh took them.

23 The ſons of Muſhi; Mahli, and Eder, and Jeremoth, three;

24 ¶ Theſe *were* the ſons of Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the Lord, from the age of twenty years and upward.

25 For David ſaid, The Lord God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever.

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David, the Levites *were* numbered from twenty years old and above.

28 Becauſe

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26 *And he anſwered him from heaven by fire upon the altar of burnt-offerings.*] This was the higheſt token that could be given of God's gracious acceptance of any ſacrifice. It was indeed ſo eminent a token of the favour of the Deity that even Julian himſelf could not deny it.

30 *But David could not go before it*, &c.] David was convinced that God had conſecrated the ſpot, and conſequently that he ought to offer ſacrifice immediately, and not ſtay till he could go to Gibeon.

CHAP. XXII.] 1 *This is the houſe of the Lord God.*] David ſeems to have been inſpired by God with this thought, and probably concluded, from the ſignal marks he had given of his acceptance of the ſacrifice, that this was the ſpot on which the temple ſhould be built.

5 *Solomon my ſon is young and tender*, &c.] David conſidered both the youth of his ſon, and the magnificence of the temple he was to build; and therefore thought himſelf obliged to do every thing in his power to aſſiſt him in this large and expenſive undertaking.

10 *He ſhall be my ſon*, &c.] Theſe words can, in their proper and full ſenſe, belong to none but the great Meſſiah; for Solomon reigned but forty years, after which his kingdom was divided; and hence the author of the epiſtle to the Hebrews applies theſe words to Chriſt.

19 *Now ſet your heart and your ſoul to ſeek the Lord your God*, &c.] David earneſtly beſeeches them not to neglect this opportunity of peace which God had given them, as the proper ſeaſon for ſuch a work.

CHAP. XXIII.] 4 *Six thouſand were officers and judges.*] God had ordered judges and officers to be ſettled in all their gates, Deut. xvi, 18. but this command ſeems to have been long neglected: and that David himſelf was not able to reſtore their judicatures to their ancient dignity and order, till the latter end of his reign; when having ſubdued all his enemies, he took care of this neceſſary part of government, and having numbered the Levites, appointed their reſpective employments, which had, till now, been undetermined.

14 *Now concerning the man of God, his ſons were named of the tribe of Levi.*] We have here a remarkable inſtance of modeſty and humility. This great prophet, who had ſuch remarkable familiarity with the Omnipotence himſelf, never advanced any of his ſons to any poſt of dignity, but left them all ſimple Levites, and ſervants to the prieſts, who were the ſeed of Aaron.

29 *An*

28 Becauſe their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the ſervice of the houſe of God;

29 Both for the ſhew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan; and for that which is fried, and for all manner of meaſure and ſize:

30 And to ſtand every morning to thank and praiſe the Lord, and likewiſe at even:

31 And to offer all burnt-ſacrifices unto the Lord in the ſabbaths, in the new-moons, and on the ſet feaſts by number, according to the order commanded unto them continually before the Lord.

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the Lord.

CHAP. XXIV.

NOW theſe *are* the diviſions of the ſons of Aaron: The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſt's office.

3 And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their ſervice.

4 And there were more chief men found of the ſons of Eleazer, than of the ſons of Ithamar; and *thus* were they divided: Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar, according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another; for the governors of the ſanctuary, and governors *of the houſe* of God, were of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nethaneel the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one principal houſhold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeſhua, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah,

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the Lord, according to their manner, under Aaron their father, as the Lord God of Iſrael had commanded him:

20 ¶ And the reſt of the ſons of Levi *were theſe:* Of the ſons of Amram; Shubael: of the ſons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſhiah.

22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath.

23 And the ſons *of Hebron*; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

24 Of the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.

25 The brother of Michah *was* Iſhiah: of the ſons of Iſhiah; Zechariah.

26 The ſons of Merari *were*, Mahli and Muſhi: the ſons of Jaaziah; Beno.

27 ¶ The ſons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no ſons.

29 Concerning Kiſh: the ſon of Kiſh *was* Jerahmeel.

30 The ſons alſo of Muſhi; Mahli, and Eder, and Jerimoth. Theſe *were* the ſons of the Levites after the houſe of their fathers.

31 Theſe likewiſe caſt lots over againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over againſt their younger brethren.

CHAP. XXV.

MOreover, David and the captains of the hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſy with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice, was:

2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah and Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied according to the order of the king.

3 Of Jeduthun; the ſons of Jeduthun; Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ſix under the hands of their father Jeduthun, who propheſied with a harp, to give thanks and to praiſe the Lord.

4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joſhbekaſhah, Mallothi, Hother, *and* Mahazioth:

5 All theſe *were* the ſons of Heman the king's ſeer in the words of God to lift up the horn. And God gave to Heman fourteen ſons and three daughters.

6 All theſe were under the hands of their father for ſong *in* the houſe of the Lord with cymbals, pſalteries, and harps, for the ſervice of the houſe of God, according to the king's order, to Aſaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were inſtructed in the ſongs of the Lord, *even* all that were cunning *was* two hundred fourſcore and eight.

8 ¶ And they caſt lots, ward againſt *ward*, as well the ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to Joſeph, the ſecond to Gedaliah, who with his brethren and ſons *were* twelve:

10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve:

11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve:

13 The ſixth to Bukkiah, *he*, his ſons, and his brethren *were* twelve:

14 The ſeventh to Jeſharelah, *he*, his ſons and his brethren *were* twelve:

15 The eighth to Jeſhaiah, *he*, his ſons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:

18 The elventh to Azareel, *he*, his ſons, and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his ſons and his brethren *were* twelve:

22 The fifteenth to Jeremoth, *he*, his ſons, and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſons, and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his ſons and his brethren were twelve:

30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:

31 The four and twentieth to Romamtiezer, *he*, his ſons and his brethren *were* twelve.

CHAP.

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29 *And for all manner of meaſure and ſize.*] All the ſtandard weights and meaſures were depoſited in the ſanctuary, and committed to the care of the Levites, being reckoned among the holy things.

31 *And to offer all burnt ſacrifices unto the Lord, &c.*] That is, they were to praiſe God at the time when the ſacrifices were offered; for it belonged to the prieſts alone to offer the burnt-ſacrifices.

CHAP. XXIV.] 1 *Now theſe are the diviſions of the ſons of Aaron.*] David having diſtributed the Levites into ſeveral courſes, he now does the ſame by the prieſts, in order to avoid all confuſion among ſuch large numbers; for the ſons of Aaron were now very greatly increaſed.

5 *Thus were they divided by lot.*] This method was doubtleſs taken to avoid all manner of complaint.

31 *Even the principal fathers over againſt their younger brethren.*] This is very obſcurely expreſſed; but the meaning is, that both the elder and younger had their places by lot, not by ſeniority of houſes.

CHAP. XXV.] 1 *Moreover, David and the captains of the hoſt.*] That is, David and the captains or chief leaders of the companies of prieſts: for it is abſurd to think that the commanders of the army had any thing to do with ordering the tribe of Levi, and the ſervice of the tabernacle.

5 *To lift up the horn.*] That is, as Bochart interprets it, to blow aloud with trumpets made of horn.

CHAP. XXVI.

CONcerning the divisions of the porters: of the Korhites, *was* Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom *were* Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

6 Also unto Shemaiah his son, were sons born, that ruled throughout the house of their fathers: for they were mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men; Elihu and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, *were* three-score and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah of the children of Merari, had sons; Simri, the chief (for *though* he was not first-born, yet his father made him the chief)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the Lord.

13 ¶ And they cast lots as well the small as the great, according to the house of their fathers for every gate.

14 And the lot eastward fell to Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To Obed-Edom southward, and to his sons, the house of Asuppim.

16 To Shuppim and Hosah, *the lot came forth* west-ward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 East-ward *were* six Levites, north-ward four a day, south-ward four a day, and toward Asuppim two *and* two.

18 At Parbar west-ward, four at the causey, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the dedicated things.

21 As *concerning* the sons of Laadan: the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite *were* Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which* were over the treasures of the house of the Lord.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king and the chief fathers, the captains over thousands and hundreds, and the captains of the host had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the Lord.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah had dedicated, *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred *were* officers among them of Israel on this side Jordan west-ward in all business of the Lord, and in the service of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David, they were sought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his brethren, men of valour *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

CHAP. XXVII.

NOW the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month, throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month, *was* Jashobeam the son of Zabdiel; and in his course *were* twenty and four thousand.

3 Of the children of Perez, *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month, *was* Benaiah the son of Jehoiada, a chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month, *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month, *was* Ira the son of Ikkesh, the Tekohite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month, *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month, *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month, was Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month, *was* Maharai the Netopathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month, *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month, *was* Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16 ¶ Furthermore, over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because the Lord had said, he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel, neither was the number put in the account of the chronicles of king David.

25 ¶ And over the king's treasures *was* Azmaveth the son of Adiel: and over the store-houses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah.

26 And

CHAP. XXVI.] 1 *Concerning the division of the porters*] This office was of great dignity, including the charge of the holy things.

6 *For they were mighty men of valour.*] This office required men of strength and courage, for they were to watch and guard the house of God night and day They also opened and shut the house, and attended there to prevent any thing being done to the prejudice of the peace, safety and purity of the place.

15 *The house of Asuppim.*] What this house was is not easy to determine absolutely; but it seems to have been a place where the vessels and treasures of the temple were deposited; the true import of the word being collections or gatherings: and Obed-edom, whose sons were placed at Asuppim, it is said, 2 Chron. xxv. 24. to have the custody of the treasures.

30 *In all business of the Lord, and in the service of the king.*] Hence we may observe, that the same person took care both of the things pertaining to God, and those that concerned the king. By the former, is meant such causes as might be judged by the divine law; and by the latter, such as could not be determined by the law, but were left to the judgment of the king.

CHAP. XXVII.] 1 *Now the children of Israel, &c.*] The ecclesiastical affairs being settled, we have next an account of the manner in which the army was disposed, in order to render it serviceable on all occasions. It was distributed into twelve legions, each consisting of twenty-four thousand men, who were commanded by one of the *chief of the fathers*; under whom there were *captains of thousands*, in every legion commmanding a thousand men. There were also *captains of hundreds*, and under them inferior officers. Each of these legions attended one month, for the security of the king and kingdom; at the end of which they retired to their respective places of abode, and another legion succeeded.

5 *Benaiah the son of Jehoiada, a chief priest.*] The word *coben*, which we here render a *chief priest*, signifies also a *chief prince*, and should have been so translated here; for Benaiah was neither high-priest nor *sagan*, or second priest, these offices being filled by Abiathar and Zadok.

17 *Of the Aaronites, Zadok.*] The Aaronites were the priests, and not a distinct tribe; but being a different order from the rest of the tribe of Levi, they had a peculiar chief to preside over them:

CHAP.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſon of Chelub.

27 And over the vineyards *was* Shimei the Ramathite: over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

28 And over the olive-trees and the ſycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joaſh.

29 And over the herds that fed in Sharon, *was* Shitrai the Sharonite; and over the herds *that were* in the valleys, *was* Shaphat the ſon of Adlai.

30 Over the camels alſo, *was* Obil the Iſhmaelite: and over the aſſes, *was* Jehdeiah the Meronothite.

31 And over the flocks, *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king David's.

32 Alſo Jonathan, David's uncle was a counſeller, a wiſe man, and a ſcribe: and Jehiel the ſon of Hachmoni *was* with the king's ſons:

33 And Ahithophel *was* the king's counſeller, and Huſhai the Archite *was* the king's companion.

34 And after Ahithophel, *was* Jehoiada the ſon of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

CHAP. XXVIII.

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtered to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men unto Jeruſalem.

2 Then David the king ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people, *As for me*, I had in mine heart to build an houſe of reſt for the ark of the covenant of the Lord, and for the footſtool of our God, and had made ready for the building:

3 But God ſaid unto me, Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed blood.

4 Howbeit, the Lord God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever: for he hath choſen Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſons of my father, he liked me to make *me* king over all Iſrael.

5 And of all my ſons (for the Lord hath given me many ſons) he hath choſen Solomon my ſon to ſit upon the throne of the kingdom of the Lord over Iſrael.

6 And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe, and my courts: for I have choſen him *to be* my ſon, and I will be his father.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be conſtant to do my commandments and my judgments, as at this day.

8 Now therefore, in the ſight of all Iſrael the congregation of the Lord, and in the audience of our God, keep and ſeek for all the commandments of the Lord your God: that ye may poſſeſs this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

10 Take heed now, for the Lord hath choſen thee to build an houſe for the ſanctuary: be ſtrong and do *it*.

11 ¶ Then David gave to Solomon his ſon the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat:

12 And the pattern of all that he had by the ſpirit, of the courts of the houſe of the Lord, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things:

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the Lord, and for all the veſſels of ſervice in the houſe of the Lord.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice, *ſilver alſo* for all inſtruments of ſilver by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight, *both* for the candleſtick, and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table, and *likewiſe* ſilver for the tables of ſilver.

17 Alſo pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden baſons he gave gold by weight for every baſon; and *likewiſe ſilver* by weight for every baſon of ſilver:

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the chariot of the cherubims that ſpread out *their wings*, and covered the ark of the covenant of the Lord.

19 All *this*, *ſaid David*, the Lord made me underſtand in writing by *his* hand upon me, *even* all the works of this pattern.

20 And David ſaid to Solomon his ſon, Be ſtrong and of good courage, and do *it*: fear not, nor be diſmayed, for the Lord God, *even* my God, *will be* with thee; he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the Lord.

21 And behold, the courſes of the prieſts and the Levites, *even the ſhall be with thee* for all the ſervice of the houſe of God, and *there ſhall be* with thee for all manner of workmanſhip every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

FUrthermore David the king ſaid unto all the congregation, Solomon my ſon, whom alone God hath choſen, is yet young and tender, and the work *is* great: for the palace is not for man, but for the Lord God.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for things of ſilver, and the braſs for *things* of braſs, the iron for *things* of iron, and wood for *things* of wood; onyx-ſtones, and *ſtones* to be ſet, gliſtering ſtones, and of divers colours, and all manner of precious ſtones, and marble ſtones in abundance.

3 Moreover, becauſe I have ſet my affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe.

4 *Even* three thouſand talents of gold, of the gold of Ophir, and ſeven thouſand talents of refined ſilver to overlay the walls of the houſes *withal*:

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who then is willing to conſecrate his ſervice this day unto the Lord?

6 ¶ Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the rulers of the king's work offered willingly.

7 And gave for the ſervice of the houſe of God, of gold, five thouſand talents, and ten thouſand drams; and of ſilver, ten thouſand talents; and of braſs eighteen thouſand talents; and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were found, gave *them* to the treaſure of the houſe of the Lord, by the hand of Jehiel the Gerſhonite.

9 Then the people rejoiced, for that they offered willingly, becauſe with perfect heart, they offered willingly to the Lord: and David the king alſo rejoiced with great joy.

10 ¶ Wherefore David bleſſed the Lord before all the congregation: And David ſaid, Bleſſed *be* thou, Lord God of Iſrael our father, for ever and ever.

11 Thine, O Lord, is the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all that is in the heaven and in the earth is *thine*; thine *is* the kingdom, O Lord, and thou art exalted as head above all.

12 Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what is my people, that we ſhould be able

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CHAP. XXVIII.] 2 *I had in mine heart to build an houſe of reſt for the ark*, &c.] That is, a place where the ark might be ſettled, and not ſubject to be carried from place to place, as it had hitherto been.

And for the footſtool of our God.] The conjuction *and* is here exegetical, and ſhould have been rendered *that is*; the ark being conſidered as the footſtool of Omnipotence, as being under the mercy-ſeat. With this connection, the paſſage before us will agree with the following expreſſion of Jeremiah, *How hath the Lord covered the daughter of Zion with a cloud in his anger, and caſt down from heaven unto earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger!* Lam. iii. 1.

4 *For he hath choſen Judah to be the ruler; and of the houſe of Judah, the houſe of my father*, &c.] It was not known, before the days of David, from what family of Judah a king ſhould be choſen, from whom the Meſſiah ſhould come.

19 *All this, ſaid David, the Lord made me underſtand in writing by his hand upon me, even all the works of this pattern.*] That is, God was pleaſed to reveal all this as plainly and diſtinctly to him, as if it had been written on his mind; as the ten commandments were on the tables of ſtone in the mount.

CHAP. XXIX.] 11 *Thine, O Lord, is the greatneſs, and the power, and the glory*, &c.] This is a moſt noble declaration of the ſenſe he had of the divine excellencies and perfections, with a thankful acknowledgment of his immenſity, power, goodneſs, eternity and majeſty, which are the properties or attributes of God.

able to offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee.

15 For we *are* ſtrangers before thee, and ſojourners, as *were* all our fathers: our days on the earth *are* as a ſhadow, and *there* is none abiding.

16 O Lord our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things: and now have I ſeen with joy, thy people which are preſent here, to offer willingly unto thee.

18 O Lord God of Abraham, Iſaac, and of Iſrael, our fathers keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies, and thy ſtatutes, and to do all *theſe things*, and to build the *palace* for the which I have made proviſion.

20 ¶ And David ſaid to all the congregation, Now bleſs the Lord your God. And all the congregation bleſſed the Lord God of their fathers, and bowed down their heads, and worſhipped the Lord and the king.

21 And they ſacrificed ſacrifices unto the Lord, and offered burnt-offerings unto the Lord on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, and a thouſand lambs with their drink offerings, and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the Lord on that day with great gladneſs, and they made Solomon the ſon of David king the ſecond time, and anointed *him* unto the Lord *to be* the chief governor, and Zadok to be prieſt.

23 Then Solomon ſat on the throne of the Lord as king inſtead of David his father, and proſpered, and all Iſrael obeyed him.

24 And all the princes and the mighty men, and all the ſons likewiſe of king David ſubmitted themſelves unto Solomon the king.

25 And the Lord magnified Solomon exceedingly in the ſight of all Iſrael, and beſtowed upon him ſuch royal majeſty, as had not been on any king before him in Iſrael.

26 Thus David the ſon of Jeſſe, reigned over all Iſrael.

27 And the time that he reigned over Iſrael, *was* forty years; ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

28 And he died in a good old age, full of days, riches and honour: and Solomon his ſon reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold, they are written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer,

30 With all his reign and his might, and the times that went over him, and over Iſrael, and over all the kingdoms of the countries.

26 *Thus David the ſon of Jeſſe, reigned over all Iſrael.*] That is, this is a brief account of the tranſactions of David during his reign.

THE Second BOOK of the CHRONICLES.

The ARGUMENT.

The ſecond book of the Chronicles *contains an account of the progreſs and end of the kingdom of* Judah, *from the beginning of* Solomon's *reign to the very year of their return from the* Babyloniſh *captivity; and enumerates ſeveral particulars omitted in the book of* Kings, *particularly in the hiſtory of* Jehoſhaphat *and* Hezekiah.

CHAP. I.

AND Solomon the ſon of David was ſtrengthened in his kingdom, and the Lord his God *was* with him, and magnified him exceedingly.

2 Then Solomon ſpake unto all Iſrael, to the captains of thouſands, and of hundreds, and to the judges, and to every governor in all Iſrael, the chief of the fathers.

3 So Solomon and all the congregation with him, went to the high place that *was* at Gibeon for there was the tabernacle of the congregation of God, which Moſes the ſervant of the Lord had made in the wilderneſs.

4 But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

5 Moreover, the brazen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregation ſought unto it.

6 And Solomon went up thither to the braſen altar before the Lord, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night, did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead.

9 Now, O Lord God, let thy promiſe unto David my father be eſtabliſhed: for thou haſt made me king over a people like the duſt of the earth in multitude.

10 Give me now wiſdom and knowledge, that I may go out, and come in before this people: for who can judge this thy people *that is ſo* great?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thyſelf, that thou mayeſt judge my people, over whom I have made thee king:

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

13 ¶ Then Solomon came *from his journey*, to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

14 And Solomon gathered chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot-cities, and with the king at Jeruſalem.

15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycamore-trees that *are* in the vale for abundance.

16 And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAP. II.

AND Solomon determined to build an houſe for the name of the Lord, and an houſe for his kingdom.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to overſee them.

3 ¶ And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the Lord my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the Lord our God. This *is an ordinance* for ever to Iſrael.

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 But

Commentary on the Second Book of Chronicles.

CHAP. I.] 3 *So Solomon and all the congregation with him, went to the high place that was at Gibeon,* &c.] Though the tabernacle and altar made by Moſes in the wilderneſs were now at Gibeon, yet the ark of the covenant was in the city of David. It has therefore been aſked, how theſe came to be ſeparated? To which Conradus Pelecanus anſwers, that even in thoſe days, God intimated to the Iſraelites, that he did not regard the ceremonial worſhip, when the people were under the government and inſtruction of ſuch men as Samuel and David; and were not tainted with idolatry. The Lord did not then exact ſo many legal ſervices, as he did in times of peace and tranquility, when they were more neceſſary for the people; leſt, after their cuſtom, when they lived in peace and proſperity, they ſhould fall into ſuperſtition, and admire the worſhip of the heathens.

CHAP.

6 But who is able to build him an houſe, ſeeing the heaven, nd heaven of heavens cannot contain him? who *am* I then hat I ſhould build him an houſe, ſave only to burn ſacrifice before im?

7 Send me now therefore a man, cunning to work in gold, and n ſilver, and in braſs, and in iron, and in purple, and crimſon, nd blue, and that can ſkill to grave with the cunning men that re with me in Judah and in Jeruſalem, whom David my father did rovide.

8 Send me alſo cedar-trees, fir-trees, and algum trees out of Lebanon (for I know that thy ſervants can ſkill to cut timber in Lebanon) and behold my ſervants *ſhall be* with thy ſervants,

9 Even to prepare me timber in abundance: for the houſe which I am about to build ſhall be wonderfully great.

10 And behold, I will give to thy ſervants, the hewers that cut imber, twenty thouſand meaſures of beaten wheat, and twenty houſand meaſures of barley, and twenty thouſand baths of wine, nd twenty thouſand baths of oil.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the Lord hath loved his peole, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed be the Lord God of Iſrael hat made heaven and earth, who hath given to David the king a wiſe ſon, endued with prudence and underſtanding, that might uild an houſe for the Lord, and an houſe for his kingdom.

13 And now I have ſent a cunning man, endued with underſtanding, of Huram my father's;

14 The ſon of a woman of the daughters of Dan, and his faher was a man of Tyre, ſkilful to work in gold and in ſilver, in raſs, in iron, in ſtone, and in timber, in purple, in blue, and in ne linen, and in crimſon: alſo to grave any manner of graving, nd to find out every device which ſhall be put to him, with thy unning men, and with the cunning men of my lord David thy ather.

15 Now therefore the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants.

16 And we will cut wood out of Lebanon, as much as thou halt need, and we will bring it to thee in flotes by ſea to Joppa, nd thou ſhalt carry it up to Jeruſalem.

17 ¶ And Solomon numbered all the ſtrangers that were in the and of Iſrael; after the numbering wherewith David his father ad numbered them; and they were found an hundred and fifty houſand and three thouſand and ſix hundred.

18 And he ſet threeſcore and ten thouſand of them *to be* bearers f burdens, and fourſcore thouſand *to be* hewers in the mountain, nd three thouſand and ſix hundred overſeers to ſet the people at work.

CHAP. III.

THEN Solomon began to build the houſe of the Lord at Jeruſalem in mount Moriah, where *the Lord* appeared unto David his father, in the place that David had prepared in the threſhing-floor of Ornan the Jebuſite.

2 And he began to build in the ſecond *day* of the ſecond month, in the fourth year of his reign.

3 ¶ Now theſe *are the things wherein* Solomon was inſtructed for the building of the houſe of God. The length by cubits after the firſt meaſure *was* threeſcore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the houſe*, the length of *it was* according to the breadth of the houſe, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater houſe he ceiled with fir-tree, which he overlaid with fine gold, and ſet thereon palm-trees and chains.

6 And he garniſhed the houſe with precious ſtones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid alſo the houſe, the beams, the poſts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the moſt holy houſe, the length whereof *was* according to the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to ſix hundred talents.

9 And the weight of the nails *was* fifty ſhekels of gold: and he overlaid the upper chambers with gold.

10 And in the moſt holy houſe he made two cherubims of image-work, and over-laid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the houſe: and the other wing *was likewiſe* five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub *was* five cubits, reaching to the wall of the houſe: and the other wing *was* five cubits *alſo*, joining to the wing of the other cherub.

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: and they ſtood on their feet, and their faces *were* inward.

14 ¶ And he made the vail of blue, and purple, and crimſon, and fine linen, and wrought cherubims thereon.

15 Alſo he made before the houſe two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *mas* five cubits.

16 And he made chains *as* in the oracle, and put *them* on the heads of the pillars, and made an hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

CHAP. IV.

MOreover, he made an altar of braſs, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Alſo he made a molten ſea of ten cubits from brim to brim, round in compaſs, and five cubits the height thereof, and a line of thirty cubits did compaſs it round about.

3 And under it *was* the ſimilitude of oxen, which did compaſs it round about: ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts were inward.

5 And the thickneſs of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thouſand baths.

6 ¶ He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them: ſuch things as they offered for the burnt-offering, they waſhed in them; but the ſea was for the prieſts to waſh in.

7 And he made ten candleſticks of gold according to their form, and ſet them in the temple, five on the right hand, and five on the left.

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left: and he made an hundred baſons of gold.

9 Furthermore, he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs.

10 And he ſet the ſea on the right ſide of the eaſt-end, over againſt the ſouth.

11 And Huram made the pots, and the ſhovels, and the baſons, and Huram finiſhed the work that he was to make for king Solomon for the houſe of God.

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the pillars.

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars.

14 He made alſo baſes; and lavers made he upon the baſes;

15 One ſea, and twelve oxen under it:

16 The pots alſo and the ſhovels, and the fleſh-hooks, and all their inſtruments, did Huram his father make to king Solomon for the houſe of the Lord, of bright braſs.

17 In the plain of Jordan did the king caſt them in the clay-ground between Succoth and Zeredathah.

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of

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CHAP. II.] 6 *But who is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him?*] He would not have Huram imagine, that he had ſuch a groveling and unworthy idea of God, as to think he could be confined and comprehended in any houſe, being immenſe beyond conception. And conſequently it would have been a high preſumption to build him an houſe for any other intention, than for his worſhippers to aſſemble there, and pay and perform the duties and offices of religion.

17 *And Solomon numbered all the ſtrangers that were in the land*, &c.] Theſe were the remainder of the Amorites, Hittites, &c. that had not embraced the Jewiſh religion.

CHAP. III.] 1 *Then Solomon began to build the houſe of the Lord in Jeruſalem in mount Moriah.*] This mountain was the place where Abraham attempted to offer his ſon Iſaac.

8 *Now theſe are the things wherein Solomon was inſtructed for the building of the houſe of God.*] This paſſage may be better tranſlated in the following manner: *Now theſe are the dimenſions of the foundation of the temple, which Solomon began to build.* For Solomon did not receive a delineation of the whole fabric from his father, but only of the porch and courts.

9 *He overlaid the upper chambers with gold.*] The word *eljoth*, which we render *upper chambers*, ſignifies alſo the *ceiling*, and ſhould have been ſo tranſlated here; for the chambers were not overlaid with gold; but the whole ceiling, walls, and floors of the holy and moſt holy place were covered with that coſtly metal.

CHAP. IV.] 3 *Two rows of oxen were caſt, when it was caſt.*] That is, the oxen and the ſea were caſt together, and not faſtened afterwards.

of God, the golden altar alſo, and the tables whereon the ſhew-bread *was ſet*;

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold.

22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple *were of* gold.

CHAP. V.

THUS all the work that Solomon made for the houſe of the Lord, was finiſhed: and Solomon brought in *all* the things that David his father had dedicated: and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.

2 ¶ Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the Lord, out of the city of David, which *is* Zion.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the feaſt, which *was* in the ſeventh month.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbered for multitude.

7 And the prieſts brought in the ark of the covenant of the Lord unto his place, to the oracle of the houſe into the moſt holy *place*, even under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof above.

9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And there it is unto this day.

10 *There was* nothing in the ark ſave the two tables which Moſes put *therein* at Horeb, when the Lord made a *covenant* with the children of Iſrael when they came out of Egypt.

11 ¶ And it came to paſs when the prieſts were come out of the holy *place:* (for all the prieſts *that were* preſent were ſanctified, *and* did not *then* wait by courſe.

12 Alſo the Levites *which were* the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſons, and their brethren: *being* arrayed in white linen, having cymbals, and pſalteries, and harps, ſtood at the eaſt end of the altar, and with them an hundred and twenty prieſts, ſounding with trumpets)

13 It came even to paſs as the trumpeters and ſingers *were* as one, to make one ſound to be heard in praiſing and thanking the Lord: and when they lifted up *their* voice with the trumpets and cymbals, and inſtruments of muſic, and praiſed the Lord, *ſaying*, For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the Lord;

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the Lord had filled the houſe of God.

CHAP. VI.

THEN ſaid Solomon, The Lord hath ſaid, that he would dwell in the thick darkneſs.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael (and all the congregation of Iſrael ſtood)

4 And he ſaid, Bleſſed *be* the Lord God of Iſrael, who hath with his hands fulfilled *that* which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in that my name might be there, neither choſe I any man to be a ruler over my people Iſrael.

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 Now it was in the heart of David my father to build an houſe for the name of the Lord God of Iſrael.

8 But the Lord ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding thou ſhalt not build the houſe, but thy ſon which ſhall come forth out of thy loins, he ſhall build the houſe for my name.

10 The Lord therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the name of the Lord God of Iſrael.

11 And in it have I put the ark, wherein *is* the covenant of the Lord that he made with the children of Iſrael.

12 ¶ And he ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands toward heaven)

14 And ſaid, O Lord God of Iſrael there is no God like thee in the heaven, or in the earth; which keepeſt covenant and ſhewеſt mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth and haſt fulfilled *it* with thine hand as *it is* this day.

16 Now therefore, O Lord God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O Lord God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built!)

19 Have reſpect therefore to the prayer of thy ſervant and to his ſupplication, O Lord my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine eyes may be open upon this houſe day and night upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer, which thy ſervant prayeth toward this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall make toward this place: hear thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

22 ¶ If a man ſin againſt his neighbour, and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

23 Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 ¶ And if thy people Iſrael be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray, and make ſupplication before thee in this houſe:

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 ¶ When the heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray toward this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them:

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillars; if their enemies beſiege them in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

29 *Then* what prayer, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands in this houſe:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt (for thou only knoweſt the hearts of the children of men.)

31 That

CHAP. V.] 1 *Solomon brought in all the things that David his father had dedicated,* &c.] David had made ſuch vaſt preparations for building the houſe of God, that there was more than ſufficient for the whole work; and this ſurplus Solomon depoſited in the treaſury of the temple, not thinking proper to uſe them in any other work. 1 Kings viii. contains nearly the ſame account as this chapter.

6 *Alſo king Solomon and all the congregation of Iſrael that were aſſembled,* &c.] Nothing ſurely can give a greater pleaſure to the human mind, than to ſee ſuch harmony as here appeared among all orders of men; both teachers and learners, magiſtrates, ſoldiers and people, all joined in promoting the ſervice and honour of God. And certainly we, who call ourſelves Chriſtians, ſhould carefully ſtudy to promote ſuch unity among ourſelves, that we may all form one fold, under the great Shepherd and Biſhop of our ſouls.

CHAP. VI.] 5 *Neither choſe I any man to be a ruler over my people Iſrael.*] Theſe words are very different from thoſe in 2 Kings viii. 86. where it is ſaid, *But I choſe David to be over my people Iſrael.* Till the time of that monarch there was no ſettled ſucceſſion of a ruler, that he and his poſterity ſhould reign over them: but God raiſed up judges out of what tribe and family he pleaſed; and when he made Saul king, he did not continue that dignity in his family, as he did to David.

41 Now

31 That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built, is called by thy name.

34 If thy people go out to war against their enemies, by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name:

35 Then hear thou from the heavens their prayer, and their supplication, and maintain their cause:

36 If they sin against thee (for *there is* no man which sinneth not) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet, *if* they bethink themselves in the land whither they are carried captive, and turn, and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer, and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 Now, my God, let I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

CHAP. VII.

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house.

2 And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, *saying*, For *he is* good, for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the Lord.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep, so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy *endureth* for ever, when David praised by their ministry: and the priests sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon hallowed the middle of the court that *was* before the house of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath, unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month, he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the Lord, and the king's house: and all that came into Solomon's heart to make in the house of the Lord, and in his own house, he prosperously effected.

12 ¶ And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice,

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments:

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, there shall not fail thee a man *to be* ruler in Israel.

19 But if ye turn away and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them:

20 Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb, and a by-word among all nations.

21 And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

AND it came to pass (at the end of twenty years wherein Solomon had built the house of the Lord, and his own house)

2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars:

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites which *were* not of Israel;

8 *But* of their children who were left after them in the land, whom the children of Israel consumed not; them did Solomon make to pay tribute, until this day.

9 But of the children of Israel did Solomon make no servants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh, out of the city of David, unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy, whereunto the ark of the Lord hath come.

12 ¶ Then Solomon offered burnt-offerings unto the Lord, on the altar of the Lord, which he had built before the porch:

13 Even after a certain rate every day, offering according to the commandment of Moses on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed according to the order of David his father, the courses of the priests to their service, and the Levites to their

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41 *Now therefore arise, O Lord God, into thy resting-place*, &c.] These words are part of Psal. cxxxii. 8. 9. with a little alteration. And which the king now used in his address to Omnipotence, to beseech him to take up here, his habitation, together with his ark: to defend his priests who ministered to him in this place, that they might obtain his blessings for others: so that all the people might rejoice in his goodness, and be safe under the shadow of his wings.

CHAP. VII.] 1 *Now when Solomon had made an end of praying*, &c.] This is added to what is recorded in 1 Kings viii. 11, to shew God's acceptation of Solomon's prayer and sacrifices, and give him assurance that he would be present in this place, and grant all their petitions.

3 *And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house.*] This was a sufficient assurance that god would be present in this place; for the glory of the Lord not only filled the house, but also appeared upon it. So that all the people were eye-witnesses of the presence of Jehovah, and that he had chosen the temple for his habitation.

15 *If I shut up heaven*, &c.] Famine and pestilence were two sore punishments inflicted on them by God for their sins; and the former was sometimes caused by want of rain, and sometimes by locusts, which devoured all the fruits of the ground.

CHAP. VIII.] 3 *And Solomon went to Hamath-zobah, and prevailed against it.*] This country lay between the Euphrates and Damascus; the former being its eastern, and the latter its western boundary.

4 *And he built Tadmor in the wilderness.*] See note on 1 Kings ix. 18.

5 *Also he built Beth-horon the upper, and Beth-horon the nether*, &c.] Only the nether Beth-horon is mentioned, 1 Kings ix. 17. They were, however, both built before this time; so that Solomon only fortified, repaired, enlarged, and beautified them.

CHAP.

their charges, to praiſe and miniſter before the prieſts, as the duty of every day required: the porters alſo by their courſes, at every gate: for ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the Lord, and until it was finiſhed: *ſo* the houſe of the Lord was perfected.

17 ¶ Then went Solomom to Ezion-geber, and to Eloth, at the ſea-ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

AND when the queen of Sheba heard of the fame of Solomon, ſhe came to prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

2 And Solomon told her all her queſtions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his cup-bearers alſo, and their apparel, and his aſcent by which he went up into the houſe of the Lord, there was no more ſpirit in her.

5 And ſhe ſaid to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wiſdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it:* and behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the Lord thy God, which delighted in thee to ſet thee on his throne, *to be* king for the Lord thy God: becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there any ſuch ſpice as the queen of Sheba gave king Solomon.

13 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought algum-trees, and precious ſtones.

11 And the king made *of* the algum-trees, terraces to the houſe of the Lord, and to the king's palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe aſked, beſides *that* which ſhe had brought unto the king: ſo ſhe turned and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold.

14 Beſide *that which* chapmen and merchants brought: and all the kings of Arabia, and governors of the country, brought gold and ſilver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne with a footſtool of gold, *which were* faſtened to the throne, and ſtays on each ſide of the ſitting-place, and two lions ſtanding by the ſtays.

19 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps. There was not the like made in any kingdom.

20 ¶ And all the drinking-veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold: none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of Tarſhiſh bringing gold and ſilver, ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 ¶ And Solomon had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen whom he beſtowed in the chariot cities, and with the king at Jeruſalem.

26 ¶ And he reigned over all the kings from the river, even unto the land of the Philiſtines, and to the border of Egypt.

27 And the king made ſilver in Jeruſalem as ſtones, and cedar-trees made he as the ſycamore-trees, that *are* in the low plains, in abundance.

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 ¶ Now the reſt of the acts of Solomon, firſt and laſt, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer, againſt Jeroboam the ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſon reigned in his ſtead.

CHAP. X.

AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat (who was in Egypt, whither he fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him: ſo Jereboam and all Iſrael came and ſpake to Rehoboam, ſaying,

4 Thy father made our yoke grievous; now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke, that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father, while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpake good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men.

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions:

15 So the king hearkened not unto the people, for the cauſe was of God, that the Lord might perform his word, which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every

ſaw

CHAP IX.] 2 *And Solomon told her all her queſtions* &c. This chapter is little more than a repetition of what is before related in 1 Kings x. It may not, however, be amiſs to obſerve here, that the queſtions put to Solomon by the queen of Sheba were not philoſophical or political, but religious, and particularly concerning the ſervice of God.

27 *And the king made ſilver in Jeruſalem as ſtones*] This is an hyperbolical expreſſion, ſignifying ſuch an abundance of it as exceeded all belief.

29 *Now the reſt of the acts of Solomon---are they not written in the book of Nathan the prophet?* &c.] Abarbinal is of opinion, that there were two books of the acts of Solomon; one containing an account of the beginning of his reign, his noble buildings, and the ſplendor in which he lived, written by Nathan the prophet; and the other an account of what paſſed in the latter part of his life, how he doated upon women, and fell into idolatry, and the puniſhments with which he was threatened, written by Ahijah the Shilonite and Iddo the ſeer: for the latter wrote the acts of Jeroboam, which could not be well related without touching upon ſome part of Solomon's reign.

CHAP. X.] 1 *And Rehoboam went to Shechem,* &c.] An account of this tranſaction is before given, 1 Kings xii. and nearly in the ſame words; I ſhall therefore refer the reader thither for an explanation of it; and only obſerve here, that this complaint of the people, if true, was doubtleſs owing to Solomon's idolatry; for being unable, by the ordinary revenues of his kingdom, to ſupport the enormous expences of ſo many wives and concubines, and alſo of building them temples for the worſhip of other gods, he had recourſe to oppreſſive meaſures, and loaded the people with heavy taxes.

CHAP.

every man to your tents, O Iſrael: *and* now, David, ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Hardoram that *was* over the tribute, and the children of Iſrael ſtoned him with ſtones that he died: but king Rehoboam made ſpeed to get him up to *his* chariot to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin, an hundred and fourſcore thouſand choſen *men* which were warriors, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam.

2 But the word of the Lord came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the Lord, ye ſhall not go up nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the Lord, and returned from going againſt Jeroboam.

5 ¶ And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.

6 He built even Bethlehem, and Etam, and Tekoa,

7 And Bethzur, and Shoca, and Adullam,

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil and wine.

12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

13 ¶ And the prieſts and the Levites that *were* in all Iſrael, reſorted to him out of all the coaſts.

14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſts office unto the Lord.

15 And he ordained him prieſts for the high places, and for the devils, and for the calves which he had made.)

16 And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the Lord God of Iſrael came to Jeruſalem to ſacrifice unto the Lord God of their fathers.

17 So they ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahaloth the daughter of Jerimoth the ſon of David to wife, and Abihail the daughter of Eliab the ſon of Jeſſe:

19 Which bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her he took Maachah the daughter of Abſalom, which bare him Abijah and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Abſalom, above all his wives and his concubines: (for he took eighteen wives, and threeſcore concubines, and begat twenty and eight ſons, and threeſcore daughters.)

22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: and he deſired many wives.

CHAP. XII.

AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, he forſook the law of the Lord, and all Iſrael with him.

2 And it came to paſs, *that* in the fifth year of king Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem (becauſe they had tranſgreſſed againſt the Lord)

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah and came to Jeruſalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the Lord, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.

9 Whereupon the princes of Iſrael, and the king humbled themſelves, and they ſaid, The Lord *is* righteous.

7 And when the Lord ſaw that they humbled themſelves, the the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves, *therefore* I will not deſtroy them, but I will grant them ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.

8 Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the Lord, and the treaſures of the king's houſe, he took all: he carried away alſo the ſhields of gold which Solomon had made.

10 Inſtead of which, king Rehoboam made ſhields of braſs, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's houſe.

11 And when the king entered into the houſe of the Lord, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himſelf, the wrath of the Lord turned from him, that he could not deſtroy *him* altogether: and alſo in Judah things went well.

13 ¶ So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the Lord had choſen out of all the tribes of Iſrael, to put his name there: and his mother's name *was* Naamah an Ammoniteſs.

14 And he did evil, becauſe he prepared not his heart to ſeek the Lord.

15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David; and Abijah his ſon reigned in his ſtead.

CHAP. XIII.

NOW in the eighteenth year of king Jeroboam, began Abijah to reign over Judah,

2 He reigned three years in Jeruſalem: (his mother's name alſo *was* Michaiah the daughter of Uriel of Gibeah) and there was war between Abijah and Jeroboam.

3 And Abijah ſet the battle in array with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men, *being* mighty men of valour.

4 ¶ And Abijah ſtood up upon mount Zemaraim, which *is* in mount Ephraim, and ſaid, Hear me thou Jeroboam, and all Iſrael,

5 Ought you not to know that the Lord God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him, and to his ſons by a covenant of ſalt?

6 Yet Jeroboam the ſon of Nebat the ſervant of Solomon the ſon of David is riſen up, and hath rebelled againſt his Lord.

7 And there are gathered unto him vain men, the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon. when Rehoboam was young and tender-hearted, and could not withſtand them.

8 And now ye think to withſtand the kingdom of the Lord, in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have ye not caſt out the prieſts of the Lord the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock, and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods.

10 But

CHAP. XI.] 13 *And the prieſts and the Levites---reſorted to him out of all their coaſts.*] Thus the tribe of Levi was added to that of Judah; but not the cities wherein they dwelt. The tribe of Simeon too ſeems to have been, partly at leaſt, united unto Judah; for we read, verſe 6, that Rehoboam built, or rather repaired Etam, which was a town in the tribe of Simeon. And hence Judah was reckoned a very powerful kingdom.

17 *Three years they walked in the way of David,* &c.] While they kept the commandments of the Lord, and worſhipped him *in the beauty of holineſs*, Judah had nothing to fear, being protected by the arm of Omnipotence; but when they forſook the God of their fathers, and introduced the idolatry of the heathen, they became a prey to their enemies, and were at laſt carried away captive by Nebuchadnezzar.

CHAP. XII.] 1 *He forſook the law of the Lord.*] He no ſooner ſaw himſelf eſtabliſhed in his kingdom than he threw off all reſtraint, and introduced the worſhip of falſe gods which he probably derived from his mother, who was an Ammoniteſs.

3 *The Lubims, the Sukkiims, and the Ethiopians.*] The Lubims were doubtleſs a people of Lybia, a famous country of Africa, adjoining to Egypt. And the Sukkiims were the people called *Troglydites*, becauſe they dwelt in *Troglais*, caves and dens of the earth, on the coaſt of the Red-ſea. As for the people called *Cuſh*, which we tranſlate *Ethiopians*, they were either the inhabitants of a country on the ſouth of Egypt, or the Scenitæ in Arabia; for the name was common to both.

12 *And alſo in Judah things went well.*] Or, as the words may be better tranſlated, *there were good things in Judah.* That is, there were many pious people ſtill among them, who worſhiped the God of their fathers.

CHAP. XIII.] 1 *His mother's name alſo was Michaiah the daugher of Uriel of Gibeah.*] It is ſaid, chap. xi. 20, 21. that his mother's name was Maacah, and her father's name Abſalom. The Jews, therefore, tell us, that her name was Michaiah Maacah, and that of her father, Uriel Abſalom.

5 *And Abijah ſet the battle in aray,* &c.] The whole ſtrength of both kingdoms was now gathered together to decide whether the kingdom of Iſrael ſhould be reſtored to the houſe of David. Judah, indeed, had not half the number of men that Iſrael had; but they put their truſt in God, and therefore did not doubt of ſucceſs.

10 But as for us, the Lord *is* our God, and we have not forſaken him; and the prieſts which miniſter unto the Lord, *are* the ſons of Aaron, and the Levites *wait* upon *their* buſineſs.

11 And they burn unto the Lord every morning and evening burnt-ſacrifices and ſweet incenſe; the *ſhew*-bread alſo *ſet they in order* upon the pure table, and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forſaken him.

12 And behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you: O children of Iſrael, fight ye not againſt the Lord God of your fathers, for ye ſhall not proſper.

13 ¶ But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the Lord, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſs that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men:

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the Lord God of their fathers.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the Lord ſtruck him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons and ſixteen daughters.

22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the ſtory of the prophet Iddo.

CHAP. XIV.

SO Abijah ſlept with his fathers, and they buried him in the city of David, and Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years.

2 And Aſa did *that which was* good and right in the eyes of the Lord his God.

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the images and cut down the groves:

4 And commanded Judah to ſeek the Lord God of their fathers, and to do the law and the commandment.

5 Alſo he took away out of all the cities of Judah, the high places and the images: and the kingdom was quiet before him.

6 ¶ And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years; becauſe the Lord had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls, and towers, gates, and bars, while the land *is* yet before us; becauſe we have ſought the Lord our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built and proſpered.

8 And Aſa had an army *of men* that bare targats and ſpears, out of Judah three hundrod thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

9 ¶ And there came out againſt them Zerah the Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto Mareſhah.

10 The Aſa went ont againſt him, and they ſet the battle in array in the valley of Zephathah, at Mareſhah.

11 And Aſa cried unto the Lord his God, and ſaid, Lord, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we reſt on thee, and in thy name we go againſt this multitude: O Lord, thou *art* our God, let not man prevail againſt thee.

12 So the Lord ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa, and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were deſtroyed before the Lord, and before his hoſt; and they carried away very much ſpoil.

14 And they ſmote all the cities round about Gerar, for the fear of the Lord came upon them: and they ſpoiled all the cities, for there was exeeeding much ſpoil in them.

15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

AND the ſpirit of God came upon Azariah the ſon of Oded:
2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin, The Lord *is* with you, while ye be with him; and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the true God, and without a teaching prieſt, and without law.

4 But when they in their trouble did turn unto the Lord God of Iſrael, and ſought him, he was found of them.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but gteat vexations *were* upon all the inhabitants of the countries.

6 And nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity.

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be rewarded.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah, and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord that *was* before the porch of the Lord.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: (for they fell to him out of Iſrael in abundance, when they ſaw that the Lord his God *was* with him.)

10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the Lord the ſame time, of the ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entered into a covenant to ſeek the Lord God of their fathers, with all their heart and with all their ſoul;

13 That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the Lord with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoieed at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the Lord gave them reſt round about.

16 ¶ And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 ¶ And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa.

CAAP. XVI.

IN the ſix and thirtieth year of the reign of Aſa, Baſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the king's houſe, and ſent to Benhadad king of Syria that dwelt at Damaſcus, ſaying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold: go, break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore cities of Naphtali.

5 And it came to paſs when Baaſha heard *it*, that he left off building at Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah, and they carried away the

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12 *O children of Iſrael, fight ye not againſt the Lord God of your fathers, for you ſhall not proſper.*] He concludes his ſpeech with telling them, that if they fought, it was not againſt him, but againſt the Lord, whom their fathers worſhipped, and they had forſaken; and therefore they could not hope for ſucceſs.

17 *There fell down ſlain of Iſrael, five hundred thouſand choſen men.*] This is the greateſt ſlaughter we read of in any hiſtory either ſacred or profane; but far from appearing incredible, when it is remembered that Omnipotence himſelf fought for Judah.

CHAP. XIV.] 5 *And the images.*] The original word, which we here render *images*, is *hammanim*, and imports ſomething belonging to the ſun. Buxtorf renders it *ſolares ſtatuæ*, ſtatutes of the ſun. Others think they were temples built for the worſhip of the ſun, which ſenſe the vulgar Latin follows.

15 *They ſmote alſo their tents*, &c.] The abundance of camels which Aſa took, ſufficiently prove that they were Arabians, who had great numbers of theſe creatures.

CHAP. XV.] 1 *And the ſpirit of God came upon Azariah the ſon of Oded.*] Some are of opinion that he was alſo called Oded; but had the name of Azariah given him, to diſtinguiſh him from his father.

12 *And they entered into a covenant to ſeek the Lord*, &c.] That is, they engaged themſelves in a common oath to worſhip the Lord alone, and to ſerve him with an upright heart.

15 *For they had ſworn with all their heart*, &c.] That is, they had made a ſolemn profeſſion to ſeek the Lord God of their fathers with all their heart, and with all their ſoul.

CHAP. XVI.] 1 *In the ſix and thirtieth year of the reign of Aſa, Baaſha king of Iſrael came up againſt Judah*] Baaſha died in the ſix and twentieth year of Aſa, and therefore could not come up againſt him in the ſix and thirtieth; and there-

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the stones of Ramah, and the timber thereof, wherewith Baasha was a-building, and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand.

9 For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of *them*, whose heart *is* perfect towards him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison-house; for *he was* in rage with him, because of this *thing*. And Asa oppressed *some* of the people the same time.

11 ¶ And behold the acts of Asa first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the Lord, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres which he had made for himself in the city of David, and laid him in the bed, which was filled with sweet odours and divers kinds *of spices*, prepared by the apothecaries art: and they made a very great burning for him.

CHAP. XVII.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the *Lord* God of his father, and walked in his commandments, and not after the doings of Israel:

5 Therefore the Lord stablished the kingdom in his hand, and all Judah brought to Jehoshaphat presents, and he had riches and honour in abundance.

6 And his heart was lift up in the ways of the Lord: moreover, he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign, he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama, and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the Lord with them, and went about through all the cities of Judah, and taught the people.

10 ¶ And the fear of the Lord fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah, castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour *were* in Jerusalem.

14 And these *are* the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour, three hundred thousand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the Lord; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him, armed men with bow and shield, two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand, ready prepared for the war.

19 These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the Lord besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the Lord: but I hate him, for he never prophesieth good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a void place, at the entering in of the gate of Samaria, and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah, had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria, until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah, spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, as the Lord liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said unto him, How many times shall I adjure thee that thou say nothing but the truth to me, in the name of the Lord?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return *therefore* every man to his house in peace.

17 (And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil)

18 Again he said, Therefore he heard the word of the Lord, I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand, and on his left.

19 And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying, after this manner, and another saying after that manner.

20 And there came out a spirit, and stood before the Lord, and said I will entice him, And the Lord said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the Lord* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so,

22 Now therefore behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah, came near, and smote

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fore the greatest authors are of opinion, that an error is crept into the text by the carelessness of some transcriber.

12 *In his disease he sought not to the Lord, but to the physicians.*] It was no fault to call in the assistance of the physicians; but to rely more upon their skill than the goodness and power of his God, who had so wonderfully delivered him from his enemies, was a crime of the deepest dye.

14 *And laid him in the bed, which was filled with sweet odours---and they made a very great burning for him.*] It has been asked, whether the body itself was burnt, or only some of the spices and odoriferous drugs, to prevent any bad smell that might attend the corpse? The Greeks and Romans, indeed, when they burnt any dead bodies, threw frankincense, myrrh, cassia, and other fragrant drugs, into the fire, and sometimes in the utmost profusion; but the Jews used to inter their dead, and therefore many suppose that the spices only were burnt. But others think that the body of Asa, as well as the spices were consumed; adding, that this is the first mention we find of burning the dead among the Jews, but it was afterwards very common. See 2 Chron. xxi. 19; Amos vi. 10.

CHAP. XVII.] 6 *His heart was lift up in the ways of the Lord.*] That is, he formed very exalted resolutions to promote the true worship of the God of Israel, and was not afraid what man could do to oppose him.

CHAP. XVIII.] 1 *Now Jehoshapat joined affinity with Ahab.*] We are told, 2 Kings viii. 18, that his son married Athaliah the daughter of Ahab. It is really surprizing, that a prince so zealous for the law of God, and so attentive to promote his honour and service, should contract so close an affinity with an abominable idolator. Perhaps he hoped, by this marriage, to reunite the kingdoms of Judah and Israel, and by that means to bring back the latter to the worship of the true God.

2 *And Ahab killed sheep and oxen,* &c.] That is, he entertained Jehoshaphat and his retinue with great splendour.

CHAP.

ſmote Micaiah upon the cheek, and ſaid, which way went the ſpirit of the Lord from me, to ſpeak unto thee.

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go into an inner chamber to hide thyſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joaſh the king's ſon:

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath the Lord not ſpoken by me. Aud he ſaid, Hearken all ye people.

28 So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe my ſelf, and I will go to the battle, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat cried out, and the Lord helped him, and God moved them *to depart* from him:

32 For it came to paſs, that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again from purſuing him.

33 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt, for I am wounded.

34 And the battle increaſed that day: howbeit, the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians, until the even: and about the time of the ſun going down, he died.

CHAP. XIX.

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer, went out to meet him, and ſaid to king Jehoſhaphat, Shouldſt thou help the ungodly, and love them that hate the Lord? therefore *is* wrath upon thee from before the Lord.

3 Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5 ¶ And he ſet judges in the land, throughout all the fenced cities of Judah, city by city,

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who *is* with you in the judgement.

7 Wherefore now, let the fear of the Lord be upon you, take heed and do *it:* for *there is* no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.

8 ¶ Moreover in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the prieſts, and of the chief of the fathers of Iſrael, for the judgment of the Lord, and for controverſies, when they returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the Lord, and *ſo* wrath come upon you and upon your brethren: this do, and ye ſhall not treſpaſs.

11 And behold, Amariah the chief prieſt *is* over you in all matters of the Lord: and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the king's matters: alſo the Levites *ſhall be* officers before you. Deal courageouſly, and the Lord ſhall be with the good.

CHAP. XX.

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſides the Ammonites, came againſt Jehoſhaphat to battle.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* Engedi.

3 And Jehoſhaphat feared, and ſet himſelf to ſeek the Lord, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together, to aſk *help* of the Lord: even out of all the cities of Judah they came to ſeek the Lord.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the Lord before the new court.

6 And ſaid, O Lord God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever.

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 If *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence (for thy name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them and deſtroyed them not:

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, but our eyes *are* upon thee.

13 And all Judah ſtood before the Lord, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jehiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the ſpirit of the Lord in the midſt of the congregation.

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the Lord unto you, Be not afraid, nor diſmayed, by reaſon of this great multitude; for the battle *is* not yours, but God's.

16 To-morrow go ye down againſt them: behold, they come up by the cliff of Ziz, and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel.

17 Ye ſhall not *need* to fight in this *battle*; ſet yourſelves, ſtand ye *ſtill*, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to-morrow go out againſt them, for the Lord *will be* with you.

18 And Jehoſhaphat bowed his head, with *his* face to the ground: and all Judah and the inhabitants of Jeruſalem fell before the Lord, worſhipping the Lord.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, ſtood up to praiſe the Lord God of Iſrael with a loud voice on high.

20 ¶ And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem, Believe in the Lord your God, ſo ſhall ye be eſtabliſhed; believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the Lord, and that ſhould praiſe the beauty of holineſs, as they went out before the army, and to ſay, Praiſe the Lord, for his mercy *endureth* for ever.

22 ¶ And when they began to ſing and to praiſe, the Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah, and they were ſmitten.

23 For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.

24 And when Judah came towards the watch-tower in the wilderneſs, they looked unto the multitnde, and behold, they *were* dead bodies fallen to the earth, and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels (which they ſtript off

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CAP, XIX.] 10 *Between blood and blood.*] Some underſtand this of kindred, and that the charge related to queſtions regarding who was neareſt of kin to the deceaſed. But others think it related to the queſtion, whether, when a perſon was killed, it was done intendedly, or by accident?

11 *Deal courageouſly, and the Lord ſhall be with the good.*] Be not afraid of man; for God himſelf will defend you, if you act with juſtice and integrity.

CHAP. XX.] 2 *There cometh a great multitude againſt thee from beyond the ſea.*] That is, from beyond the Dead-ſea, or lake Aſphatites.

6 *O Lord God of our fathers,* &c.] This is the moſt excellent prayer made by any of their kings; expreſſing the greateſt confidence, and repreſenting to him the juſtice of their cauſe. He begins with acknowledging God's irreſiſtible and ſupreme power, which extends over all his creatures both in heaven and earth, being all the creatures of his hand.

11 *Behold, I ſay, how they reward us.*] Ingratude is a ſin abominated by all civilized nations; nay, even the ſavages look upon it as the greateſt crime: but to return evil for good is the very higheſt pitch of wickedneſs; and this was even augmented by their invading the rights of God himſelf, whoſe land this was, and which the Iſraelites held under him as their Lord.

23 *For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir,* &c.] The inhabitants of mount Seir were ordered to fall upon Judah by an ambuſhment; but by ſome miſtake they fell upon the Ammonites,

their

for themſelves) more than they could carry away: and they were three days in gathering of the ſpoil, it was ſo much.

26 ¶ And on the fourth day they aſſembled themſelves in the valley of Berachah; for there they bleſſed the Lord: therefore the name of the ſame place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the fore front of them, to go again to Jeruſalem with joy: for the Lord had made them to rejoice over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the Lord,

29 And the fear of God was on all the kingdoms of *thoſe* countries, when they had heard that the Lord fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet; for his God gave him reſt round about.

31 ¶ And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the Lord:

33 Howbeit, the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the book of Jehu the ſon of Hanani, who is mentioned in the book of the kings of Iſrael.

35 ¶ And after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael who did very wickedly:

36 And he joined himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-gaber.

37 Then Eliezer the ſon of Dodavah of Mareſhah, propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joined thyſelf with Ahaziah, the Lord hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, becauſe he was the firſt-born.

4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf, and ſlew all his brethren with the ſword, and *divers* alſo of the princes of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of Ahab to wife: and wrought *that which was* evil in the eyes of the Lord.

7 Howbeit, the Lord would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a light to him, and to his ſons for ever.

8 ¶ In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night and ſmote the Edomites, which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time alſo did Libnah revolt from under his hand: becauſe he had forſaken the Lord God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from Elijah the prophet, ſaying, Thus ſaith the Lord God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a-whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy father's houſe, *which were* better than thyſelf:

14 Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy bowels fall out, by reaſon of the ſickneſs day by day.

16 ¶ Moreover, the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the ſubſtance *that was* found in the king's houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons.

18 ¶ And after all this, the Lord ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs, that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: and his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired: howbeit, they buried him in the city of David, but not in the ſepulchres of the kings.

CHAP. XXII.

AND the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon king in his ſtead: for the band of men that came with the Arabians to the camp, had ſlain all the eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jeruſalem: his mother's name alſo was Athaliah the daughter of Omri.

3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſellor to do wickedly.

4 Wherefore he did evil in the ſight of the Lord, like the houſe of Ahab: for they were his counſellors after the death of his father, to his deſtruction.

5 ¶ He walked alſo after their counſel, and went with Jehoram the ſon of Ahab king of Iſrael, to war againſt Hazael king of Syria at Ramoth-gilead: and the Syrians ſmote Joram.

6 And he returned to be healed in Jezreel, becauſe of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the ſon of Jehoram king of Judah, went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick.

7 And the deſtruction of Ahaziah was of God, by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the Lord had anointed to cut off the houſe of Ahab.

8 And it came to paſs that when Jehu was executing judgment upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah that miniſtered to Ahaziah, he ſlew them.

9 And he ſought Ahaziah: and they caught him (for he was hid in Samaria) and brought him to Jehu: and when they had ſlain him, they buried him, becauſe (ſaid they) he *is* the ſon of Jehoſhaphat, who ſought the Lord with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah, ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of the houſe of Judah.

11 But Jehoſhabeath the daughter of the king took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons *that were* ſlain, and put him and his nurſe in a bed-chamber. So Jehoſhabeath the daughter of king Jehoram, the wife of Jehoiada the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not

12 And he was with them hid in the houſe of God ſix years, and Athaliah reigned over the land.

CHAP. XXIII.

AND in the ſeventh year Jehoiada ſtrengthened himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael, the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out

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their own confederates. This exaſperated them and the Moabites ſo much, that they deſtroyed all the inhabitants of Seir, miſtaking them for the Jews.

CHAP. XXI.] 4 *Jehoram---ſtrengthened himſelf, and ſlew all his brethren with the ſword.*] He firſt took care to ſtrengthen himſelf in his kingdom, and then, that none of his brethren might diſpute his right to the throne, he put them all to death. Perhaps they were pious men, and zealouſly attached to the worſhip of the true God, and therefore he deſtroyed them, leſt they might oppoſe his intention of introducing the old idolatry.

12 *And there came a writing---from Elijah the prophet.*] As Elijah was taken up to heaven in the reign of Jehoſhaphat, it has been aſked, how Elijah could ſend his ſon a letter? moſt commentators have ſuppoſed, that there has been a miſtake in ſome tranſcriber, and the name of *Elijah* put for that of *Elisha*; or that Elijah by whom the letter was ſent, was not the Elijah that was taken up to heaven, but another of that name, who lived in the ſubſequent age, and was contemporary with Jehoram.

20 *He reigned in Jeruſalem eight years, and departed without being deſired.*] That is, his ſubjects did not wiſh he ſhould live any longer, but were glad a period was ſo ſoon put to his reign.

CHAP. XXII.] 2 *Forty and two years old was Ahaziah when he began to reign.*] In 2 Kings viii. 28, he is ſaid to be only twenty-two years old: and this is doubtleſs the true reading; for ſeveral ancient manuſcripts, as well as the Syriac and Arabic tranſlations, have twenty-two alſo in this place: and conſequently there is here an error, committed by the copyiſt or tranſcriber.

CHAP. XXIII.] 1 *Jehoiada ſtrengthened himſelf, and took the captains of hundreds*, &c.] It is not to be ſuppoſed that Jehoiada took all the captains of hundreds that were in the nation into confederacy with him: but ſuch only as he could depend upon.

out of all the cities of Judah, and the chief of the fathers of Iſrael, and they came to Jeruſalem.

3 And all the congregation made a covenant with the king in the houſe of God: and he ſaid unto them, Behold, the king's ſon ſhall reign, as the Lord hath ſaid of the ſons of David.

4 This *is* the thing that ye ſhall do: A third part of you entering on the ſabbath of the prieſts and of the Levites *ſhall be* porters of the doors;

5 And a third part *ſhall be* at the king's houſe; and a third part at the gate of the foundation: and all the people *ſhall be* in the courts of the houſe of the Lord.

6 But let none come into the houſe of the Lord, ſave the prieſts, and they that miniſter of the Levites, they ſhall go in, for they are holy: but all the people ſhall keep the watch of the Lord.

7 And the Levites ſhall compaſs the king round about, every man with his weapons in his hand, and whoſoever *elſe* cometh into the houſe, he ſhall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men that were to come in on the ſabbath, with them that were to go *out* on the ſabbath: for Jehoiada the prieſt diſmiſſed not the courſes.

9 Moreover, Jehoiada the prieſt delivered to the captains of hundreds, ſpears, and bucklers, and ſhields, that *had been* king David's, which were in the houſe of God.

10 And he ſet all the people (every man having his weapon in his hand) from the right ſide of the temple to the left ſide of the temple, along by the altar and the temple, by the king, round about.

11 Then they brought out the king's ſon, and put upon him the crown, and gave him the teſtimony, and made him king: and Jehoiada and his ſons anointed him, and ſaid, God ſave the king.

12 ¶ Now when Athaliah heard the noiſe of the people running and praiſing the king, ſhe came to the people into the houſe of the Lord.

13 And ſhe looked, and behold, the king ſtood at his pillar, at the entering in, and the princes, and the trumpets by the king: and all the people of the land rejoiced, and ſounded with trumpets, alſo the ſingers with inſtruments of muſic; and ſuch as taught to ſing praiſe. Then Athaliah rent her clothes, and ſaid, Treaſon, treaſon.

14 Then Jehoiada the prieſt brought out the captains of hundreds that were ſet over the hoſt, and ſaid unto them, Have her forth of the ranges: and whoſo followeth her, let him be ſlain with the ſword. For the prieſt ſaid, Slay her not in the houſe of the Lord.

15 So they laid hands on her; and when ſhe was come to the entering of the horſe-gate, by the king's houſe, they ſlew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they ſhould be the Lord's people.

17 Then all the people went to the houſe of Baal, and brake it down, and brake his altars, and his images in pieces, and ſlew Mattan the prieſt of Baal before the altars.

18 Alſo Jehoiada appointed the offices of the houſe of the Lord by the hand of the prieſts the Levites, whom David had diſtributed in the houſe of the Lord, to offer the burnt-offerings of the Lord, as *it is* written in the law of Moſes, with rejoicing and with ſinging, *as it was ordained* by David.

19 And he ſet the porters at the gates of the houſe of the Lord, that none *which was* unclean in any thing ſhould enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the houſe of the Lord; and they came through the high gate into the king's houſe, and ſet the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet after that they had ſlain Athaliah with the ſword.

CHAP. XXIV.

JOASH *was* ſeven years old when he began to reign, and he reigned forty years in Jeruſalem: his mother's name alſo was Zibiah of Beer-ſheba.

2 And Joaſh did *that which was* right in the ſight of the Lord, all the days of Jehoiada the prieſt.

3 And Jehoiada took for him two wives, and he begat ſons and daughters.

4 ¶ And it came to paſs after this, *that* Joaſh was minded to repair the houſe of the Lord.

5 And he gathered together the prieſts and the Levites, and ſaid to them, Go out unto the cities of Judah, and gather of all Iſrael money to repair the houſe of your God from year to year, and ſee that ye haſten the matter; howbeit the Levites haſtened it not.

6 And the king called for Jehoiada the chief, and ſaid unto him, Why haſt thou not required of the Levites to bring in out of Judah and out of Jeruſalem the collection, *according to the commandment* of Moſes the ſervant of the Lord, and of the congregation of Iſrael, for the tabernacle of witneſs?

7 For the ſons of Athaliah that wicked woman, had broken up the houſe of God, and alſo all the dedicated things of the houſe of the Lord did they beſtow upon Baalim.

8 And at the king's commandment they made a cheſt, and ſet it without at the gate of the houſe of the Lord.

9 And they made a proclamation through Judah and Jeruſalem, to bring in to the Lord, the collection *that* Moſes the ſervant of God *laid* upon Iſrael in the wilderneſs.

10 And all the princes, and all the people rejoiced, and brought in, and caſt into the cheſt, until they had made an end.

11 Now it came to paſs, that at what time the cheſt was brought unto the king's office, by the hand of the Levites; and when they ſaw that *there was* much money, the king's ſcribe, and the high prieſt's officer came and emptied the cheſt, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to ſuch as did the work of the ſervice of the houſe of the Lord, and hired maſons and carpenters to repair the houſe of the Lord, and alſo ſuch as wrought iron and braſs to mend the houſe of the Lord.

13 So the workmen wrought, and the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthened it.

14 And when they had finiſhed *it*, they brought the reſt of the money before the king and Jehoiada, whereof were made veſſels for the houſe of the Lord, *even* veſſels to miniſter, and to offer *withal*, and ſpoons, and veſſels of gold and ſilver: and they offered burnt-offerings in the houſe of the Lord continually, all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, becauſe he had done good in Iſrael, both toward God, and toward his houſe.

17 Now after the death of Jehoiada came the princes of Judah, and made obeiſance to the king: then the king hearkened unto them.

18 And they left the houſe of the Lord God of their fathers, and ſerved groves and idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs.

19 Yet he ſent prophets to them, to bring them again unto the Lord, and they teſtified againſt them: but they would not give ear.

20 And the ſpirit of God came upon Zechariah the ſon of Jehoiada the prieſt, which ſtood above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the Lord, that ye cannot proſper? becauſe ye have forſaken the Lord, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the commandment of the king, in the court of the houſe of the Lord.

22 Thus Joaſh the king remembered not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon: and when he died, he ſaid, The Lord look upon *it* and requite *it*.

23 ¶ And it came to paſs at the end of the year, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the Lord delivered a very great hoſt into their hand, becauſe they had forſaken the Lord God of their fathers: ſo they executed judgment againſt Joaſh.

25 And when they were departed from him (for they left him in

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2 *And the chief of the fathers of Iſrael.*] Some were under the government of the king of Judah: and perhaps others, who were well known to be well affected to religion, were invited to give their aſſiſtance. But it is moſt probable, *Judah* is here called *Iſrael*, the principal perſons of which were acquainted with Jehoiada's intentions.

CHAP. XXIV.] 7 *For the ſons of Athaliah that wicked woman, had broken up the houſe of God.*] That is, Azariah, and the ſons of his brethren mentioned xxii. 8. for his brethren themſelves were carried away captive before their father died, xxi. 17.

19 *Yet he ſent prophets to them, to bring them again unto the Lord.*] The goodneſs of the Lord was very remarkable towards this people; for though they had again abandoned his worſhip and temple, yet he ſent his meſſengers to reclaim them from their wicked ways, and prevent thoſe judgments which he had pronounced againſt them.

22 *The Lord look upon it and requite it.*] That is, the Lord will ſurely requite this unjuſt action: for the words muſt be conſidered as ſpoken by the ſpirit of prophecy, and not through a deſire of revenge. And this prophetic ſentence was no ſooner pronounced than executed; for before the year was expired, the Syrians came up againſt Jeruſalem, deſtroyed *all the princes of the people*; that is, all thoſe who had adviſed Joaſh to reſtore the worſhip of Baal, and left the king himſelf full of diſeaſes; ſoon after which his own ſervants conſpired againſt him, and ſlew him on his bed.

CHAP.

(t great diſeaſes) his own ſervants conſpired againſt him, for the blood of the ſons of Jehoiada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings.

26 And theſe *are* they that conſpired againſt him; Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of Shimrith a Moabiteſs.

27 ¶ Now concerning his ſons, and the greatneſs of the burdens *laid* upon him, and the repairing of the houſe of God, behold they *are* written in the ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

AMaziah *was* twenty and five years old when he began to reign, and he reigned twenty and nine years in Jeruſalem: and his mother's name *was* Jehoaddan of Jeruſalem.

2 And he did *that which was* right in the ſight of the Lord, but not with a perfect heart.

3 ¶ Now it came to paſs, when the kingdom was eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the law commanded, ſaying, The fathers ſhall not die for the children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thouſand choice *men*, *able* to go forth to war, that could handle ſpear and ſhield.

6 He hired alſo an hundred thouſand mighty men of valour out of Iſrael, for an hundred talents of ſilver.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee; for the Lord *is* not with Iſrael, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be ſtrong for the battle: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the army of Iſrael? And the man of God anſwered, The Lord is able to give thee much more than this.

10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled againſt Judah, and they returned home in great anger.

11 And Amaziah ſtrengthened himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of Seir ten thouſand.

12 And other ten thouſand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the rock, and caſt them down from the top of the rock, that they all were broken in pieces.

13 But the ſoldiers of the army which Amaziah ſent back, that they ſhould not go with him to battle, fell upon the cities of Judah from Samaria, even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 ¶ Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the Gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the Lord was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to paſs as he talked with him, that *the king* ſaid unto him, Art thou made of the king's council? forbear; why ſhouldeſt thou be ſmitten? Then the prophet forbare, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel.

17 ¶ Then Amaziah king of Judah took advice, and ſent to Joaſh the ſon of Jehoahaz, the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that was in Lebanon, ſent to the cedar that was in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home, why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear, for it *came* of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

21 So Joaſh the king of Iſrael went up, and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh the king of Iſrael took Amaziah king of Judah, the ſon of Joaſh, the ſon of Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim to the corner-gate, four hundred cubits.

24 And *he took* all the gold, and the ſilver, and all the veſſels *that were* found in the houſe of God, with Obed-edom, and the treaſures of the king's houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Joaſh ſon of Jehoahaz king of Iſrael, fifteen years.

26 Now the reſt of the Acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 ¶ Now after the time that Amaziah did turn away from following the Lord, they made a conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

28 And they bronght him upon horſes, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

THEN all the people of Judah took Uzziah, who *was* ſixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jeruſalem: his mother's name alſo *was* Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the Lord, according to all that his father Amaziah did.

5 And he ſought God in the days of Zechariah, who had underſtanding in the viſions of God: and as long as he ſought the Lord, God made him to proſper.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities about Aſhdod, and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah, and his name ſpread abroad, *even* to the entering in of Egypt, for he ſtrengthened *himſelf* exceedingly.

9 Moreover, Uzziah built towers in Jeruſalem at the corner-gate, and at the valley-gate, and at the turning *of the wall*, and fortified them.

10 Alſo he built towers in the deſert, and digged many wells for he had much cattle, both in the low-country, and in the plains; huſbandmen *alſo*, and vine-dreſſers in the mountains, and in Carmel: for he loved huſbandry.

11 Moreover, Uzziah had an hoſt of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeil the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

13 And under their hand *was* an army, three hundred thouſand and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt, ſhields, and ſpears, and helmets, and habergeons, and bows, and ſlings to caſt ſtones.

15 And he made in Jeruſalem engines, invented by cunning men, to be on the towers, and upon the bulwarks to ſhoot arrows and great ſtones withal: and his name ſpread far abroad, for he was marvellouſly helped till he was ſtrong.

19 ¶ But when he was ſtrong, his heart was lifted up to his deſtruction

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CHAP. XXV.] 2 *He did that which was right in the ſight of the Lord, but not with a perfect heart.*] That is, he kept the law of Moſes, but not from a principle of ſolid piety.

9 *The Lord is able to give thee much more*] Obey God and truſt in his goodneſs, and he will provide every thing neceſſary.

CHAP. XXVI.] 1 *Then all the people of Judah took Uzziah.*] This prince is called Azariah, 2 Kings xiv. 21.---xv. 1.

Who was ſixteen years old, and made him king in the room of his father Amaziah.] He was only four years old when his father was ſlain, ſo that there was an interregnum of twelve years.

5 *And he ſought God in the days of Zechariah.*] This was not Zechariah the prophet, whoſe writings are found in the ſacred canon, but, in all probability, the ſon of that Zechariah, who was called after his father's name, and was eminent for his divine wiſdom.

7 *The Mehunims.*] A people who inhabited a province of Arabia-deſerta.

10 *Alſo he built towers in the deſert.*] Theſe towers were erected to defend the ſhepherds from ſudden incurſions of their enemies, particularly the Arabs.

15 *And he made in Jeruſalem engines, invented by cunning men.*] Theſe engines were doubtleſs for projecting ſtones and arrows from the walls and towers; and were afterwards very common in the Roman army, though probably ſomething different in their conſtruction.

ſtruction: for he tranſgreſſed againſt the Lord his God, and went into the temple of the Lord, to burn incenſe upon the altar of incenſe.

17 And Azariah the prieſt went in after him, and with him fourſcore prieſts of the Lord, *that were* valiant men:

18 And they withſtood Uzziah the king, and ſaid unto him, *It appertaineth* not unto thee, Uzziah, to burn incenſe unto the Lord but to the prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the Lord God.

19 Then Uzziah was wroth, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſy even roſe up in his forehead, before the prieſts in the houſe of the Lord, from beſide the incenſe-altar.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence, yea, himſelf haſted alſo to go out, becauſe the Lord had ſmitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a ſeveral houſe, *being* a leper, for he was cut off from the houſe of the Lord: and Jotham his ſon *was* over the king's houſe, judging the people of the land.

22 Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they ſaid, He *is* a leper: and Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

JOtham *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mother's name alſo *was* Jeruſha, the daughter of Zadok.

2 And he did *that which was* right in the ſight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly.

3 He built the high gate of the houſe of the Lord, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 ¶ He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. So much did the children of Ammon pay unto him, both the ſecond year, and the third.

6 So Jotham became mighty, becauſe he prepared his ways before the Lord his God.

7 ¶ Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

AHAZ *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the Lord, like David his father.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim.

3 Moreover, he burnt incenſe in the valley of the ſon of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had caſt out before the children of Iſrael.

4 He ſacrificed alſo and burnt incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the Lord his God delivered him into the hand of the king of Syria, and they ſmote him, and carried away a great multitude of them captives, and brought *them* to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

6 ¶ For Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all valient men; becauſe they had forſaken the Lord God of their fathers.

7 And Zichri a mighty man of Ephraim, ſlew Maaſeiah the king's ſon, and Azrikam the governor of the houſe, and Elkanah *that was* next to the king.

8 And the children of Iſrael carried away captive of their brethren, two hundred thouſand, women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

9 But a prophet of the Lord was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, becauſe the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men, and bond-women unto you: *but are there* not with you, even with you, ſins againſt the Lord your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemeth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war,

13 And ſaid unto them, Ye ſhall not bring in the captives hither: for whereas we have offended againſt the Lord *already*, ye intend to add *more* to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

14 So the armed men left the captives and the ſpoil before the princes and all the congregation.

15 And the men which were expreſſed by name, roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arrayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, the city of palm-trees, to their brethren: then they turned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the kings of Aſſyria to help him.

17 For again the Edomites had come and ſmitten Judah, and carried away captives.

18 The Philiſtines alſo had invaded the cities of the low country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

19 For the Lord brought Judah low, becauſe of Ahaz king of Iſrael: for he made Judah naked, and tranſgreſſed ſore againſt the Lord.

20 And Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

21 For Ahaz took away a portion *out* of the houſe of the Lord, and *out* of the houſe of the king, and of the princes, and gave it unto the king of Aſſyria; but he helped him not.

22 ¶ And in the time of his diſtreſs did he treſpaſs yet more againſt the Lord: this *is that* king Ahaz.

23 For he ſacrificed unto the gods of Damaſcus, which ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may help me: but they were the ruin of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the Lord, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places to burn incenſe unto other gods, and provoked to anger the Lord God of his fathers.

26 ¶ Now the reſt of his acts, and all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the ſepulchres of the kings of Iſrael: and Hezekiah his ſon reigned in his ſtead.

CHAP. XXIX.

HEzekiah began to reign *when he was* five and twenty years years old, and he reigned nine and twenty years in Jeruſalem: and his mother's name *was* Abijah the daughter of Zechariah.

2 And

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19 *When he was ſtrong, his heart was lifted up to his deſtruction.*] That is, to the loſs of his authority. This example confirms what has been often obſerved, that few can bear proſperity with moderation.

21 *And Uzziah the king was a leper unto the day of his death.*] It was a capital crime to meddle raſhly with divine miniſtrations, as is evident from the caſe of Nadab and Abihu, Levit. x. 1, 2. And the leproſy was a kind of death, becauſe it ſeparated thoſe who were ſmitten with it from the ſociety of men.

CHAP. XXVII.] 2 *Howbeit he entered not into the temple of the Lord.*] That is, he imitated his father in all his good actions; but did not, like him, profanely enter the temple to offer incenſe.

3 *He built the high gate of the houſe of the Lord.*] Or rather, repaired that ſtructure; for it was built by Solomon.

6 *So Jotham became mighty, becauſe he prepared his ways before the Lord his God.*] Solomon Jarchi obſerves upon this paſſage, that all the kings of Judah had ſome crime or other laid to their charge, except this Jotham; that David himſelf ſinned grievouſly in the matter of Uriah; that Solomon by his wives was drawn into idolatry; that Rehoboam forſook the law of the Lord, and Abijah walked in his ſteps: that Aſa ſent the treaſures of the temple to the king of Syria, and put the prophet in priſon; that Jehoſhaphat entered into ſociety with idolaters, &c. But, adds this Jewiſh writer, in Jotham there is no fault found, except we ſuppoſe that the people's ſacrificing and burning incenſe in high places, 2 Kings xv. 35, which he by his authority might have removed, be conſidered as a fault.

CHAP. XXVIII.] 3 *And burnt his children in the fire.*] Or, as it may be rendered, *made his children paſs through the fire.* This was the moſt deteſtable kind of idolatry practiſed among the ancient inhabitants of Canaan.

19 *For he made Judah naked.*] That is, he deprived them, by his foul tranſgreſſions, of the divine protection.

23 *For he ſacrificed unto the gods of Damaſcus, which ſmote him.*] This was the higheſt degree of ſtupidity, to imagine they had any power to protect him when he ſaw that they were not able to defend themſelves againſt Tilgath-pilneſer.

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2 And he did *that which was* right in the sight of the Lord, according to all that David his father had done.

3 ¶ He, in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.

4 And he brought in the priests, and the Levites, and gathered them together into the east-street,

5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy *place*, unto the God of Israel.

8 Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives *are* in captivity for this.

10 Now *it* is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zecharia, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the Lord, to cleanse the house of the Lord.

16 And the priests went into the inner part of the house of the Lord, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the Lord, into the court of the house of the Lord. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days, and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, we have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they are before the altar of the Lord.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests the sons of Aaron to offer *them* on the altar of the Lord.

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats *for* the sin-offering, before the king and the congregation, and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for *so was* the commandment of the Lord by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and when the burnt-offering began, the song of the Lord began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all *that were* present with him, bowed themselves and worshipped.

30 Moreover, Hezekiah the king, and the princes commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices, and thank-offerings into the house of the Lord. And the congregation brought in sacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the Lord.

33 And the consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart, to sanctify themselves, than the priests.

35 And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the Lord was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

CHAP. XXX.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalam, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree, to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem; for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now be ye not stiff-necked as your fathers *were*, *but* yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the Lord, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless, divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah, the hand of God was to give them one heart to do the commandment of the king, and of the princes, by the word of the Lord.

13 ¶ And there assembled at Jerusalem much people, to keep the

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Chap. XXIX.] 3 *He, in the first year of his reign, in the first month.*] His beginning so very soon to reform religion, sufficiently demonstrates his great zeal for the glory of God. He did not stay till he was settled in the throne, but began the reformation the very month he ascended it, being doubtless persuaded that the surest way of rendering his reign prosperous, and his people happy, was to restore the worship of the God of Israel, and abolish the idolatry, which had for some years been established.

11 *My sons, be not now negligent.*] He uses the most pathetic language in exhorting the Levites to forsake their errors, and exert themselves in reforming the people.

21 *For a sin-offering for the kingdom*, &c.] That is, for the king's sins, and those of his predecessors; for the sins of the priests, and the profanation of the temple; and for all the people who had followed the example of their impious kings.

Chap. XXX.] 1 *And Hezekiah sent to all Israel and Judah*, &c.] Hezekiah had doubtless no right to invite the subjects of Hoshea to repair to Jerusalem, in order to celebrate his passover: but we may presume that he was encouraged in this by Hoshea himself, who, in regard to religion, has the best character in scripture of any king that reigned over Israel, from the division of the two kingdoms.

11 *Nevertheless, divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.*] Not one of the Ephraimites is mentioned here; but afterwards we find, that some of that tribe eat the passover with their brethren, ver. 18. Probably a little reflection, and the example of the other tribes, induced

the feaſt of unleavened bread in the ſecond month, a very great congregation.

15 And they aroſe, and took away the altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month; and the prieſts and the Levites were aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the Lord.

16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſovers, for every one *that was* not clean, to ſanctify *them* unto the Lord.

18 For a multitude of the people, *even* many of Ephraim, and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves; yet did they eat the paſſover, otherwiſe than it was written: but Hezekiah prayed for them, ſaying, The good Lord pardon every one

19 *That* prepareth his heart to ſeek God, the God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the Lord hearkened to Hezekiah, and healed the people.

21 And the children of Iſrael *that were* preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites, and the prieſts praiſed the Lord day by day, *ſinging* with loud inſtruments unto the Lord.

22 And Hezekiah ſpake comfortably unto all the Levites, that taught the good knowledge of the Lord: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the Lord God of their fathers.

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept other ſeven days with gladneſs.

24 For Hezekiah king of Judah did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, *there was* not the like in Jeruſalem.

27 ¶ Then the prieſts the Levites aroſe, and bleſſed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place, *even* unto heaven.

CHAP. XXXI.

NOW when all this was finiſhed, all Iſrael *that were* preſent, went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places, and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh, until they had utterly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion into their own cities.

2 ¶ And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings, to miniſter, and to give thanks, and to praiſe in the gates of the tents of the Lord.

3 *He appointed* alſo the king's portion of his ſubſtance, for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new-moons, and for the ſet feaſts, as *it is* written in the law of the Lord.

4 Moreover he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts, and the Levites, that they might be encouraged in the law of the Lord.

5 ¶ And as ſoon as the commandment came abroad, the children of Iſrael brought in abundance the firſt-fruits of corn, wine, and oil, and honey, and of all the increaſe of the field, and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep, and the tithe of holy things, *which were* conſecrated unto the Lord their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the Lord and his people Iſrael.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps.

10 And Azariah the chief prieſt of the houſe of Zadok, anſwered him, and ſaid, Since *the people* began to bring the offerings into the houſe of the Lord, we have had enough to eat, and have left plenty: for the Lord hath bleſſed his people; and that which is left, *is* this great ſtore.

11 ¶ Then Hezekiah commanded to prepare chambers in the houſe of the Lord; and they prepared *them*,

12 And brought in the offerings, and the tithes, and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azariah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah, *were* overſeers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God.

14 And Kore the ſon of Imnah the Levite, the porter toward the eaſt, *was* over the free-will offerings of God, to diſtribute the oblations of the Lord, and the moſt holy things.

15 And next him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in the cities of the prieſts, in *their* ſet office, to give to their brethren by courſes, as well to the great as to the ſmall.

16 Beſide their genealogy of males from three years old and upward, *even* unto every one that entereth into the houſe of the Lord, his daily portion, for their ſervice in their charges according to their courſes.

17 Both to the genealogy of the prieſts by the houſe of their fathers, and the Levites from twenty years old and upward in their charges by their courſes:

18 And to the genealogy of all their little ones, their wives, and their ſons, and their daughters through all the congregation: for in their ſet office they ſanctified themſelves in holineſs.

19 Alſo of the ſons of Aaron, the prieſt, *which were* in the fields of the ſuburbs of their cities, in every ſeveral city, the men that were expreſſed by name to give portions to all the males among the prieſts, and to all that were reckoned by genealogies, among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the Lord his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

CHAP. XXXII.

AFTER *theſe* things, and the eſtabliſhment *thereof*, Sennacherib king of Aſſyria came, and entered into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.

2 And when Hezekiah ſaw that Sennacherib was come, and that he was purpoſed to fight againſt Jeruſalem;

3 He took counſel with his princes, and his mighty men, to ſtop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who ſtopped all the fountains, and the brook that ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come, and find much water?

5 Alſo he ſtrengthened himſelf, and built up all the wall *that was* broken, and raiſed *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and ſhields in abundance.

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and ſpake comfortably to them, ſaying,

7 Be ſtrong and courageous, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us, than with him.

8 With him *is* an arm of fleſh, but with us *is* the Lord our God, to help us, and to fight our battles. And the people reſted themſelves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt Lachiſh, and all his power

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ſome of them at laſt to repair to Jeruſalem, to worſhip the God of their fathers.

CHAP. XXXI.] 1 *Now when all this was finiſhed*, &c.] That is, in the latter end of the ſecond month, after the paſſover and the following feſtivals were over, and the people diſmiſſed with pious inſtructions from the Levites, they deſtroyed the monuments of idolatry that remained in the ſeveral cities of the kingdom.

2 *In the gates of the tents of the Lord.*] That is, in the temple of the Lord; the ark anciently reſiding in a tent, and all houſes were called by that name.

14 *And the moſt holy things.*] That is, burnt-offerings and the offerings for ſin, the treſpaſs-offerings, and the two lambs for peace-offerings on the laſt day of the feaſt of the tabernacles.

CHAP. XXXII.] 4 *So there was gathered much people together, who ſtopt all the founttains, and the brook*, &c.] By the brook is meant Gihon, which ſome take to be Kidron. It was not eaſy to conceal this brook; but it is ſuppoſed the ſource of it was not far from the city, and this being filled with earth, they diverted the current, and by ſubterraneous paſſages, conveyed the water into large ciſterns in the city for the uſe of the people.

power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying,

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide in the ſiege in Jeruſalem.

11 Doth not Hezekiah perſuade you to give over yourſelves to die by famine and by thirſt, ſaying, The Lord our God ſhall deliver us out of the hand of the king of Aſſyria.

12 Hath not the ſame Hezekiah taken away his high places, and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the Gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſuade you on this manner, neither yet believe him: for no God of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the Lord God, and againſt his ſervant Hezekiah.

17 He wrote alſo letters to rail on the Lord God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed, and cried to heaven.

21 ¶ And the Lord ſent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his God, they that came forth of his own bowels, ſlew him there with the ſword.

22 Thus the Lord ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the Lord to Jeruſalem, and preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations from thenceforth.

24 ¶ In thoſe days Hezekiah was ſick to death, and prayed unto the Lord: and he ſpake unto him, and he gave him a ſign.

25 But Hezekiah rendered not again, according to the benefit *done* unto him: for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding Hezekiah humbled himſelf for the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the Lord came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oil; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities, and poſſeſſions of flocks, and herds in abundance; for God had given him ſubſtance very much

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon, and brought it ſtraight down to the weſt ſide of the city of David. And Hezekiah proſpered in all his works.

31 ¶ Howbeit, in *the buſineſs of* the ambaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his goodneſs, behold, they *are* written in the viſion of Iſaiah the prophet, the ſon Amoz, and in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXXIII.

MAnaſſeh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem.

2 But did *that which was* evil in the ſight of the Lord, like unto the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael.

3 ¶ For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the Lord, whereof the Lord had ſaid, In Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the Lord.

6 And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed inchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the Lord, to provoke him to anger.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes, and the ordinances by the hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the Lord had deſtroyed before the children of Iſrael.

10 And the Lord ſpake to Manaſſeh, and to his people: but they would not hearken.

11 ¶ Wherefore the Lord brought upon them the captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he beſought the Lord his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him, and he was entreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the Lord he *was* God.

14 Now after this, he built a wall without the city of David, on the weſt-ſide of Gihon, in the valley, even to the entering in at the fiſh-gate, and compaſſed about Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ſtrange Gods, and the idol out of the houſe of the Lord, and all the altars that he had built in the mount of the houſe of the Lord, and in Jeruſalem, and caſt *them* out of the city.

16 And he repaired the altar of the Lord, and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to ſerve the Lord God of Iſrael:

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the Lord their God only.

18 ¶ Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the ſeers that ſpake to him in the name of the Lord God of Iſrael, behold they *are written* in the book of the kings of Iſrael.

19 His prayer alſo, and *how God* was entreated of him, and all his ſins, and his treſpaſs, and the places wherein he built high places, and ſet up groves, and graven images before he was humbled, behold, they *are* written among the ſayings of the ſeers.

20 ¶ So Manaſſeh ſlept with his fathers, and they buried him in his own houſe: and Amon his ſon reigned in his ſtead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the Lord, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them.

23 And humbled not himſelf before the Lord, as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more;

24 And

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23 *And many brought gifts unto the Lord to Jeruſalem, and preſents to Hezekiah.*] They were ſo terrified with the tremendous ſtroke that had been given the Aſſyrian army, that they brought gifts to the God of Iſrael to deprecate his vengeance, and preſents to Hezekiah to purchaſe his friendſhip.

25 *His heart was lifted up.*] So many aſtoniſhing miracles having been wrought in his favour, he grew ſo preſumptuous of God's protection, that he forgot his benefits.

Chap. XXXIII.] 3 *And made groves, and worſhipped all the hoſt of heaven, and ſerved them.*] Several ingenious commentators are of opinion, that theſe groves were made round the temple; a practice expreſly forbidden, Deut. xvi. 21. The Jews, however, in after-times, planted trees about their Proſeuchæ, or places of prayer.

9 *So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, and to do worſe than the heathen.*] What a prodigious change was now wrought in this kingdom! In the laſt reign it was celebrated for righteouſneſs; now for being the very ſink of impiety: and from hence we ſhould be admoniſhed to value the precious opportunities we now enjoy, of practiſing the duties of religion in their primitive purity; leſt, by a ſad reverſe of fortune, we ſhould be deprived of ſuch glorious priviléges.

11 *Which took Manaſſeh among the thorns.*] They found him in a thicket, in which he had concealed himſelf.

16 *And commanded Judah to ſerve the Lord God of Iſrael.*] This was a proof that his repentance was ſincere, as he endeavoured to bring back the people, whom he had before induced to idolatry, to the worſhip of the Lord God of their fathers.

18 *Now the reſt of the acts of Manaſſeh---behold, they are written in the book of the kings of Iſrael.*] The children of Judah and Benjamin, being all that were now left of the deſcendants of Jacob, were called the children of Iſrael; but the book here mentioned was loſt during the Babyloniſh captivity.

Chap.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon, and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

JOSIAH *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images he brake in pieces, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them.

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, ... Ephraim, and Simeon, even unto Naphtali, with their mattocks, round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God.

9 And when they came to Hilkiah the high priest, they delivered the money *that was* brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and all the remnant of Israel, and of all Judah and Benjamin, and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses, which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath, and Obadiah, the Levites of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money *that was* brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord, *given* by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.

17 And they have gathered together the money *that was* found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king;

19 And it came to pass when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the Lord for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum, the son of Tikvath, the son of Hazrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college) and they spake to her to that *effect*.

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof; *even* all the curses *that are* written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God, *concerning* the words which thou hast heard.

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardst his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests and the Levites, and all the people great and small: and he read in their ears all the words of the book of the covenant, *that was* found in the house of the Lord.

31 And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart and with all his soul, to perform the words of the covenant *which are* written in this book.

32 And he caused all *that were* present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all *that were* present in Israel to serve, *even* to serve the Lord their God. *And* all his days they departed not from following the Lord, the God of their fathers.

CHAP. XXXV.

MOreover Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the Lord.

3 And said unto the Levites that taught all Israel which were holy unto the Lord, Put the holy ark in the house, which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders: serve now the Lord your God, and his people Israel,

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the Lord by the hand of Moses.

7 And Josiah gave to the people of the flock, lambs, and kids, all for the passover-offerings for all *that were* present, to the number of thirty thousand, and three thousand bullocks; these *were* of the king's substance.

8 And his princes gave willingly unto the people, to the priests and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings, two thousand and six hundred *small cattle*, and three hundred oxen.

9 Cononiah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for passover-offerings, five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.

12 And

CHAP. XXXIV.] 3 *In the eighth year of his reign, he began to seek after David his father.*] His pious inclination of worshipping the God of Israel appeared very early: for he was only sixteen years of age, when he openly declared his resolution of serving the Lord God of his fathers.

30 *He read in their ears all the words of the book of the covenant.*] It can hardly be supposed that both Josiah, and all the nation of Judah, were entirely ignorant of what the book of the law contained; especially when it is remembered that Jeremiah and other prophets were now living, who were very conversant in this book, and made it their business to instruct the people in the precepts it contained. But it is plain, that they did not give a proper attention to the words of it.

CHAP. XXXV.] 1 *Moreover Josiah kept a passover unto the Lord in Jerusalem.*] This passover was kept in the eighteenth year of his reign, immediately after he had finished his glorious reformation in abolishing idolatry.

24 *And*

12 And they removed the burut-offerings, that they might give according to the divisions of the families of the people to offer unto the Lord, as *it is* written in the book of Moses: and so *did they* with the oxen.

13 And they roasted the passover with fire, according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings, and the fat, until night; therefore the Levites prepared for themselves, and for the priests, the sons of Aaron.

15 And the singers, the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the Lord, according to the commandment of king Josiah.

17 And the children of Israel *that were* present, kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel, from the days of Samuel the prophet, neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel *that were* present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah, was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt, came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling* with God, who *is* with me, that he destroy thee not.

22 Nevertheless, Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah: and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he *had*; and they brought him to Jerusalem, and he died, and was buried in *one of the* sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah: and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the Lord;

27 And his deeds, first and last, behold they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother, king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the Lord his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did *that which was* evil in the sight of the Lord.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother, king over Judah and Jerusalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the Lord his God, *and* humbled not himself before Jeremiah the prophet, *speaking* from the mouth of the Lord.

13 And he also rebelled against king Nebuchadnezzer, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

14 ¶ Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem.

15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword, carried he away to Babylon: where they were servants to him and his sons, until the reign of the king of Persia:

21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now in the first year of Cyrus king of Persia (that the word of the Lord *spoken* by the mouth of Jeremiah might be accomplished) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me, and he hath charged me to build him an house in Jerusalem, which is in Judah: who *is there* among you of all his people? the Lord his God *be* with him, and let him go up.

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24 *And they brought him to Jerusalem, and he died.*] It is said, chap. xxxiv. 28, that Josiah should be gathered to his grave in peace: and therefore it has been asked, how this promise was performed, when he was slain in battle? His death was, indeed, sudden and immature: he fell in battle against the Egyptians, and yet he may, with great truth, be said to have *gone to his grave in peace*, because he was recalled from this transitory scene of things, while his kingdom was in a prosperous condition, before the calamities wherewith it was threatened were come upon it, and while he was himself at peace with God. Thus, when *the righteous are taken away from the evil to come*, though *in the sight of the unwise they seem to die, and their departure is taken for misery*; yet in what manner soever their exit may be, they may well be said *to die in peace*, who, after their dissolution here, *are numbered among the children of God, and their lot is among the saints.*

CHAP. XXXVI.] 21 *To fulfil threescore and ten years.*] These years ended in the first or second years of Cyrus; but when they began, is not so easy to determine: some will have it that it was in the fourth year of Jehoiakim; for then Jeremiah pronounced the following sentence, *The whole land shall be a desolation, and these nations shall serve the king of Babylon seventy years.* Jer. xxv. 11. But others fix the beginning of these seventy years at the captivity of Zedekiah.

22, 23 *Now in the first year of Cyrus,* &c.] These two verses which conclude the book of Chronicles, begin that of Ezra, where they will be explained.

E Z R A.

The ARGUMENT.

This book, and that of Nehemiah, *were formerly reckoned by the* Hebrews *to be but one: accordingly, in the* Latin *Bibles, they are both inſcribed with the name of* Ezra, *though they originally belonged to diſtinct authors.*

The book of Ezra *was written towards the latter end of the author's life, and comprehends the tranſactions of about eighty, or, as ſome ſay, an hundred years. It includes the hiſtory of the* Jews, *from the time of* Cyrus's *edict for their return, to the twentieth year of* Artaxerxes Longimanus.

Part of the book of Ezra, *namely, from the eighth verſe of the fourth chapter, to the twenty-ſeventh of the ſeventh chapter, was written in the* Chaldee *language: but all the reſt in* Hebrew.

CHAP. I.

NOW in the firſt year of Cyrus king of Perſia (that the word of the Lord by the mouth of Jeremiah might be fulfilled) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

2 Thus ſaith Cyrus king of Perſia, The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an houſe at Jeruſalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jeruſalem, which *is* in Judah, and build the houſe of the Lord God of Iſrael (he *is* the God) which *is* in Jeruſalem.

4 And whoſoever remaineth in any place where he ſojourneth; let the men of his place help him with ſilver, and with gold, and with goods, and with beaſts, beſide the free-will-offering for the houſe of God that *is* in Jeruſalem.

5 ¶ Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts, and the Levites, with all *them* whoſe ſpirit God had raiſed to go up to build the houſe of the Lord which *is* in Jeruſalem.

6 And all they that *were* about them, ſtrengthened their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſide all *that* was willingly offered.

7 ¶ Alſo Cyrus the king brought forth the veſſels of the houſe of the Lord, which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods.

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbered them unto Sheſhbazzar the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives,

10 Thirty baſons of gold, ſilver baſons of a ſecond *ſort* four hundred and ten, *and* other veſſels a thouſand.

11 All the veſſels of gold and of ſilver, *were* five thouſand and four hundred. All *theſe* did Sheſhbazzar bring up with *them* of the captivity, that were brought up from Babylon unto Jeruſalem.

CHAP. II.

NOW theſe *are* the children of the province that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeſhua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſhan, Miſpar, Bigvai, Rehum, Baanah. The number of the men of the people of Iſrael.

3 The childrn of Paroſh, two thouſand an hundred ſeventy and two.

4 The children of Shephatiah, three hundred ſeventy and two.

5 The children of Arah, ſeven hundred ſeventy and five.

6 The children of Pahath-moab, of the children of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and threeſcore.

10 The children of Bani, ſix hundred forty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and forty and three.

26 The children of Ramah and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbiſh, an hundred fifty and ſix.

31 The children of the other Elam, a thouſand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, ſeven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thouſand and ſix hundred and thirty.

36 ¶ The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

37 The children of Immer, a thouſand fifty and two.

38 The children of Paſhur, a thouſand two hundred forty and ſeven.

39 The children of Harim, a thouſand and ſeventeen.

40 ¶ The Levites: the children of Jeſhua, and Cadmiel, of the children of Hodaviah, ſeventy and four.

41 ¶ The ſingers: the children of Aſaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 ¶ The Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 Th

Commentary on the Book of Ezra.

CHAP. I.] 1 *Now in the firſt year of Cyrus king of Perſia.*] This is that famous Cyrus, who an hundred and forty years before the temple was deſtroyed, and two hundred years before he was born, was mentioned by name in the prophecy of Iſaiah, as deſigned by God for the reſtoring his people; *Thus ſaith Cyrus, He is my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built; and to the temple, Thy foundation ſhall be laid,* Iſaiah, xliv. 28. He is alſo mentioned by name, chap. xlv. 1. of the ſame prophecy.

7 *Alſo Cyrus the king brought forth the veſſels of the houſe of the Lord,* &c.] Some are of opinion, that among the ſacred things which Cyrus ordered to be reſtored, the ark of the covenant was one; but it does not appear that this ark was ever carried from Jeruſalem to Babylon.

8 *And numbered them unto Sheſhbazzar the prince of Judah.*] His name was originally Zerubbabel. But it was common for the great men of Judah to have two names; one of their own country, which was domeſtic, and another of the Chaldeans, which was uſed at court.

CHAP. II.] 1 *Now theſe are the children of the province that went up out of the captivity.*] Some think that the word *province* here ſignifies Babylon, where the greateſt part of theſe people were born, and had lived many years. But it ſeems more natural to think that it means Judea, which was made a province when it was conquered, and Gedeliah made governor of it.

5 *The children of Arah, ſeven hundred ſeventy and five.*] So many gave then in their names at Babylon, as intending to return into Judea: but it appears, from Nehem. vii. 10, that no more than ſix hundred fifty and two came thither: the reſt, therefore, either altered their minds, or died by the way. The ſame muſt be obſerved of ſeveral other differences between this account and that in Nehemiah.

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49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asnah, the children of Mehunim, the children of Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha,
55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their fathers house, and their seed, whether they *were* of Israel:
60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name)
62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.
63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.
64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,
65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men, and singing-women.
66 Their horses were seven hundred thirty and six: their mules, two hundred forty and five:
67 Their camels, four hundred thirty and five: *their* asses, six thousand seven hundred and twenty.
68 ¶ And *some* of the chief of the fathers, when they came to the house of the Lord which *is* at Jerusalem, offered freely for the house of God to set it up in his place:
69 They gave after their ability, unto the treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests garments.
70 So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAP. III.

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together, as one man, to Jerusalem.
2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* written in the law of Moses the man of God.
3 And they set the altar upon his bases (for fear *was* upon them, because of the people of those countries) and they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings morning and evening;
4 They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the custom, as the duty of every day required;
5 And afterward *offered* the continual burnt-offering, both of the new-moons, and of all the set feasts of the Lord, *that were* consecrated, and of every one that willingly offered a free-will-offering unto the Lord.
6 From the first day of the seventh month began they to offer burnt-offerings unto the Lord: but the foundation of the temple of the Lord was not *yet* laid.
7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa: according to the grant that they had of Cyrus king of Persia.
8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.
9 Then stood Jeshua, *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.
10 And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals to praise the Lord, after the ordinance of David king of Israel.
11 And they sang together by course, in praising and giving thanks unto the Lord; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.
12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy:
13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

NOW when the adversaries of Judah and Benjamin, heard that the children of the captivity builded the temple unto the Lord God of Israel:
2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye *do*, and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither.
3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us, to build an house unto our God, but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.
4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,
5 And hired counsellors against them to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.
7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue
8 Rehum the chancellor, and Shimshai, the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort:
9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,
10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.
11 ¶ This *is* the copy of the letter that they sent unto him, *even*

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63 *And the Tirshatha.*] Some are of opinion, that the word Tirshatha is a general name for all chief governors, and is here applied to Zerubbabel. But others think, that it signifies only the *king's commissioner*; for Zerubbabel was nothing more.

64 *The whole congregation together was forty and two thousand three hundred and threescore.*] This was but a very small number, if compared with the prodigious multitudes that came out of Egypt, though more than double the number carried away captive by Nebuchadnezzar. But if we add the several sums together, enumerated in the foregoing verses, the total will be no more than twenty-nine thousand eight hundred and eighteen. But it should be remembered, that great numbers of the other tribes of Israel, besides those of Judah and Benjamin, came from Babylon; and these not being able to make out their descent, were not mentioned by their families as the others were.

CHAP. IV.] 1 *Now when the adversaries of Judah and Benjamin.*] These enemies were the Samaritans, who were grieved at the return of the Jews.

3 *You have nothing to do with us, to build an house unto our God.*] They well knew, that though from the time they had been infested with lions, in the days of Esarhaddon, they had worshipped the God of Israel, yet it was only in conjunction with their other gods, whom they worshipped before; and therefore, notwithstanding their worship of the true God, since they also worshipped false gods at the same time, they were idolaters, which was a sufficient reason why the true worshippers of God refused to have any communion with them.

6 *In the reign of Ahasuerus.*] This was not the prince mentioned in the book of Esther, though it is not easy to tell precisely what king of Persia is here meant: some think it was Cambyses, some Darius Hystaspis, and others Artaxerxes Mnemon, or Longimanus.

7 *And the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.*] That is, both the letter and a large exposition of it were written in the Syrian language.

10 *Whom the great and noble Asnapper, &c.*] Some suppose that the word Asnapper is another name either for Salmanasser or Esarhaddon, who sent these colonies hither. But it is more reasonable to suppose that he was some principal commander, who was intrusted by one or both those kings to conduct them over the Euphrates, and see them settled in those countries.

CHAP.

even unto Artaxerxes the king, Thy ſervants the men on this ſide the river, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls ſet up *again*, *then* will they not pay toll, tribute, and cuſtom, and *ſo* thou ſhalt endamage the revenue of the kings.

14 Now becauſe we have maintenance from *the king's* palace, and it was not meet for us to ſee the king's diſhonour: therefore have we ſent and certified the king;

15 That ſearch may be made in the book of the records of thy fathers: ſo ſhalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition within the ſame of old time; for which cauſe was this city deſtroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellor, and *to* Shimſhai the ſcribe, and *to* the reſt of their companions that dwell in Samaria, and *unto* the reſt beyond the river, Peace, and at ſuch a time.

18 The letter which ye ſent unto us, hath been plainly read before me.

19 And I commanded, and ſearch hath been made, and it is found, that this city of old time hath made inſurrection againſt kings, and *that* rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the river; and toll, tribute, and cuſtom was paid unto them.

21 Give ye now commandment to cauſe theſe men to ceaſe, and that this city be not builded, until *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter *was* read before Rehum and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem, unto the Jews, and made them to ceaſe by force and power.

24 Then ceaſed the work of the houſe of God, which *is* at Jeruſalem. So it ceaſed unto the ſecond year of the reign of Darius king of Perſia.

CHAP. V.

THEN the prophets, Haggai the prophet, and Zechariah the ſon of Iddo, propheſied unto the Jews that *were* in Judah and Jeruſalem, in the name of the God of Iſrael, *even* unto them.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God, which *is* at Jeruſalem: and with them *were* the prophets of God helping them.

3 ¶ At the ſame time came to them Tatnai, governor on this ſide the river, and Shethar-boznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

4 Then ſaid we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this ſide the river, and Shethar-boznai, and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king:

7 They ſent a letter unto him wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then aſked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We aſked their names alſo, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was builded theſe many years ago, which a great king of Iſrael builded, and ſet up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon.

13 But in the firſt year of Cyrus the king of Babylon, *the ſame* king Cyrus made a decree to build this houſe of God.

14 And the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one* whoſe name *was* Sheſhbazzar, whom he had made governor:

15 And ſaid unto him, Take theſe veſſels, go, carry them into the temple that *is* in Jeruſalem, and let the houſe of God be builded in his place.

16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which *is* in Jeruſalem. And ſince that time even until now, hath it been in building, and *yet* it is not finiſhed.

17 Now therefore, if *it ſeem* good to the king, let there be ſearch made in the king's treaſure-houſe, which *is* there at Babylon, whether it be *ſo* that a decree was made of Cyrus the king, to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

CHAP. VI.

THEN Darius the king made a decree, and ſearch was made in the houſe of the rolls, where the treaſures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the firſt year of Cyrus the king, *the ſame* Cyrus the king made a decree *concerning* the houſe of God at Jeruſalem, Let the houſe be builded, the place where they offered ſacrifices, and let the foundations thereof be ſtrongly laid, the height thereof threeſcore cubits, *and* the breadth thereof threeſcore cubits:

4 *With* three rows of great ſtones, and a row of new timber: and let the expences be given out of the king's houſe.

5 And alſo let the golden and ſilver veſſels of the houſe of God, which Nebuchadnezzar took forth out of the temple which *is* at Jeruſalem, and brought unto Babylon, be reſtored, and brought again unto the temple which *is* at Jeruſalem, *every one* to his place; and place *them* in the houſe of God.

6 Now *therefore* Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharſachites, which *are* beyond the river, be ye far from thence:

7 Let the work of this houſe of God alone, let the governor of the Jews, and the elders of the Jews, build this houſe of God in his place.

8 Moreover, I make a decree, what ye ſhall do to the elders of theſe Jews, for the building of this houſe of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto theſe men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, ſalt, wine, and oil, according to the appointment of the prieſts which *are* at Jeruſalem, let it be given them day by day without fail:

10 That they may offer ſacrifices of ſweet ſavours unto the God of heaven, and pray for the life of the king, and of his ſons.

11 Alſo I have made a decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged thereon, and let his houſe be made a dunghill for this.

12 And the God that hath cauſed his name to dwell there, deſtroy all kings and people that ſhall put to their hand, to alter *and* to deſtroy this houſe of God which *is* at Jeruſalem: I Darius have made a decree, let it be done with ſpeed.

13 ¶ Then Tatnai governor on this ſide the river, Shethar-boznai, and their companions, according to that which Darius the king had ſent, ſo they did ſpeedily.

14 And the elders of the Jews builded, and they proſpered through the propheſying of Haggai the prophet, and Zechariah the ſon of Iddo; and they builded, and finiſhed *it*, according to the commandment of the God of Iſrael, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Perſia.

15 And

CHAP. V.] 4 *Then ſaid we unto them*, &c.] From theſe words it has been thought that Ezra was not the author of this book, becauſe, ſay they, the writer ſeems to have been preſent at this tranſaction; whereas Ezra did not come to Jeruſalem till the ſeventh year of Artaxerxes Longimanus, chap. vii. 2. But if we conſider theſe words as ſpoken in the name of the Jews in general, the difficulty will be removed.

CHAP. VI.] 2 *And there was found at Achmetha*, &c.] This city was afterwards called Ecbatana, where the kings of Perſia often kept their court. It is plain from hence, that Darius was a prince of great goodneſs, for though he ſearched in vain the records at Babylon, he did not decree any thing againſt the Jews; but ordered a farther ſearch to be made at Achmetha, where the roll, containing the decree of Cyrus in favour of the Jews, was found.

16 *And*

15 And this houſe was finiſhed on the third day of the month Adar, which was in the ſixth year of the reign of Darius the king.

16 ¶ And the children of Iſrael, the prieſts, and the Levites, and the reſt of the children of the captivity, kept the dedication of this houſe of God with joy,

17 And offered at the dedication of this houſe of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a ſin-offering for all Iſrael, twelve he-goats, according to the number of the tribes of Iſrael.

18 And they ſet the prieſts in their diviſions, and the Levites in their courſes, for the ſervice of God, which *is* at Jeruſalem; as it is written in the book of Moſes.

19 And the children of the captivity kept the paſſover, upon the fourteenth *day* of the firſt month.

20 For the prieſts and the Levites were purified together, all of them *were* pure, and killed the paſſover for all the children of the captivity, and for their brethren the prieſts, and for themſelves.

21 And the children of Iſrael, which were come again out of captivity, and all ſuch as had ſeparated themſelves unto them, from the filthineſs of the heathen of the land, to ſeek the Lord God of Iſrael, did eat.

22 And kept the feaſt of unleavened bread ſeven days with joy: for the Lord had made them joyful, and turned the heart of the king of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael.

CHAP. VII.

NOW after theſe things, in the reign of Artaxerxes king of Perſia, Ezra the ſon of Seraiah, the ſon of Azariah, the ſon of Hilkiah,

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah; the ſon of Meraioth,

4 The ſon of Zerahiah, the ſon of Uzzi, the ſon of Bukki,

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of Aaron the chief prieſt:

6 This Ezra went up from Babylon, and he *was* a ready ſcribe in the law of Moſes, which the Lord God of Iſrael had given: and the king granted him all his requeſt, according to the hand of the Lord his God upon him.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the ſeventh year of Artaxerxes the king.

8 And he came to Jeruſalem in the fifth month, which *was* in the ſeventh year of the king.

9 For upon the firſt *day* of the firſt month began he to go up from Babylon, and on the firſt *day* of the fifth month came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the Lord, and to do *it*, and to teach in Iſrael ſtatutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the Lord, and of his ſtatutes to Iſrael.

12 Artaxerxes king of kings, Unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and *of* his prieſts, and Levites in my realm, which are minded of their own free will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent of the king, and of his ſeven counſellors, to enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine hand:

15 And to carry the ſilver and gold, which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem,

16 And all the ſilver and gold that thou canſt find in all the province of Babylon, with the free-will-offering of the people, and of the prieſts, offering willingly for the houſe of their God, which *is* in Jeruſalem:

17 That thou mayeſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your God, which *is* in Jeruſalem.

18 And whatſoever ſhall ſeem good to thee, and to thy brethren, to do with the reſt of the ſilver and the gold, that do after the will of your God.

19 The veſſels alſo that are given thee, for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the king's treaſure-houſe.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily;

22 Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing *how much*.

23 Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons?

24 Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.

25 And thou Ezra, after the wiſdom of thy God, that *is* in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ Bleſſed *be* the Lord God of our fathers, which hath put *ſuch a thing* as this in the king's heart, to beautify the houſe of the Lord which *is* in Jeruſalem:

28 And hath extended mercy unto me, before the king and his counſellors, and before all the king's mighty princes: and I was ſtrengthened as the hand of the Lord my God *was* upon me, and I gathered together out of Iſrael, chief men to go up with me.

CHAP. VIII.

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh.

3 Of the ſons of Shechaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the ſons of Pahath-moab; Elihoenai the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe; Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males.

14 Of the ſons alſo of Bigvai; Uthai, and Zabbud, and with them ſeventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days; and I viewed the people, and the prieſts, and found there none of the ſons of Levi.

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men; alſo for Joiarib and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the chief, at the place Caſiphia, and I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

18 And

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16 *And the children of Iſrael, the prieſts, and the Levites*, &c.] By the children of Iſrael are to be underſtood not only the two tribes of Judah and Benjamin, but all thoſe of the other tribes, great numbers of whom were now at Jeruſalem.

CHAP. VII.] 6 *Ezra——was a ready ſcribe in the law of Moſes.*] It muſt not be ſuppoſed, that by the words *ready ſcribe*, Ezra was remarkable for being very expeditious in copying or tranſcribing the law; but for explaining the things it contained. For as the word *Sepher* ſignifies a book, ſo *Sopher* denotes one ſkilled in that book; and as there was no book comparable to the book of the law, therefore *Sopher* became a name of great dignity, and ſignified one that taught God's law, and inſtructed the people out of it, in which ſenſe we find the word *ſcribes* uſed in the New Teſtament.

23 *Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven.*] Theſe words expreſs the higheſt ſenſe of God, his ſupreme authority, and the regard that is due to his ſacred commands, from the greateſt kings and potentates of the earth.

CHAP. VIII.] 15 *And I gathere them together to the river that runneth to Ahava.*] This was a river of Aſſyria, and, very probably, that which ran along the Adiabene, where the river Diava, or Adiava, is known to be, and upon which Ptolemy places the city of Abane, or Avane. It was common for thoſe who travelled from Babylon to Jeruſalem, in order to avoid the ſcorching heat in the deſerts of Arabia, to direct their courſe at firſt to the northward; and then, turning to the weſtward, to paſs through Syria into Paleſtine: but Ezra had a farther reaſon for taking this rout; for, as he intended to aſſemble as many Iſraelites as poſſible, and carry them with him to Jeruſalem, he paſſed through this country, and halted in that of Ava, or Ahava, from whence he might ſend meſſengers to the Caſpian mountains, in order to invite ſuch Jews as reſided there to join their brethren, now on their journey to their own land.

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſons of Mahli, the ſon of Iſrael, and Sherebiah, with his ſons and his brethren, eighteen;

19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his brethren and their ſons, twenty;

20 Alſo of the Nethinims, whom David and the princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

21 ¶ Then I proclaimed a faſt there, at the river of Ahava, that we might afflict ourſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

22 For I was aſhamed to require of the king a band of ſoldiers and horſemen, to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good, that ſeek him; but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted and beſought our God for this, and he was intreated of us.

24 ¶ Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them,

25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellors, and his lords, and all Iſrael *there* preſent, had offered.

26 I even weighed unto their hand ſix hundred and fifty talents of ſilver, and ſilver veſſels an hundred talents, *and* of gold an hundred talents:

27 Alſo twenty baſons of gold, of a thouſand drams, and two veſſels of fine copper, precious as gold.

28 And I ſaid unto them, Ye *are* holy unto the Lord, the veſſels *are* holy alſo, and the ſilver, and the gold *are* a free-will-offering unto the Lord God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the Lord.

30 So took the prieſts and the Levites the weight of the ſilver and the gold, and the veſſels, to bring *them* to Jeruſalem, unto the houſe of our God.

31 ¶ Then we departed from the river Ahava, on the twelfth *day* of the firſt month, to go unto Jeruſalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in wait by the way.

32 And we came to Jeruſalem, and abode there three days.

33 ¶ Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſon of Uriah the prieſt, and with him *was* Eleazar the ſon of Phinehas, and with them *was* Jozabud the ſon of Jeſhua, and Noadiah the ſon of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the Lord.

36 ¶ And they delivered the king's commiſſions unto the king's lieutenants, and to the governors on this ſide the river, and they furthered the people, and the houſe of God.

CHAP. IX.

NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts and the Levites have not ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themſelves, and for their ſons: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the princes and rulers hath been chief in this treſpaſs.

3 And when I heard this thing, I rent my garment and my mantle, and pluckt off the hair of my head, and of my beard, and ſat down aſtoniſhed.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away, and I ſat aſtoniſhed until the evening ſacrifice.

5 ¶ And at the evening ſacrifice I roſe up from my heavineſs, and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the Lord my God,

6 And ſaid, O my God, I am aſhamed, and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great treſpaſs unto this day, and for our iniquities have we, our kings, *and* our prieſts been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

8 And now for a little ſpace grace hath been *ſhewed* from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage:

9 For we *were* bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it, is an unclean land, with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another, with their uncleanneſs.

12 Now therefore give not your daughters unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace, or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us, leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this:

14 Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O Lord God of Iſrael, thou *art* righteous, for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

CHAP. X.

NOW when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men, and women, and children: for the people wept very ſore.

2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives of the people of the land: yet now there is hope in Iſrael concerning this thing.

3 Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the council of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law.

4 Ariſe: for *this* matter *belongeth* unto thee; we alſo *will be* with thee: be of good courage, and do *it*.

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſwear.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib; and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themſelves together unto Jeruſalem, within three days: it *was* the ninth month, and the twentieth *day* of the month, and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for the great rain.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives, to increaſe the treſpaſs of Iſrael.

11 Now therefore make confeſſion unto the Lord God of your fathers,

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CHAP. IX.] 1 *Now when theſe things were done.*] When he had ſhewn his commiſſion, and they were ſatisfied that he had full power to reform all abuſes, and ſee the law of Moſes obſerved by all the Jews.

6 *O my God, I am aſhamed, and bluſh to lift up my face to thee,* &c.] This is one of the moſt pathetic addreſſes to God, recorded in the holy ſcriptures.

8 *And to give us a nail in his holy place.*] It is well known, that tents are faſtened to the ground by nails or pins; and that the ark, during the ſojourning of the children of Iſrael in the wilderneſs, and even after they were ſettled in Canaan, till the building of the temple, remained in a tent or tabernacle: and herefore the true meaning of the expreſſion is, that God had given them a ſettled lode, after a long captivity.

CHAP. X.] 1 *Now when Ezra had prayed,* &c.] As this prayer was made at the evening ſacrifice, when the greateſt part of the people were aſſembled to worſhip the Lord, and as it was uttered with great paſſion, and the higheſt expreſſions of grief and ſorrow, it is no wonder that the people were greatly moved; eſpecially to ſee ſuch a perſon as Ezra, a prieſt of God, and a great ruler under the king of Perſia, ſo dejected, full of fear, confuſion and aſtoniſhment.

6 *And when he came thither, he did eat no bread,* &c.] The word *when* is not in the Hebrew, and therefore the ellipſis had better be ſupplied with the word *till*; for then the ſenſe will be, that he had faſted till he came into the chamber of Johanan.

fathers, and do his pleaſure: and ſeparate yourſelves from the people of the land, and from the ſtrange wives.

12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for we are many that have tranſgreſſed in this thing.

14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 ¶ Only Jonathan the ſon of Aſahel, and Jahaziah the ſon of Tikvah, were employed about this *matter:* and Meſhullam, and Shabbethai the Levite helped them.

16 And the children of the captivity did ſo: and Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt month.

18 ¶ And among the ſons of the prieſts there were found that had taken ſtrange wives: *namely*, of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah (the ſame is Kelita) Pethaiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib; and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Iſrael: of the ſons of Paroſh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad and Aziza.

28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and ſheal, and Ramoth.

30 And the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon.

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Benui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jeil, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had children.

44 *All theſe had taken ſtrange wives.*] The number is not very great, if compared with all that came out of captivity; but they ſeem to have been eminent perſons, and their example would doubtleſs have ſpread the contagion, if a ſpeedy ſtop had not been put to this evil.

THE BOOK of NEHEMIAH.

The ARGUMENT.

It is evident, from the beginning of this book, that Nehemiah *was the author of it; though ſome particulars in it were doubtleſs added by another hand. It contains an account of his procuring the privileges of building the city, and ſettling his country; of his finiſhing the rebuilding of the walls in fifty-one days, and dedicating the gates of the city with great ſolemnity; of his reforming ſome abuſes that had crept in among his countrymen, particularly the extortion of the uſurers, by which the poor were ſo oppreſſed as to be obliged to ſell their lands and children to ſupport themſelves; of his return to* Perſia, *and coming back again with a new commiſſion, by virtue of which he regulated every thing relating both to the ſtate and religion of the* Jews.

CHAP. I.

THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the palace,

2 That Hanani, one of my brethen, came, he and *certain* men of Judah, and I aſked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem;

3 And they ſaid unto me, The remnant that are left of the captivity there in the province, *are* in great affliction and reproach: the wall of Jeruſalem alſo *is* broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days, and faſted, and prayed before the God of heaven,

5 And ſaid, I beſeech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and obſerve his commandments;

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I, and my father's houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments, nor the ſtatutes, nor the judgments which thou commandedſt thy ſervant Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there:

10 Now theſe *are* thy ſervants, and thy people whom thou haſt redeemed by thy great power, and by thy ſtrong hand.

11 O Lord, I beſeech thee, let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire

Commentary on the Book of Nehemiah.

CHAP. I.] 1 *In the month Chiſleu.*] This month anſwers to part of our November and December.

9 *But if ye turn unto me, and keep my commandments,* &c.] Nehemiah framed this prayer to God, and directed his enterprize for the reſtoration of the Jews, by the rule laid down by Moſes, Deut. xxx. 1, 2, 3, 4; and had the pleaſure of finding that prediction fully anſwered, by the readineſs of the king of Perſia, to grant his petition.

11 *I was the king's cup-bearer.*] This was a poſt of great honour and profit in the Perſian court, becauſe of the privilege he enjoyed of being daily in the king's preſence, and, conſequently, of gaining his favour for obtaining any petition he ſhould think fit to aſk.

CHAP.

deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the king's cup-bearer.

CHAP. II.

AND it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* ſad in his preſence.

2 Wherefore the king ſaid unto me, Why *is* thy countenance ſad, ſeeing thou art not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid,

3 And ſaid unto the king, Let the king live for ever: why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres, *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the king ſaid unto me, For what doſt thou make requeſt? ſo I prayed to the God of heaven.

5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me unto Judah, unto the city of my fathers ſepulchres, that I may build it.

6 And the king ſaid unto me (the queen alſo ſitting by him) For how long ſhall thy journey be? and when wilt thou return? So it pleaſed the king to ſend me, and I ſet him a time.

7 ¶ Moreover, I ſaid unto the king, If it pleaſe the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Aſaph the keeper of the king's foreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had ſent captains of the army, and horſemen with me.)

10 When Sanballat the Horonite, and Tobiah the ſervant, the Ammonite heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

11 So I came to Jeruſalem, and was there three days.

12 ¶ And I aroſe in the night, I and ſome few men with me, neither told I *any* man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *ſo* returned

16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem lieth waſte, and the gates thereof are burnt with fire: come and let us build up the wall of Jeruſalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the king's words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the ſervant, the Ammonite, and Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye rebel againſt the king?

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but ye have no portion, nor right, nor memorial in Jeruſalem.

CHAP. III.

THEN Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they built the ſheep-gate, they ſanctified it, and ſet up the doors of it; even unto the tower of Meah they ſanctified it, unto the tower of Hananeel.

2 And next unto them builded the men of Jericho: and next to them builded Zaccur the ſon of Imri.

3 But the fiſh-gate did the ſons of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meromoth the ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel: and next unto them repaired Zadok the ſon of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodeiah: they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this ſide the river.

8 Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſon of *one of* the apothecaries, and they fortified Jeruſalem unto the broad wall.

9 And next unto them repaired Rephaiah the ſon of Hur the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe: and next unto him repaired Hattuſh the ſon of Haſhabniah.

11 Malchijah the ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the other piece, and the tower of the furnaces:

12 And next unto him repaired Shallum, the ſon of Haloheſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem: he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the ſon of Colhozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Azbuk the ruler of the half part of Beth-zur, unto *the place* over againſt the ſepulchres of David, and to the pool *that was* made, unto the houſe of the mighty.

17 And after him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the ſon of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the armoury at the turning *of the wall*.

20 After him Baruch the ſon of Zabbai, earneſtly repaired the other piece, from the turning *of the wall* unto the door of the houſe of Eliaſhib the high prieſt.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the men of the plain.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe: after him repaired Azariah the ſon of Maaſeiah the ſon of Ananiah, by his houſe.

24 After him repaired Binnui the ſon of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the ſon of Uzai, over againſt the turning *of the wall*, and the tower which lieth out from the king's high houſe, that *was by* the court of the priſon: after him, Pedaiah the ſon of Parosh.

26 Moreover, the Nethinims dwelt in Ophel, unto *the place* over againſt the water-gate toward the eaſt, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the horſe gate repaired the prieſts, every one over againſt his houſe.

29 After them repaired Zadok the ſon of Immer, over againſt his houſe: after him repaired alſo Shemaiah, the ſon of Shechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece: after him repaired Meſhullam the ſon of Berechiah, over againſt his chamber.

31 After him repaired Malchiah, the goldſmith's ſon, unto the place

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CHAP. II.] 3 *Why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres, lieth waſte?*] It is very natural for men to have a great regard for the ſepulchres of their anceſtors, and to be troubled at ſeeing the place where their aſhes are depoſited forſaken and laid waſte.

10 *Sanballat the Horonite.*] This perſon was probably a petty prince of Moab; for Horonaim was an eminent city in that country, Iſaiah xv. 5.

CHAP. III.] 5 *But their nobles put not their necks to the work of their Lord.*] They were very negligent, not caring whether the work was performed or not. Some underſtand by *their Lord*, the leader and head of the whole family, ſome Nehemiah, and others God himſelf whoſe work it was.

CHAP.

place of the Nethinims, and of the merchants, over againſt the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the ſheep-gate, repaired the goldſmiths and the merchants.

CHAP IV.

BUT it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his brethren and the army of Samaria, and ſaid, What do theſe feeble Jews? will they fortify themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burnt?

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone wall.

4 Hear, O our God, for we are deſpiſed: and turn their reproach upon their own head, and give them for a prey in the land of captivity.

5 And cover not their iniquity, and let not their ſin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to paſs *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem were made up, *and* that the breaches began to be ſtopped, then they were very wroth.

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and to hinder it.

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh, ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe

12 And it came to paſs when the Jews which dwelt by them, came, they ſaid unto us ten times, From all places, whence ye ſhall return unto us, *they will be upon you.*

13¶ Therefore ſet I in the lower places behind the wall, *and* on the higher places, I even ſet the people after their families, with their ſwords, their ſpears, and their bows.

14 And I looked, and roſe up, and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them, remember the Lord *which is* great and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes.

15 And it came to paſs when our enemies heard that it was known unto us, and God had brought their counſel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to paſs from that time forth, *that* the half of my ſervants wrought in the work, and the other half of them held both the ſpears, the ſhields, and the bows, and the habergeons; and the rulers *were* behind all the houſe of Judah.

17 They which builded on the wall, and they that bare burdens, with thoſe that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders every one had his ſword girded by his ſide, and *ſo* builded: and he that ſounded the trumpet *was* by me.

19 ¶ And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are ſeparated upon the wall, one far from another.

20 In what place *therefore* ye hear the ſound of the trumpet, reſort ye thither unto us: our God ſhall fight for us.

21 So we laboured in the work: and half of them held the ſpears, from the riſing of the morning, till the ſtars appeared.

22 Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our clothes, *ſaving that* every one put them off for waſhing.

CHAP. V.

AND there was a great cry of the people, and of their wives, againſt their brethren the Jews.

2 For there were that ſaid, We, our ſons, and our daughters *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* alſo there were that ſaid, We have mortgaged our lands, vineyards, and houſes, that we might buy corn, becauſe of the dearth.

4 There were alſo that ſaid, we have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our fleſh *is* as the fleſh of our brethren, our children as their children: and lo, we bring into bondage our ſons and our daughters, to be ſervants, and *ſome* of our daughters are brought unto bondage *already*, neither *is it* in our power *to redeem them:* for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry, and thoſe words.

7 Then I conſulted with myſelf, and I rebuked the nobles, and the rulers, and ſaid unto them, Ye exact uſury, every one of his brother. And I ſet a great aſſembly againſt them.

8 And I ſaid unto them, We after our ability, have redeemed our brethren the Jews, *which were* ſold unto the heathen; and will ye even ſell your brethren? or ſhall they be ſold unto us? Then held they their peace, and found nothing *to anſwer.*

9 Alſo I ſaid, It *is* not good that ye do: ought ye not to walk in the fear of our God, becauſe of the reproach of the heathen our enemies?

10 I likewiſe, *and* my brethren, and my ſervants, might exact of them money and corn: I pray you let us leave off this uſury

11 Reſtore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe.

13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the Lord. And the people did according to this promiſe.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver, yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God:

16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily, *was* one ox *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine: yet for all this required not I the bread of the governor, becauſe the bondage was heavy upon this people.

19 Think upon me, my God, for good, *according* to all that I have done for this people.

CHAP. VI.

NOW it come to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had

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CHAP. IV.] 2 *Will they fortify themſelves? Will they ſacrifice? Will they make an end in a day?*] Reports had been ſpread that ſo many of them were at work, as if they intended to build the wall, keep a feaſt, and dedicate it, all in one day: and hence he takes occaſion to laugh at their fooliſh diligence, and the great haſte they made in the work.

5 *Cover not their iniquity, and let not their ſin be blotted out from before thee.*] Theſe words, if taken in their literal ſenſe, are harſh, as he prays that their ſins might never be forgiven. But it ſhould be remembered that he ſpake by the ſpirit of prophecy, foreſeeing that they, from their malicious and implacable ſpirit againſt God and his people, would never be capable of his mercy, but at laſt be utterly deſtroyed.

10 *The ſtrength of the bearers of burdens is decayed.*] The labourers had wrought ſo long and ſo hard at the work, that ſome of the people told him they were no longer able to ſupport the fatigue.

17 *Every one with one of his hands wrought in the work, and with the other hand held a weapon.*] This is a figurative ſpeech, and ſignifies, that they were well appointed either to build or fight; it being impoſſible for them to work, if both their hands had not been at liberty.

CHAP. V.] 1 *And there was a great cry of the people, and of their wives, againſt their brethren the Jews.*] The poor now exhibited grievous complaints againſt the rich, for taking advantage of their neceſſities in exacting uſury. This oppreſſion reduced them ſo low, that they were obliged to mortgage their lands, houſes, and tenements, and even to ſell their children into ſervitude, to enable them to buy bread for their ſupport And what increaſed the cruelty of this exaction was, that it was made at a time when their enemies threatened to deſtroy them all, and multitudes of people were employed in repairing the fortifications of the city; ſo that they were obliged to purchaſe corn at the unreaſonable rates demanded by their rich brethren, or periſh with hunger.

11 *The hundredth part of the money*, &c.] This was the uſury they exacted, being one per cent, for every month, or twelve per cent. for the whole year. No wonder the people cried ſo loudly againſt their unfeeling brethren, when they demanded ſuch exhorbitant intereſt.

19 *Think upon me, my God, for good*, &c.] He expected no reward from man, but from his God, who he hoped would ſhew him the ſame kindneſs he had done for his people. And ſurely it can never be conſidered as a flaw in the character of this excellent governor, or an indication of a mercenary ſpirit, that he ſhould in all his good works and labours, *have a reſpect to the recompence of the reward, which God the righteous judge* had promiſed to give to his faithful ſervants.

CHAP. VI.] 10 *Let us meet together in the houſe of God, within the temple*, &c.] That is, in the ſanctuary; and whither he adviſed Nehemiah to retreat becauſe it was a ſtrong and ſacred palace, being defended by a guard of Levites, and by its holineſs, privileged from all hoſtile approaches.

had builded the wall, and *that* there was no breach left therein (though at that time I had not ſet up the doors upon the gates)

2 That Sanballat and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it and come down to you?

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner, the fifth time, with an open letter in his hand:

6 Wherein *was* written; It is reported among the heathen, and Gaſhmu ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayeſt be their king according to theſe words.

7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king, according to theſe words. Come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hands ſhall be weakened from the work, that it be not done. Now therefore, O *God*, ſtrengthen my hands.

10 Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who *was* ſhut up; and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple; for they will come to ſlay thee, yea, in the night will they come to ſlay thee.

11 And I ſaid, Should ſuch a man as I flee? and who *is there* that *being* as I *am*, would go into the temple to ſave his life? I will not go in.

12 And lo, I perceived that God had not ſent him, but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to theſe their works, and on the propheteſs Noadiah, and the reſt of the prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed, in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to paſs that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe days the nobles of Judah ſent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſon-in-law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam, the ſon of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my words to him: *and* Tobiah ſent letters to put me in fear.

CHAP. VII.

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: for he *was* a faithful man, and feared God above many.)

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened until the ſun be hot; and while they ſtand by, let them ſhut the doors, and bar *them:* and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over againſt his houſe.

4 Now the city *was* large and great: but the people *were* few therein, and the houſes *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles and the rulers, and the people, that they might be reckoned by genealogy: and I found a regiſter of the genealogy of them which came up at the firſt, and found written therein,

6 Theſe *are* the children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one unto his city;

7 Who came with Zerubbabel: Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah, the number, I *ſay*, of the men of the people of Iſrael, *was this*;

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Sephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of Binnui, ſix hundred forty and eight.

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah and Beeroth, ſeven hundred forty and three.

30 The men of Ramah and Gaba, ſix hundred twenty and one:

31 The men of Michmas, and hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thouſand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Senaah, three thouſand nine hundred and thirty.

39 ¶ The prieſts: the children of Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

40 The children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred forty and ſeven.

42 The children of Harim, a thouſand and ſeventeen.

43 ¶ The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of Hodevah, ſeventy and four.

44 ¶ The ſingers: the children of Aſaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah,

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha,

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's ſervants: the children of Sotai, the children of Sophereth, the children of Perida,

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15 *So the wall was finiſhed in fifty and two days.*] This prodigious diſpatch will not appear incredible, when it is remembered that a vaſt number, not of hired, but voluntary men, full of zeal for the work themſelves, animated by the example of their rulers, and ranged and diſtributed in a proper manner for diſpatch, were employed in this work; that it was in the ſummer, when the days are long; and that plenty of ſtones and other materials were at hand.

CHAP. VII.] 8 *And the children of Paroſh, two thouſand one hundred ſeventy and two.*] This genealogy differs, in ſome particulars, from that in Ezra ch. ii. 5. But it ſhould be remembered that they were taken at different times and in different places; Nehemiah's in Jeruſalem, and Ezra's in Babylon, before they returned to their own land.

65

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's ſervants, were three hundred ninety and two.

61 And theſe *were* they which went up *alſo* from Telmelah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ſeed, whether they *were* of Iſrael.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.

63 ¶ And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood.

65 And the Tirſhatha ſaid unto them, that they ſhonld not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.

66 ¶ The whole congregation together, *was* forty and two thouſand three hundred and threeſcore,

67 Beſide their man-ſervants, and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging-men and ſinging women.

68 Their horſes, ſeven hundred thirty and ſix: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes.

70 ¶ And ſome of the chief of the fathers gave unto the work. The Tirſhatha gave to the treaſure a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments.

71 ¶ And *ſome* of the chief of the fathers gave to the treaſure of the work, twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver.

72 And *that* which the reſt of the people gave, *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

CHAP. VIII.

AND all the people gathered themſelves togethered as one man, into the ſtreet that *was* before the water-gate, and they ſpake unto Ezra the ſcribe, to bring the book of the law of Moſes, which the Lord had commanded to Iſrael.

2 And Erza the prieſt brought the law before the congregation, both of men and women, and all that could hear with underſtanding, upon the firſt day of the ſeventh month.

3 And he read therein before the ſtreet that was before the water-gate, from the morning unto mid-day, before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for that purpoſe, and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah *and* Meſhullam.

5 And Ezra opened the book in the ſight of all the people (for he was above all the people) and when he opened it, all the people ſtood up:

6 And Ezra bleſſed the Lord, the great God: and all the people anſwered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worſhipped the Lord with *their* faces to the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 ¶ And Nehemiah which *is* the Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites, that taught the people, ſaid unto all the people, This day *is* holy unto the Lord your God, mourn not, nor weep: for all the people wept, when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye ſorry, for the joy of the Lord is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way to eat and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 ¶ And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

14 And they found written in the law which the Lord had commanded by Moſes, that the children of Iſrael ſhould dwell in booths, in the feaſt of the ſeventh month:

15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of captivity, made booths, and ſat under the booths: for ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God: and they kept the feaſt ſeven days, and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

CHAP. IX.

NOW in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting, and with ſackcloths, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

3 And they ſtood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day; and another fourth part they confeſſed, and worſhipped the Lord their God.

4 ¶ Then ſtood up upon the ſtairs of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the Lord their God.

5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the Lord your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art Lord alone, thou haſt made heaven, the heaven of heavens with all their hoſt, the earth, and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee.

7 Thou *art* the Lord the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham:

8 And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words, for thou *art* righteous:

9 And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red ſea:

10 And ſhewedſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: ſo didſt thou get thee a name, as *it is* this day.

11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land, and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters.

12 Moreover, thou leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

13 Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgments, and true laws, good ſtatutes, and commandments:

14 And

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65 *And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things*, &c.] See note on Ezra ii. 63.

CHAP. VIII.] 1 *And all the people gathered themſelves together as one man.*] In this month was the firſt great feaſt after the walls of Jeruſalem were finiſhed.

And they ſpake unto Ezra the ſcribe.] This was doubtleſs the ſame Ezra, who came from Babylon in the ſeventh year of Artaxerxes, with a full commiſſion to Jeruſalem, to aſſiſt Zerubbabel in the reformation of the whole ſtate of the Jewiſh church. After the death of Zerubbabel, the whole adminiſtration devolved upon him, for the remaining part of the twelve years which his commiſſion laſted, when other governors ſucceeded, though not recorded in ſcripture, and at laſt Nehemiah.

17 *For ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſs.*] It can hardly be thought that this feſtval had never been obſerved ſince the time of Jeſhua, eſpecially as we read in the foregoing book of Ezra, that it was kept at their return from Babylon. The meaning therefore is, that the joy ſince that time had never been ſo great, as it was upon this occaſion.

CHAP. IX.] 1 *Now in the twenty and fourth day of this month, the children of Iſrael were aſſembled with faſting*, &c.] The feaſt of tabernacles being ended, with great gladneſs of heart, a day was appointed for a ſolemn faſt, when they aſſembled in all the marks of mourning and humiliation, confeſſed their ſins, deprecated the judgment due to the iniquity of their fathers, acknowledged the omnipotence of God in creating and preſerving all things, and enumerated his gracious mercies in their ſundry deliverances from their enemies and perſecutors.

14 And madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatues and laws, by the hand of Moſes thy ſervant:

15 And gaveſt them bread from heaven, for their hunger, and broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould go in to poſſeſs the land, which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them: but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

18 Yea, when they had made them a molten calf, and ſaid, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations:

19 Yet thou in thy manifold mercies, forſookeſt them not in the wilderneſs: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy good ſpirit, to inſtruct them, and withholdeſt not thy manna from their mouth, and gaveſt them water for their thirſt.

21 Yea, forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing; their clothes waxed not old, and their feet ſwelled not.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners: ſo they poſſeſſed the land of Sion, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards, and olive-yards, and fruit-trees in abundance: ſo they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs.

26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardſt them from heaven; and according to thy manifold mercies, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies:

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them) and withdrew the ſhoulder, and hardened their neck, and would not hear.

30 Yet many years didſt thou forbear them, and teſtified againſt them by thy ſpirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

31 Nevertheleſs, for thy great mercies ſake thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee, that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria, unto this day.

33 Howbeit, thou *art* juſt in all that is brought upon us; for thou haſt done right, but we have done wickedly:

34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies wherewith thou didſt teſtify againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them, neither turned they from their wicked works.

36 Behold we *are* ſervants this day, and *for* the land which thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* ſervants in it.

37 And it yieldeth much increaſe unto the kings whom thou haſt ſet over us, becauſe of our ſins: alſo they have dominion over our bodies, and over our cattle at their pleaſure, and we are in great diſtreſs.

38 And becauſe of all this, we make a ſure *covenant*, and write *it*; and our princes, Levites *and* prieſts ſeal *unto it*.

CHAP. X.

NOW thoſe that ſealed *were*, Nehemiah the Tirſhatha, the ſon of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Paſhur, Amariah, Malchijah,

4 Hattuſh, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meſhullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: Theſe *were* the prieſts.

9 And the Levites: both Jeſhua the ſon of Azaniah, Binnui of the ſons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Haſhabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; Paroſh, Pahath-moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, Aſhum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiaſh, Meſhullam, Hezir,

21 Meſhezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoſhea, Hananiah, Haſhub,

24 Halloheſh, Pileha, Shobek,

25 Rehum, Haſhabnah, Maaſeiah,

26 And Ahijah, Hanan, Anan,

27 Malluch Harim, Baanah.

28 ¶ And the reſt of the people, the prieſts, the Levites, the porters, the ſingers, the Nethinims, and all they that had ſeparated themſelves from the people of the lands, unto the law of God, their wives, their ſons and their daughters, every one having knowledge, and having underſtanding;

29 They clave to their brethren, their nobles, and entered into a curſe, and into an oath, to walk in God's law, which was given by Moſes the ſervant of God, and to obſerve and do all the commandments of the Lord our God, and his judgments, and his ſtatutes:

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our ſons:

31 And *if* the people of the land bring ware or any victuals on the ſabbath-day, to ſell, that we would not buy it of them on the ſabbath, or on the holy day: and that we would leave the ſeventh year, and the exaction of every debt.

32 Alſo we made ordinances for us to charge ourſelves yearly with the third part of a ſhekel for the ſervice of the houſe of our God.

33 For the ſhew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the ſabbaths, of the new-moons, for the ſet feaſts, and for the holy *things*, and for the ſin-offerings, to make an atonement for Iſrael, and *for* all the work of the houſe of our God.

34 And we caſt the lots among the prieſts, the Levites, and the people for the wood-offering, to bring *it* into the houſe of our God, after the houſes of our fathers, at times appointed, year by year, to burn upon the altar of the Lord our God, as *it is* written in the law:

35 And to bring the firſt-fruits of our ground, and the firſt-fruits of all trees, year by year, unto the houſe of the Lord:

36 Alſo the firſt-born of our ſons and of our cattle, (as *it is* written in the law) and the firſtlings of our herds, and of our flocks, to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God:

37 And *that* we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the prieſts, to the chambers of the houſe of our God, and

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32 *Now therefore our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy.*] Theſe are the ſame words with which Nehemiah began his addreſs to God, before he came from Shuſhan; an argument that this whole prayer was compoſed by him.

38 *And becauſe of all this, we make a ſure covenant, and write it,* &c.] It was certainly of very little conſequence, what ſuch an untowardly people promiſed; for what regard could they have to their own hand-writing, who had gone to the ten commandments, written on tables of ſtone by the finger of God! It was, however, very uſeful that there ſhould be a public inſtrument to convince them of their impiety, that they might be publickly confounded, when they perfidiouſly refuſed to obey the precepts of the law, by ſhewing them under their own hands their engagements to future fidelity.

CHAP. X.] 1 *Now thoſe that ſealed, were Nehemiah,* &c.] Nehemiah, as being governor under the king of Perſia, and therefore the chief prince among them, ſealed firſt. It is obſervable, that Ezra is not among thoſe that ſealed this covenant; and therefore he was either now gone to Babylon, or hindered by ſickneſs

d the tythes of our ground unto the Levites, that the ſame Le-
es might have the tithes, in all the cities of our tillage.
38 And the prieſt the ſon of Aaron, ſhall be with the Levites,
hen the Levites take tithes: and the Levites ſhall bring up the
the of the tithes unto the houſe of our God, to the chambers,
to the treaſure-houſe.
39 For the children of Iſrael, and the children of Levi, ſhall
ing the offering of the corn, of the new wine, and the oil, un-
the chambers, where *are* the veſſels of the ſanctuary, and the
rieſts that miniſter, and the porters, and the ſingers: and we will
t forſake the houſe of our God.

CHAP. XI.

AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to bring one of ten, to dwell in eruſalem the holy city, and nine parts *to dwell* in *other* cities.
2 And the people bleſſed all the men, that willingly offered emſelves to dwell at Jeruſalem.
3 ¶ Now theſe *are* the chief of the province that dwelt in Je-
ſalem: but in the cities of Judah dwelt every one in his poſſeſ-
on in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and e Nethinims, and the children of Solomon's ſervants.
4 And at Jeruſalem dwelt *certain* of the children of Judah, and f the children of Benjamin: of the children of Judah; Athai-
the ſon of Uzziah, the ſon of Zechariah, the ſon of Amari-
, the ſon of Sephatiah, the ſon of Mahalaleel, of the children f Perez;
5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the
n of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of echariah, the ſon of Shiloni.
6 All the ſons at Perez that dwelt at Jeruſalem, *were* four hun-
red threeſcore and eight valiant men.
7 And theſe *are* the ſons of Benjamin; Sallu the ſon of Me-
ullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, he ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſaiah.
8 And after him Gabbai, Sallai, nine hundred twenty and ight.
9 And Joel the ſon of Zichri *was* their overſeer: and Judah he ſon of Senuah *was* ſecond over the city.
10 Of the prieſts: Jedaiah the ſon of Joiarib, Jachin.
11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon f Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the ruler f the houſe of God
12 And their brethren that did the work of the houſe, *were* ight hundred twenty and two: and Adaiah the ſon of Jeroham, he ſon of Pelaliah, the ſon of Amzi, the ſon of Zechariah, the on of Paſhur, the ſon of Malchiah,
13 And his brethren chief of the fathers, two hundred forty nd two: and Amaſhai, the ſon of Azareel, the ſon of Ahaſai, he ſon of Meſhillemoth, the ſon of Immer,
14 And their brethren mighty men of valour, an hundred twen-
y and eight: and their overſeer *was* Zabdiel, the ſon of *one of* the reat men.
15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon f Azrikam, the ſon of Haſhabiah, the ſon of Bunni.
16 And Shabbethai, and Jozabad of the chief of the Levites, *and* the overſight of the outward buſineſs of the houſe of God.
17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the on of Aſaph, *was* the principal to begin the thankſgiving in pray-
r: and Bakbukiah the ſecond among his brethren, and Abda the on of Shammua, the ſon of Galal, the ſon of Jeduthun.
18 All the Levites in the holy city, *were* two hundred fourſcore nd four.
19 Moreover, the porters, Akkub, Talmon, and their bre-
hren that kept the gates, *were* an hundred ſeventy and two.
20 ¶ And the reſidue of Iſrael, of the prieſts, *and* the Levites, ere in all the cities of Judah, every one in his inheritance.
21 But the Nethinims dwelt in Ophel: and Ziha and Giſpa ere over the Nethinims.
22 The overſeer alſo of the Levites at Jeruſalem, *was* Uzzi the on of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon f Micah: of the ſons of Aſaph, the ſingers *were* over the buſi-
eſs of the houſe of God,
23 For it *was* the king's commandment concerning them, that certain portion ſhould be for the ſingers, due for every day.
24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the king's hand in all matters oncerning the people.
25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the vil-
lages thereof,
26 And at Jeſhua, and at Moladah, and at Bethphelet,
27 And at Hazar-ſhual, and at Beer-ſheba, and *in* the villages thereof,
28 And at Ziklag, and at Mekona, and in the villages thereof,
29 And at En-rimmon, and at Zareah, and at Jarmuth,
30 Zanoah, Adullam, and *in* their villages, at Lachiſh and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beerſheba, unto the valley of Hinnom.
31 The children alſo of Benjamin from Geba, *dwelt* at Mich-
maſh, and Aija, and Beth-el, and *in* their villages,
32 *And* at Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Neballat,
35 Lod, and Ono, the valley of craftſmen.
36 And of the Levites, *were* diviſions *in* Judah, *and* in Benja-
min.

CHAP. XII.

NOW theſe *are* the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Je-
remiah, Ezra,
2 Amariah, Malluch, Hattuſh,
3 Shechaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abijah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Joiarib, Jedaiah,
7 Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the chief of the prieſts, and of their brethren in the days of Jeſhua.
8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thankſgiving, he and his brethren.
9 Alſo Bakbukiah, and Unni, their brethren *were* over againſt them in the watches.
10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,
11 And Joiada begat Jonathan, and Jonathan begat Jaddua,
12 And in the days of Joiakim were prieſts, the chief of the fathers: of Seraiah, Meraiah: of Jeremiah, Hananiah:
13 Of Ezra, Meſhullam: of Amariah, Jehohanan:
14 Of Melicu, Jonathan: of Shebaniah, Joſeph:
15 Of Harim, Adna: of Meraioth, Helkai:
16 Of Iddo, Zechariah: of Ginnethon, Meſhullam:
17 Of Abijah, Zichri: of Miniamin, of Moadiah, Pilrai:
18 Of Bilgah, Shammua: of Shemaiah, Jehonathan:
19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:
20 Of Sallai, Kallai: of Amok, Eber:
21 Of Hilkiah, Haſhabia: of Jedaiah, Nethaneel.
22 ¶ The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.
23 The ſons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib.
24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks, according to the commandment of David the man of God, ward over againſt ward.
25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the threſholds of the gates.
26 Theſe *were* in the days of Joiakim the ſon of Jeſhua, the ſon of Joazadak, and in the days of Nehemiah the governor, and of Ezra the prieſt, the ſcribe.
27 ¶ And at the dedication of the wall at Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeru-
ſalem, to keep the dedication with gladneſs, both with thankſgiv-
ings, and with ſinging *with* cymbals, pſalteries, and with harps.
28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi.
29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.
30 And

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kneſs, though the latter is more probable, becauſe he was at Jeruſalem in the beginning of the ſeventh month, ch. viii. 2, and alſo on the feaſt of dedication, xii. 36.

28 And the reſt of the people, &c.] As there were too many to ſubſcribe and ſeal the writing, the principal perſons did it in the name of the reſt.

CHAP. XI.] 1 *And the rulers of the people dwelt at Jeruſalem.*] The inhabitants of the neighbouring countries were ſo exaſperated at ſeeing the wall of Jeruſalem rebuilt, that many of the Jews were afraid to live there, thinking themſelves much ſafer in the country, where they had not the leaſt pretence for diſturbing them.

11 *Seraiah---was the ruler of the houſe of God.*] This ſeems to be the ſame officer with what is called in the New Teſtament, *the captain of the temple.*

24 *And Pethahiah---was at the king's hand.*] That is, a perſon appointed by the king of Perſia for receiving and anſwering all petitions from the people: though others think his buſineſs was to ſee that the ſacrifices, offered in behalf of the king and his family, were paid for out of the treaſury of the province.

CHAP. XII.] 1 *Now theſe are the prieſts and the Levites.*] That is, the chief or heads of the prieſts and Levites; ſuch only being enumerated here.

27 *And at the dedication of the wall of Jeruſalem.*] As Moſes dedicated the tabernacle in the wilderneſs, and Solomon the houſe of the Lord when it was firſt built, ſo Nehemiah, having put all things in good order, built the walls, and ſet up the gates, thought proper to dedicate the city, as a place which God himſelf had choſen, and ſanctified by his temple and gracious preſence; and by this dedication to reſtore it to him again after it had been laid waſte and profaned by the devaſtations of the heathen.

30 And the priests and the Levites purified themselves, and purified the people, and the gates and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests sons with trumpets: *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain-gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water-gate east-ward.

38 And the other *company of them that gave* thanks, went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall.

39 And from above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate; and they stood still in the prison-gate.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets:

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy; the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law, for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son.

46 For in the days of David and Asaph, of old, *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers, and the porters, every day his portion, and they sanctified *holy things* unto the Levites, and the Levites sanctified *them* unto the children of Aaron.

CHAP. XIII.

ON that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit, our God turned the curse into a blessing.

3 Now it came to pass when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil (which was commanded *to be given* to the Levites, and the singers, and the porters) and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king, and after certain days obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore, therefore I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chamber; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers that did the work were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was* to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

15 ¶ In those days saw I in Judah *some* treading wine-presses on the sabbath, and bringing in sheaves, and lading-asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath-day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath-day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

23 ¶ In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the language of each people.

25 And I contended with them, and cursed them, and smote certain of them, and pluckt off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

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45 *Both the singers and the porters kept the ward of their God, and the ward of the purification.*] That is, the former sung orderly in their courses, and praised God, and the latter duly observed the orders about purification, in not suffering any unclean person or thing to come into the house of God.

CHAP. XIII.] 1 *On that day they read in the book of Moses.*] We must not suppose that this was done immediately after the dedication of the wall of Jerusalem, but upon some day after Nehemiah was returned from Persia: for it cannot be supposed that the people, who were so well affected to the ministers of religion, as the foregoing chapter informs us they were, should so soon forget and neglect them.

6 *But in all this time was not I at Jerusalem.*] They took this step while Nehemiah was retired to the court of Persia; and many of the nobles of Jerusalem being friends to Tobiah, they embraced this opportunity to bring him into the city.

15 *I testified against them in the day wherein they sold victuals.*] Or, as the words may be translated, *I contested with them that they might sell provisions on such days as they were allowed to be sold, but not on the sabbath.*

31 *Remember me, O my God, for good.*] Hence we should learn to remember, that whatever good actions we may have done, it was not by our own power, but by the help and assistance of the Divine Being; and therefore we ought, like the good Nehemiah, to recommend ourselves, and all we have done, to his gracious favour and acceptance.

THE

BOOK of ESTHER.

The ARGUMENT.

This book contains the history of a Jewish *virgin, named* Esther, *a kinswoman of* Mordecai, *a* Jew, *dwelling at* Shushan, *in the reign of* Ahasuerus, *one of the kings of* Persia. *The transcendent beauty of this* Jewish *maid, advanced her to the throne of* Persia, *and the bed of* Ahasuerus; *and this gave her an opportunity, by her interest with the king, to save the lives of all her countrymen then in* Persia, *whose destruction was plotted by* Haman, *a favourite of the king.* Mordecai, *who discovered the designs of* Haman *to the queen, and who had before discovered another conspiracy formed against the king, was advanced to the greatest honours of the kingdom; and* Haman, *the enemy of the* Jews, *hanged on a gibbet of his own preparing.*

CHAP. I.

NOW it came to pass in the days of Ahasuerus (this *is* Ahasuerus which reigned from India even unto Ethiopia, *over* an hundred and seven and twenty provinces)

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes, and his servants; the power of Persia and Media, the nobles and princes of the provinces *being* before him.

4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people *that were* present in Shushan the palace, both unto great and small, seven days in the court of the garden of the king's palace.

6 *Where were* white, green, and blue *hangings*, fastened with cords of fine linen, and purple to silver rings, and pillars of marble: the beds *were of* gold, and silver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of gold (the vessels being divers one from another) and royal wine in abundance, according to the state of the king.

8 And the drinking *was* according to the law, none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women, *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on.

12 But the queen Vashti refused to come, at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise-men which knew the times (for so *was* the king's manner toward all that knew law and judgment;

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom)

15 What shall we do unto the queen Vashti, according to law, because she has not performed the commandment of the king Ahasuerus, by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen, Thus *shall there arise* too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus, and let the king give her royal estate unto another that is better than she.

20 And when the king's decree, which he shall make, shall be published throughout all his empire (for it is great) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes, and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

CHAP. II.

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants, that ministered unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women, and let their things for purification be given *them*:

4 And let the maiden which pleaseth the king be queen in stead of Vashti. And the thing pleased the king, and he did so.

5 *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite:

6 Who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah (that *is* Esther) his uncle's daughter, for she had neither father nor mother, and the maid *was* fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not shewed her people, nor her kindred: for Mordecai had charged her, that she should not shew *it*.

11 And Mordecai walked every day before the court of the womens house, to know how Esther did, and what should become of her.

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women, unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, she required nothing, but what Hegai the

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Commentary on the Book of Esther.

CHAP. I.] 2 *In Shushan the palace.*] Cyrus, and the rest of the Persian kings, after they had conquered the Medes, whose country lay at a great distance, fixed their royal seat at Shushan, that they might not be too far from Babylon, and made it the capital of Persia. It stood on the river Ulai, and was a place of such renown, that Strabo calls it *Polin axiologotatin*, a city truly worthy to be praised. 6 *The beds were of gold and silver.*] It was the custom of the East to sit, or rather lay on beds or couches at their meat. The beds themselves were of the finest wool, but the bedsteads were of gold and silver, or overlaid with plates of some costly metals.

CHAP. II.] 7 *And he brought up Hadassah (that is Esther) his uncle's daughter.*] This woman was born in Babylon: and therefore, in analogy to that language, they gave her the name of Hadassah, which, in Chaldee, signifies a *myrtle*; but her Persian name was Esther, which some derive from the Greek word *aster*, a star: and from *satar*, which implies *hidden*, because she was concealed in Mordecai's house; or rather, because her nation was concealed, and she not known, till Mordecai's merit and services to the crown came to be rewarded.

the king's chamberlain, the keeper of the women, appointed: and Eſther obtained favour in the ſight of all them that looked upon her.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royal, in the tenth month (which *is* the month Tebeth) in the ſeventh year of his reign.

17 And the king loved Eſther above all the women, and ſhe obtained grace and favour in his ſight, more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen in ſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſther's feaſt, and he made a releaſe to the provinces, and gave gifts according to the ſtate of the king.

19 And when the virgins were gathered together the ſecond time, then Mordecai ſat in the king's gate.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 ¶ In thoſe days (while Mordecai ſat in the king's gate) two of the king's chamberlains, Bigthan and Tereſh, of thoſe which kept the door, were wroth, and ſought to lay hand on the king Ahaſuerus.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen, and Eſther certified the king *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

CHAP. III.

AFTER theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the king's ſervants that *were* in the king's gate, bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai bowed not, nor did him reverence.

3 Then the king's ſervants, which *were* in the king's gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the king's commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai's matters would ſtand; for he had told them he was a Jew.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt month (that *is* the month Niſan) in the twelfth year of king Ahaſuerus, they caſt Pur, that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is* the month Adar.

8 ¶ And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people in all the provinces of thy kingdom, and their laws *are* diverſe from all people, neither keep they the king's laws; therefore it *is* not for the king's profit to ſuffer them.

9 If it pleaſe the king, let it be written that they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſs, to bring *it* into the king's treaſuries.

10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews enemy.

11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then were the king's ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the king's ring.

13 And the letters were ſent by poſts into all the king's provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month (which *is* the month Adar) and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was publiſhed unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the king's commandment, and the decree was given in Shuſhan the palace: and the king and Haman ſat down to drink, but the city Shuſhan was perplexed.

CHAP. IV.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter cry:

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with ſackcloth.

3 And in every province whitherſoever the king's commandment, and his decree came, *there was* great mourning among the Jews, and faſting, and weeping, and wailing, and many lay in ſackcloth and aſhes.

4 ¶ So Eſther's maids and her chamberlains came and told it her: then was the queen exceedingly grieved, and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him: but he received it not.

5 Then called Eſther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai, unto the ſtreet of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the ſum of the money that Haman had promiſed to pay to the king's treaſuries for the Jews, to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree, that was given at Shuſhan to deſtroy them, to ſhew it unto Eſther, and to declare it unto her, and to charge her, that ſhe ſhould go in unto the king, to make ſupplication unto him, and to make requeſt before him for her people.

9 And Hatach came and told Eſther the words of Mordecai.

10 ¶ Again, Eſther ſpake unto Hatach, and gave him commandment unto Mordecai.

11 All the king's ſervants, and the people of the king's provinces do know, that whoſoever, whether man or woman, ſhall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſceptre, that he may live: but I have not been called to come in unto the king theſe thirty days.

12 And they told to Mordecai Eſther's words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thyſelf that thou ſhalt eſcape in the king's houſe more than all the Jews.

14 For if thou altogether holdeſt thy peace at this time, then ſhall there enlargement and deliverance ariſe to the Jews from another place, but thou and thy father's houſe ſhall be deſtroyed: and who knoweth whether thou art come to the kingdom for *ſuch* a time as this?

15 ¶ Then Eſther bade *them* return Mordecai *this anſwer*.

16 Go, gather together all the Jews, *that are* preſent in Shuſhan, and faſt ye for me, and neither eat nor drink three days, night or day: I alſo and my maidens will faſt likewiſe, and ſo will I go in unto the king, which *is* not according to the law; and if I periſh, I periſh.

17 So Mordecai went his way, and did according to all that Eſther had commanded him.

CHAP. V.

NOW it came to paſs on the third day that Eſther put on her royal *apparel*, and ſtood in the inner court of the king's houſe, over againſt the king's houſe: and the king ſat upon his royal throne in the royal houſe, over againſt the gate of the houſe.

2 And it was ſo when the king ſaw Eſther the queen ſtanding in the

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16 *So Eſther was taken unto king Ahaſuerus, into his houſe royal.*] She was not, like the reſt, ſent back in the morning to the ſecond houſe of the women, but kept in the royal houſe, the king intending to make her more than a concubine. According to this account of things, the Perſian monarch ſeems to have had but one wife, at leaſt but one in favour and eſteem with him; though it is certain he had an infinite number of ſecondary wives, or concubines.

CHAP. III.] 2 *But Mordecai bowed not, nor did him reverence.*] Probably becauſe he was one of the ſeven nations devoted by God to deſtruction, and with whom therefore the Jews would neither contract friendſhip, nor ſhew them any kindneſs, remembering the injuries the Amalekites did their fathers when they came out of the land of Egypt, Deut. xxv. 18, 19.

7 *In the firſt month---they caſt---the lot, before Haman, from day to day, and from month to month, to the twelfth month.*] It was a cuſtom among the Orientals not to undertake any buſineſs or affair of importance, without caſting lots in an urn, to enquire what days would be fortunate, and what unlucky: and according to this ſuperſtition, Haman endeavoured to diſcover what day was moſt favourable, and what moſt unfortunate to the Jews.

9 *I will pay ten thouſand talents of ſilver.*] This was an enormous ſum; and it has been aſked, how it was poſſible for one man to be maſter of ſo large a ſum? But this queſtion might have been ſpared, had the queriſts reflected that Haman never intended to pay this ſum out of his own eſtate, but out of the effects of the Jews.

13 *And the letters were ſent by poſts into all the king's provinces.*] The firſt inſtitution of poſts is generally aſcribed to the Perſians. Cyrus, as Xenophon informs us, provided couriers, and erected offices on all the high roads, for keeping poſt-horſes and delivering packets to one another.

CHAP. IV.] 16 *Faſt ye for me, and neither eat nor drink three days, night or day,*] This is not to be underſtood as if the people were to take no kind of ſuſtenance for three days, becauſe few, if any, could ſupport ſo long a faſt; but the meaning is, that they ſhould neither eat nor drink anything more than what was abſolutely neceſſary for the ſupport of life, employing themſelves the whole time in prayer to God for a bleſſing on her undertaking.

16 *If I periſh, I periſh.*] I am content to venture my life in ſo good a cauſe, and well know, that if I loſe a mortal, I ſhall gain an immortal life, and exchange the momentary pleaſures of this ſhort exiſtence for the unſpeakable raptures of eternity.

CHAP.

Mordecai honoured. *Esther 6.11.*

Then took Haman the apparel and the Horse, and arayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

the court, *that* ſhe obtained favour in his ſight: and the king held out to Eſther the golden ſceptre that was in his hand: ſo Eſther drew near and touched the top of the ſceptre.

3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what *is* thy requeſt? it ſhall be even given thee, to half of the kingdom.

4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared.

6 ¶ And the king ſaid unto Eſther at the banquet of wine, What *is* thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed.

7 Then anſwered Eſther, and ſaid, My petition, and my requeſt *is*;

8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition, and to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to-morrow as the king hath ſaid.

9 ¶ Then went Haman forth that day, joyful, and with a glad heart: but when Haman ſaw Mordecai in the king's gate, that he ſtood not up, nor moved for him, he was full of indignation againſt Mordecai.

10 Nevertheleſs, Haman refrained himſelf, and when he came home, he ſent and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and ſervants of the king.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but myſelf; and to-morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the king's gate.

14 ¶ Then ſaid Zereſh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow ſpeak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

CHAP. VI.

ON that night could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king,

2 And it was found written that Mordecai had told of Bigthana and Tereſh, two of the king's chamberlains, the keepers of the door, who ſought to lay hand on the king Ahaſuerus.

3 And the king ſaid, what honour and dignity hath been done to Mordecai for this? Then ſaid the king's ſervants that miniſtered unto him, There is nothing done for him.

4 ¶ And the king ſaid, Who is in the court? (Now Haman was come into the outward court of the king's houſe, to ſpeak unto the king, to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in: and the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myſelf?)

7 And Haman anſwered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head:

9 And let this apparel and horſe be delivered to the hand of one of the king's moſt noble princes that they may array the man withal whom the king delighteth to honour, and bring him on horſeback through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour.

10 Then the king ſaid to Haman, Make haſte, and take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the king's gate: let nothing fail of all that thou haſt ſpoken.

11 Then took Haman the apparel and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate: but Haman haſted to his houſe, mourning, and having his head covered.

13 And Haman told Zereſh his wife, and all his friends, every *thing* that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhall ſurely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

CAAP. VII.

SO the king and Haman came to banquet with Eſther the queen.

2 And the king ſaid again unto Eſther, on the ſecond day, at the banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed, *even* to the half of the kingdom.

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt.

4 For we are ſold, I and my people, to be deſtroyed, to be ſlain, and to periſh: but if we had been ſold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he that durſt preſume in his heart to do ſo?

6 ¶ And Eſther ſaid, the adverſary and enemy, is this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw that there was evil determined againſt him by the king.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo before me in the houſe? As the word went out of the king's mouth, they covered Haman's face.

9 And Harbonah, one of the chamberlains ſaid before the king, Behold alſo the gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

CHAP. VIII.

ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen: and Mordecai came before the king; for Eſther had told what he *was* unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai, And Eſther ſet Mordecai over the houſe of Haman,

3 ¶ And Eſther ſpake yet again before the king, and fell down at his feet, and beſought him with tears, to put away the miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

4 Then the king held out the golden ſceptre toward Eſther. So Eſther aroſe, and ſtood before the king.

5 And ſaid, if it pleaſe the king, and if I have found favour in his ſight, and the thing *ſeem* right before the king, and I *be* pleaſing in his eyes: let it be written to reverſe the letters deviſed by Haman the ſon of Hamedatha the Agagite, which he wrote to deſtroy the Jews which *are* in all the king's provinces.

6 For how can I endure to ſee the evil that ſhall come unto my people? Or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews as it liketh you, in the king's name, and ſeal *it* with the king's ring: for the writing which is written

CHAP. V.] 8 *Let the king and Haman come to the banquet that I ſhall prepare them, and I will do to-morrow as the king hath ſaid.*] That is, I will to-morrow, at the banquet of wine, make my requeſt to the king. There was ſufficient reaſon for Eſther's uſing theſe cautions, as her requeſt was by no means trifling: ſhe had a favourite miniſter to encounter, and, what was ſtill more, ſhe was going to petition the king to revoke and ſuſpend his own decree.

13 *All this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the king's gate.*] What trifling circumſtances will ruin all the ſatisfaction of thoſe who, to appearance, are arrived at the pinnacle of human felicity!

CHAP. VI.] 13 *If Mordecai be of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, &c.*] Mordecai had declared himſelf a Jew, to ſatisfy the people at court that he could not, with a good conſcience, comply with the king's command, relating to the reverence which was to be paid to Haman.

CHAP. VII.] 5 *Who is he? and where is he that durſt preſume in his heart to do ſo?*] The king could not be perſuaded, that any man could entertain ſo vile a thought as to extirpate a whole people: a ſufficient proof that he did not conſider what decree he had ſigned, in favour of Haman, againſt the Jews; nor think that ſo great a number of innocent victims were to be ſacrificed, to ſatiate the rage of one man.

8 *Haman was fallen upon the bed whereon Eſther was.*] It was a cuſtom among the Perſians as well as other nations of the Eaſt to ſit, or rather lie upon beds when they eat or drank; and therefore Haman in falling down, as a ſupplicant at the feet of Eſther, fell on the bed whereon ſhe was ſitting.

As the word went out of the king's mouth, they covered Haman's face.] That he might not any more ſee the king's face; or rather, as a man condemned, and which ſufficiently told him his ſentence, by indicating that he deſerved never more to ſee the face of his ſovereign.

10 *So they hanged Haman on the gallows that he had prepared for Mordecai.*] Thus God returned the wickedneſs of Haman on his own head, and the gallows he had prepared for his enemy was uſed for his own execution.

written in the king's name, and ſealed with the king's ring, may no man reverſe.

9 Then were the king's ſcribes called at that time in the third month, that *is* the month Sivan, on the three and twentieth *day* thereof, and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces, which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahaſuerus's name, and ſealed *it* with the king's ring, and ſent letters by poſts on horſeback, *and* riders on mules, camels, *and* young dromedaries.

11 Wherein the king granted the Jews, which *were* in every city, to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people, and province, that would aſſault them, *both* little ones, and women, and *to take* the ſpoil of them for a prey;

12 Upon one day in all the provinces of king Ahaſuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every provvince, *was* publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels went out, being haſtened and preſſed on by the king's commandment. And the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the king, in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen, and purple: and the city of Shuſhan rejoiced and was glad:

16 The Jews had light and gladneſs, and joy and honour.

17 And in every province, and in every city, whitherſoever the king's commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

NOW in the twelfth month (that *is* the month Adar) on the thirteenth day of the ſame, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (though it was turned to the contrary, that the Jews had rule over them that hated them)

2 The Jews gathered themſelves together in their cities throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews: becauſe the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter and deſtruction, and did what they would unto thoſe that hated them.

6 And in Shuſhan the palace the Jews ſlew and deſtroyed five hundred men.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman the ſon of Hamedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand.

11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, was brought before the king.

12 ¶ And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the king's provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done:

13 Then ſaid Eſther, If it pleaſe the king: let it be granted to to the Jews which *are* in Shuſhan, to do to-morrow alſo according unto this day's decree, and let Haman's ten ſons be hanged upon the gallows.

14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Haman's ten ſons.

15 For the Jews that *were* in Shuſhan, gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces, gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand; but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day of the ſame, reſted they, and made it a day of feaſting and gladneſs.

18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth day thereof; and on and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, *a day of* gladneſs, and feaſting, and a good day, and of ſending portions one to another.

20 ¶ And Mordecai wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus *both* nigh and far.

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly;

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews had deviſed againſt the Jews to deſtroy them, and had caſt Pur (that *is*, the lot) to conſume them, and to deſtroy them:

25 But when *Eſther* came before the king, he commanded by letters, that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows.

26 Wherefore they called theſe days Purim, after the name of Pur: therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joined themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days, according to their writing, and according to their *appointed* time every year:

28 And that theſe days *ſhould be* remembered, and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed.

29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this ſecond letter of Purim.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth:

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen had enjoined them, and as they had decreed for themſelves and for their ſeed, the matters of the faſtings and their cry.

32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

CHAP. X.

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

2 And all the acts of his power and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia.

3 For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking peace to all his ſeed.

CHAP. VIII.] 11 *The king granted the Jews which were in every city, to gather themſelves together, and to ſtand for their life*, &c.] It was reaſonable to ſuppoſe, that ſome out of hatred to the Jews, would be inclinable to obey Haman's decree: and therefore this ſecond decree, procured by Mordecai, gave them authority, if any attempt was made upon them, either by large numbers, or ſmall parties, not only to defend themſelves and repel them, but to make as great a ſlaughter of them as they were able, and even to take poſſeſſion of their goods, as Haman had procured them licenſe to ſeize thoſe of the Jews.

CHAP. IX.] 21 *That they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly.*] This is called the feaſt of Purim, from the Perſian word *pur*, which ſignifies a *lot*, becauſe of Haman's caſting lots, in order to divine which would be the moſt fortunate day for extirpating the Jews out of all the Perſian dominions. And this feaſt is, to this very day, celebrated by the Jews, with ſome peculiar ceremonies.

CHAP. X.] 1 *And the king Ahaſuerus laid a tribute upon the land, and upon the iſles of the ſea.*] That is, he laid a tax on every part of his dominions, both on the continent, and in the iſlands over which his power extended. Moſt commentators underſtand by *the iſles* here mentioned, thoſe in the Ægean ſea, conquered by Darius Hyſtaſpis.

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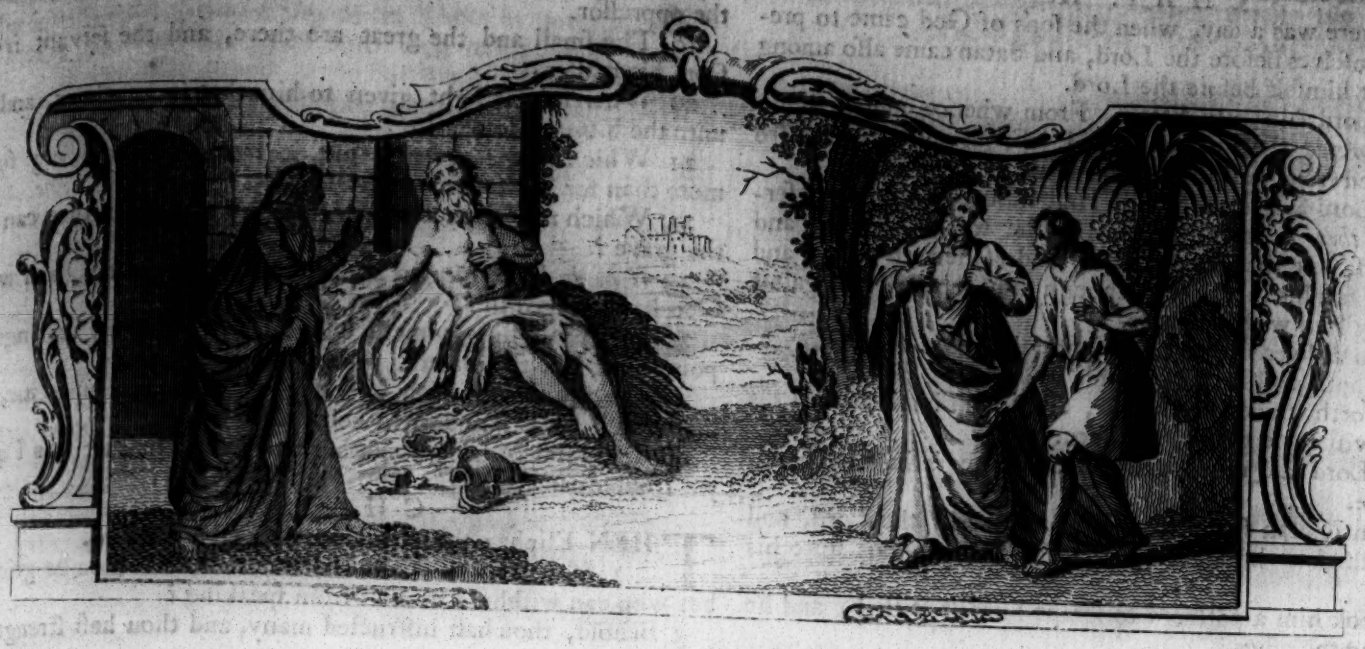

THE BOOK of JOB.

The ARGUMENT.

This book contains the narrative of a ſeries of misfortunes which happened to a man whoſe name was Job, *the encomium of that extraordinary patience with which he bore them, and the conferences he had with his friends on the ſubject of his misfortunes.*

It is far from being agreed, among the learned, who was the author of this maſterly performance, for ſuch it undoubtedly is. Some aſcribe it to Job *himſelf, ſome to* Solomon, *and ſome to* Ezra: *but their opinion ſeems beſt founded who impute it to* Moſes, *who, during the time he was an exile in* Midian, *either tranſlated this book out of the* Arabic, *or wrote it intirely by a divine inſpiration, for the ſupport and conſolation of his countrymen, the* Jews, *then groaning under the preſſure of an* Egyptian *bondage.*

CHAP. I.

THERE was a man in the land of Uz, whoſe name *was* Job, and that man was perfect and upright, and one that feared God, and eſchewed evil.

2 And there were born unto him ſeven ſons and three daughters.

3 His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the eaſt.

4 And his ſons went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the days of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them.

7 And the Lord ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God and eſcheweth evil?

9 Then Satan anſwered the Lord, and ſaid, Doth Job fear God for nought?

10 Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

12 And the Lord ſaid unto Satan, Behold, all that he hath *is* in thy power, only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the Lord.

13 ¶ And there was a day when his ſons and his daughters *were* eating and drinking wine in their eldeſt brother's houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the Sabeans fell *upon them*, and took them away, yea, they have ſlain the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee.

16 While he *was* yet ſpeaking, there came alſo another, and ſaid, The fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants, and conſumed them, and I only am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword, and I only am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brother's houſe;

19 And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell upon the young men, and they are dead, and I only am eſcaped alone to tell thee.

20 Then Job aroſe, and rent his mantle, and ſhaved his head, and fell upon the ground and worſhipped.

21 And ſaid, Naked came I out of my mother's womb, and naked ſhall I return thither: the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.

22 In all this Job ſinned not, nor charged God fooliſhly.

CHAP.

Commentary on the Book of Job.

CHAP. I.] 1 *There was a man in the land of Uz.*] There have been various opinions with regard to the ſituation of the land of Uz, according to the ſeveral families from whence Job is ſuppoſed to have been deſcended, But as the moſt probable opinion conſiders him as one of the deſcendants of Abraham by Keturah, ſo his habitation is moſt properly placed in that part of Arabia Deſerta which is bounded on the north by Meſopotamia and the river Euphrates, on the weſt by Syria, Paleſtine, and Idumea, and on the ſouth by Arabia Felix.

Whoſe name was Job.] It is evident, from ſeveral places of ſcripture, that Job was a real perſon, and not a fictitious character. In the Old Teſtament he is joined with Noah and Daniel, and equally diſtinguiſhed for his righteouſneſs; and in the New he is commended for his patience. Indeed, the narrative itſelf has all the lineaments of a real hiſtory; the name, the quality, the country of the perſon, the number of his children, the bulk of his ſubſtance, and the pedigree of his friends, together with the names and ſituations of ſeveral countries, are all enumerated.

20 *Then Job aroſe, and rent his mantle*, &c.] He heard, with the greateſt tranquility and compoſure of mind, the repeated accounts of his unparallelled misfortunes; but when he was told of the death of all his children by a ſudden ſtroke, his grief was too great to be concealed, and laying aſide all other thoughts, abandoned himſelf to ſorrow and lamentation.

CHAP.

CHAP. II.

AGAIN there was a day, when the ſons of God came to preſent themſelves before the Lord, and Satan came alſo among them to preſent himſelf before the Lord.

2 And the Lord ſaid unto Satan, From whence comeſt thou? And Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down in it.

3 And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.

4 And Satan anſwered the Lord, and ſaid, Skin for ſkin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.

6 And the Lord ſaid unto Satan, Behold, he *is* in thine hand, but ſave his life.

7 ¶ So went Satan forth from the preſence of the Lord, and ſmote Job with ſore boils, from the ſole of his foot unto his crown;

8 And he took him a potſherd to ſcrape himſelf withal; and he ſat down among the aſhes.

9 ¶ Then ſaid his wife unto him, Doſt thou ſtill retain thine integrity? curſe God and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good at the hand of God, and ſhall we not receive evil? In all this did not Job ſin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and ſprinkled duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw that *his* grief was very great.

CHAP. III.

AFTER this opened Job his mouth, and curſed his day.

2 And Job ſpake, and ſaid,

3 Let the day periſh wherein I was born, and the night *in which* was ſaid, There is a man child conceived.

4 Let that day be darkneſs, let not God regard it from above, neither let the light ſhine upon it.

5 Let darkneſs and the ſhadow of death ſtain it, let a cloud dwell upon it, let the blackneſs of the day terrify it.

6 *As for* that night, let darkneſs ſeize upon it, let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be ſolitary, let no joyful voice come therein.

8 Let them curſe it that curſe the day, who are ready to raiſe up their mourning.

9 Let the ſtars of the twilight thereof be dark, let it look for light, but *have* none, neither let it ſee the dawning of the day.

10 Becauſe it ſhut not up the doors of my *mother's* womb, nor hid ſorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſts that I ſhould ſuck?

13 For now ſhould I have lain ſtill, and been quiet, I ſhould have ſlept; then had I been at reſt;

14 With kings and counſellors of the earth, which built deſolate places for themſelves:

15 Or with princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

17 There the wicked ceaſe *from* troubling: and there the weary be at reſt.

18 *There* the priſoners reſt together, they hear not the voice of the oppreſſor.

19 The ſmall and the great are there, and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and life unto the bitter *in* ſoul?

21 Which long for death, but it *cometh* not, and dig for it more than for hid treaſures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whoſe way is hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet, yet trouble came.

CHAP. IV.

THEN Eliphaz the Temanite anſwered and ſaid,

2 *If* we aſſay to commune with thee, wilt thou be grieved? but who can withhold himſelf from ſpeaking?

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthned the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthened the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?

7 Remember, I pray thee, who *ever* periſhed, being innocent? or where were the righteous cut off?

8 Even as I have ſeen, they that plow iniquity and ſow wickedneſs, reap the ſame.

9 By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lion's whelps are ſcattered abroad.

12 Now a thing was ſecretly brought to me, and mine ear received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to ſhake.

15 Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up.

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, *there was* ſilence, and I heard a voice, *ſaying*,

17 Shall mortal man be more juſt than God? ſhall a man be more pure than his maker?

18 Behold, he put no truſt in his ſervants; and his angels he charged with folly:

19 How much leſs *in* them that dwell in houſes of clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are deſtroyed from morning to evening: they periſh for ever without any regarding *it*.

21 Doth not their excellency *which* is in them, go away? they die, even without wiſdom.

CHAP. V.

CALL now, if there be any that will anſwer thee; and to which of the ſaints wilt thou turn?

2 For wrath killeth the fooliſh man, and envy ſlayeth the ſilly one.

3 I have ſeen the fooliſh taking root; but ſuddenly I curſed his habitation.

4 His children are far from ſafety, and they are cruſhed in the gate, neither *is there* any to deliver *them*.

5 Whoſe harveſt the hungry eateth up, and taketh it even out of the thorns, and the robber ſwalloweth up their ſubſtance.

6 Although affliction cometh not forth of the duſt, neither doth trouble ſpring out of the ground:

7 Yet

CHAP. II.] 3 *Haſt thou conſidered my ſervant Job?* &c.] Art thou now convinced that the character I gave thee of Job was true? For he ſtill continues reſolutely to tread the paths of virtue, notwithſtanding the ſhocking calamities thou haſt unjuſtly heaped upon him.

7 *So Satan ſmote Job with ſore boils,* &c.] Commentators are not agreed with regard to the nature of Job's diſtemper; but their opinion ſeems to be well founded, who make his diſeaſe not one ſimple malady, but a complication of ſeveral. For as the great enemy to mankind was at full liberty to try his patience to the uttermoſt, it is not to be doubted but he exerted all his power.

12 *And when they lift up their eyes afar off, and knew him not,* &c.] They were ſo ſurpriſed at their approach with the miſerable ſpectacle of deformity he exhibited, that they burſt into tears, and expreſſed all the tokens of a poignant grief.

CHAP. III.] 1 *After this opened Job his mouth,* &c.] Here the ſecond part, containing the diſcourſes of Job and his friends, begins, and is delivered by the author in a lofty and poetical ſtile. Job had till now ſupported his afflictions with admirable conſtancy; but being overwhelmed in grief, and deſtitute of the leaſt comfort from his friends, he could contain himſelf no longer, but burſts out into the moſt paſſionate complaints of the miſeries of human life, wiſhing he had never been an inhabitant of this miſerable world, or had reſigned his breath as ſoon as he perceived the light.

CHAP. IV.] 6 *Is not this thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?*] Is not this the time to exerciſe that piety and confidence in God, that hope and integrity, for which thou art ſo very remarkable.

11 *The old lion periſheth for lack of prey,* &c.] The greateſt tyrants, and their poſterity, after long enjoying dominion, are deprived of the riches they have acquired by oppreſſion, and baniſhed from their ſeats of power.

13, 14, 15, 16 *In thoughts from the viſions of the night,* &c.] We have, in theſe verſes, one of the moſt awful and affecting deſcriptions that language is capable of giving. It is a night-piece, dreſſed in all the circumſtances of the deepeſt horror, and cannot be read without awakening emotions of awe and terror.

CHAP.

7 Yet man is born unto trouble, as the sparks fly upward.
8 I would seek unto God, and unto God would I commit my cause:
9 Which doth great things, and unsearchable; marvellous things without number.
10 Who giveth rain upon the earth, and sendeth waters upon the fields:
11 To set up on high those that be low; that those which mourn may be exalted to safety.
12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprize.
13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.
14 They meet with darkness in the day-time, and grope in the noon-day, as in the night.
15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.
16 So the poor hath hope, and iniquity stoppeth her mouth.
17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty.
18 For he maketh sore, and bindeth up: he woundeth and his hands make whole.
19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.
20 In famine he shall redeem thee from death; and in war from the power of the sword.
21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.
22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.
23 For thou *shalt be* in league with the stones of the field: and the beasts of the field shall be at peace with thee.
24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.
25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.
26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.
27 Lo this, we have searched it, so it *is*: hear it, and know thou *it* for thy good.

CHAP. VI.

BUT Job answered and said,
2 O that my grief were throughly weighed, and my calamity laid in the balances together.
3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.
4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.
5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?
6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?
7 The things *that* my soul refused to touch, *are* as my sorrowful meat.
8 O that I might have my request! and that God would grant me the thing that I long for!
9 Even that it would please God to destroy me; that he would let loose his hand and cut me off.
10 Then should I yet have comfort, yea, I would harden myself in sorrow; let him not spare, for I have not concealed the words of the holy one.
11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?
12 *Is* my strength the strength of stones? or *is* my flesh of brass?
13 *Is* not my help in me? and is wisdom driven quite from me?
14 To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.
15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away.
16 Which are blackish by reason of the ice, *and* wherein the snow is hid:
17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.
18 The paths of their way are turned aside; they go to nothing, and perish.
19 The troops of Tema looked, the companies of Sheba waited for them.
20 They were confounded because they had hoped; they came thither, and were ashamed.
21 For now ye are nothing; ye see *my* casting down, and are afraid.
33 Did I say, Bring unto me? or give a reward for me of your substance?
23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty?
24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.
25 How forcible are right words! but what doth your arguing reprove?
26 Do ye imagine to reprove words, and the speeches of one that is desperate, which *are* as wind?
27 Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend.
28 Now therefore be content, look upon me, for *it is* evident unto you if I lie.
29 Return, I pray you, let it not be iniquity: yea, return again, my righteousness *is* in it.
30 Is there iniquity in my tongue? cannot my taste discern perverse things?

CHAP. VII.

IS *there* not an appointed time to man upon earth? *are not* his days also like the days of an hireling?
2 As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:
3 So am I made to possess months of vanity, and wearisome nights are appointed to me.
4 When I lie down, I say, when shall I arise, and the night be gone? and I am full of tossings too and fro unto the dawning of the day.
5 My flesh is clothed with worms and clods of dust, my skin is broken, and become loathsome.
6 My days are swifter than a weaver's shuttle, and are spent without hope.
7 O remember that my life *is* wind: mine eye shall no more see good.
8 The eye of him that hath seen me, shall see me no *more*: thine eyes *are* upon me, and I *am* not.
9 *As* the cloud is consumed, and vanisheth away: so he that goeth down to the grave shall come up no *more*.
10 He shall return no more to his house, neither shall his place know him any more.
11 Therefore I will not refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.
12 *Am* I a sea, or a whale, that thou settest a watch over me?
13 When I say, My bed shall comfort me, my couch shall ease my complaint:
14 Then thou scarest me with dreams, and terrifiest me through visions.
15 So that my soul chooseth strangling, and death rather than my life.
16 I loath *it*, I would not live alway: let me alone, for my days *are* vanity.
17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?
18 And that thou shouldest visit him every morning, *and* try him every moment?
19 How long with thou not depart from me, nor let me alone till I swallow down my spittle?
20 I have sinned, what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?
21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I *shall* not *be*.

CHAP. VIII.

THEN answered Bildad the Shuhite and said,
2 How long wilt thou speak these *things*? and *how long shall* the words of thy mouth *be like* a strong wind?
3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If

Chap. V.] 8 *I would seek unto God, and unto God would I commit my cause.*] Were the chastenings of Jehovah inflicted upon me, I would, with humble submission, lay myself at the footstool of my Maker, implore his mercy, and submit my cause entirely to his righteous decision.

23 *For thou shalt be in league with the stones of the field,* &c.] Those parts of thy land which are covered with stones, shall smile with plenty, nor shall the beasts of the field devour the exuberant harvest.

Chap. VI.] 1 *But Job answered and said.*] Job far from being convinced by the arguments of Eliphaz, renews his wishes for death, and upbraids his friends with their unkindness; who, instead of sympathizing with him in his sufferings, and pouring balm into his wounds, had augmented the weight of his distress by heavy reproaches, and increased the poignancy of his torments by their unnatural application of bitter reproofs.

5 6 *Doth the wild ass bray when he hath grass?* &c.] It is no difficult task for you, who are free from affliction, to forbear complaining; natural instinct teaches the brute creation to do the same. But, surely, he who labours under the most piercing calamities may endeavour to alleviate his grief by passionate lamentations.

Chap. VII.] 1 *Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?*] It is not the fate of every man to maintain a perpetual conflict with troubles and misfortunes. And must not those who enjoy the largest share of happiness, expect to meet with a sufficient portion of labour, weariness, and pain?

20 *I have sinned, what shall I do unto thee, O thou preserver of men?*] How shall I be able to give thee satisfaction for the many offences I have committed against thee, O thou watchful and attentive Father of the human race?

The latter part of this passage, instead of *O thou preserver of men*, should have been rendered *O thou observer of men.*

Chap. VIII.] 2, 3 *How long wilt thou speak these things?* &c.] Why dost thou persist in such unjust assertions, and expostulate so vehemently with thy

4 If thy children have sinned against him, and he have cast them away for their transgression:
5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty:
6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.
7 Though thy beginning was small, yet thy latter end should greatly increase.
8 For enquire I pray thee of the former age, and prepare thyself to the search of their fathers.
9 (For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow)
10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?
11 Can the rush grow up without mire? can the flag grow without water?
12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any other herb.
13 So *are* the paths of all that forget God, and the hypocrite's hope shall perish:
14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.
15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.
16 He *is* green before the sun, and his branch shooteth forth in his garden.
17 His roots are wrapped about the heap, *and* seeth the place of stones.
18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.
19 Behold, this *is* the joy of his way, and out of the earth shall others grow.
20 Behold, God will not cast away a perfect *man*, neither will he help the evil-doers:
21 Till he fill thy mouth with laughing, and thy lips with rejoycing.
22 They that hate thee shall be cloathed with shame, and the dwelling-place of the wicked shall come to nought.

CHAP. IX.

THEN Job answered and said,
2 I know *it is* so of a truth: but how should a man be just with God?
3 If he will contend with him, he cannot answer him one of a thousand.
4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?
5 Which removeth the mountains, and they know not: which overturneth them in his anger.
6 Which shaketh the earth out of her place, and the pillars thereof tremble.
7 Which commandeth the sun, and it riseth not: and sealeth up the stars.
8 Which alone spreadeth out of the heavens, and treadeth upon the waves of the sea.
9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.
10 Which doeth great things past finding out, yea, and wonders without number.
11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.
12 Behold, he taketh away, who can hinder him? who will say unto him? What doest thou?
13 *If* God will not withdraw his anger, the proud helpers do stoop under him.
14 How much less shall I answer him, and choose out my words *to reason* with him?
15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.
16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.
17 For he breaketh me with a tempest, and multiplieth my wounds without cause.
18 He will not suffer me to take my breath, but filleth me with bitterness.
19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*
20 If I justify myself, mine own mouth shall condemn me: if *I say*, I *am* perfect, it shall also prove me perverse.
21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.
22 This *is* one *thing*, therefore I said *it*, he destroyeth the perfect and the wicked.
23 If the scourge slay suddenly, he will laugh at the trial of the innocent.
24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?
25 Now my days are swifter than a post; they flee away, and see no good.
26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.
27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*
28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.
29 *If* I be wicked, why then labour I in vain?
30 If I wash myself with snow-water, and make my hands never so clean;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.
32 For *he is* not a man as I *am*, *that* I should answer him, *and* we should come together in judgment.
33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both.
34 Let him take his rod away from me, and let not his fear terrify me.
35 *Then* would I speak, and not fear him; but *it is* not so with me.

CHAP. X.

MY soul is weary of my life, I will leave my complaint upon myself; I will speak in the bitterness of my soul
2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.
3 *Is it* good unto thee, that thou shouldest oppress? that thou shouldest despise the work of thine hands? and shine upon the counsel of the wicked?
4 Hast thou eyes of flesh? or seest thou as man seeth?
5 *Are* thy days as the days of man? *are* thy years as man's days;
6 That thou enquirest after mine iniquity, and searchest after my sin?
7 Thou knowest that I am not wicked, and *there is* none that can deliver out of thine hand.
8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.
9 Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again?
10 Hast thou not poured me out as milk, and curdled me like cheese?
11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.
12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.
13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.
14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.
15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head: *I am* full of confusion, therefore see thou mine affliction:
16 For it increaseth: thou huntest me as a fierce lion; and again thou shewest thyself marvellous upon me.
17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.
18 Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me?
19 I should have been as though I had not been, I should have been carried from the womb to the grave.
20 *Are* not my days few? cease *then*, *and* let me alone, that I may take comfort a little:
21 Before I go *whence* I shall not return, *even* to the land of darkness, and the shadow of death;
22 A land of darkness, as darkness *itself*, *and* of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAP.

Maker? Canst thou think the supreme Judge of all the earth will pervert judgment? Or the Almighty father of the human race swerve from the rules of equity?

15 *He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.*] He may consider his family as so very powerful that it will support him; but it shall fall, together with himself: he may endeavour to strengthen it by strong alliances; but all his pains shall come to nought.

CHAP. IX.] 22 *This is one thing, therefore I said it, he destroyeth the perfect and the wicked.*] I only persist in what I at first affirmed, that, in this world, the innocent suffer equally with the guilty.

23 *If the scourge slay suddenly, he will laugh at the trial of the innocent.*] When any country is visited by the pestilence, the innocent are not defended from its stroke.

33 *Neither is there any days-man betwixt us, that might lay his hand upon us both.*] Nor is there any judge or umpire to determine our cause, or that has power to command silence, when either of us, exceeds his bounds.

CHAP. X.] 1 *My soul is weary of my life,* &c.] Job again renews his passionate complaints; and expostulates earnestly with his Maker. Declaring that his severe torments were sufficient to justify his first wishes that he had never been born, or been carried from the womb to the grave.

2 *I will say unto God, do not condemn me; shew me therefore why thou contendest with me.*] Do not, O thou Supreme Judge of all the earth, pronounce thy final sentence against me, till thou hast deigned to acquaint me with the crimes for which I am to suffer.

20 *Are not my days few? cease then, and let me alone, that I may take comfort a little.*] Am I not now on the borders of the grave? Forbear then a while to strike, that if thou wilt not remove thine hand, I may enjoy a short interval of comfort.

CHAP.

CHAP. XI.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, my doctrine *is* pure, and I am clean in thine eyes.

5 But, O that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is! know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canst thou do? deeper than hell, what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also: will he not consider *it*?

12 For vain man would be wise, though man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot, yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, and remember *it* as waters *that* pass away:

17 And thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety,

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

CHAP. XII.

AND Job answered and said,

2 No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 He that is ready to slip with *his* feet, *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the Lord hath wrought this?

10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days, understanding.

13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom; the deceived and the deceiver *are* his.

17 He leadeth counsellers away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to stagger like *a* drunken *man*.

CHAP. XIII.

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that ye would altogether hold your peace, and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will you speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now if I hold my tongue, I shall give up the ghost,

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven too and fro? and wilt thou pursue the dry stubble.

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

21 And he as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAP. XIV.

MAN *that is* born of a woman, *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing

CHAP. XI.] 5, 6 *But, O that God would speak, and open his lips against thee, &c.*] O that Omnipotence himself would deign to shew thee thine errors, and confute thee with thine own mouth! That he would make the acquainted with the secret reasons that induced him to afflict thee; for thou wouldest then be convinced that thy punishment is far from being equal to thine iniquity.

7 *Canst thou by searching find out God? canst thou find out the Almighty unto perfection?*] Are all thy deep enquiries sufficient to account for the judgments of Omnipotence; and perfectly to comprehend the reasons of his providence?

CHAP. XII.] 1 *And Job answered and said.*] Job in this chapter accuses his three friends of having too great a conceit of their own wisdom, though it had not yet taught them the common duty of humanity to the afflicted.

2 *No doubt but ye are the people, and wisdom shall die with you.*] You fancy it seems that you are the only persons of sense in the world; and that when you are called to the chambers of the grave, wisdom will be no longer found among the sons of men.

CHAP. XIII.] 1 *Lo mine eyes hath seen all this, mine ear hath heard and understood it.*] I have uttered nothing but what I have myself observed, or received from authentic reports, which experience hath abundantly confirmed.

12 *Your remembrances are like unto ashes, your bodies to bodies of clay.*] Your remonstrances in behalf of your Maker, are vile like the dust; and the arguments you accumulate resemble the assemblages of clay.

25 *Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?*] What honour can result to thee from employing thy power against one who is no more able to stand before thee, than the tender leaf to resist the violent blast of a raging tempest; or the dry stubble the flame of a devouring fire.

CHAP.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs.

6 Turn from him that he may reſt, till he ſhall accompliſh, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground:

9 *Yet* through the ſcent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the flood decayeth and drieth up:

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me.

14 If a man die, ſhall he live *again?* all the days of my appointed time will I wait, till my change come.

15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16 For now thou numbereſt my ſteps, doſt thou not watch over my ſin?

17 My tranſgreſſion *is* ſealed up in a bag, and thou ſoweſt up mine iniquity.

18 And ſurely the mountain falling cometh to nought: and the rock is removed out of his place.

19 The waters wear the ſtones: thou waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

THEN anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man utter vain knowledge, and fill his belly with the eaſt-wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, thou caſteſt off fear, and reſtraineſt prayer before God.

5 For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

7 *Art* thou the firſt man *that* was born? or waſt thou made before the hills!

8 Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thyſelf?

9 What knoweſt thou that we know not? *what* underſtandeſt thou, which *it* not in us?

10 With us *are* both the gray-headed, and very aged men, much elder than thy father.

11 *Are* the conſolations of God ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

14 What *is* man that he ſhould be clean? and *he which is* born of a woman, that he ſhould be righteous?

15 Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water.

17 I will ſhew thee, hear me, and that *which* I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it:*

19 Unto whom alone the earth was given, and no ſtranger paſſed among them.

20 The wicked man travelleth with pain all *his* days, and the number of years is hidden to the oppreſſor.

21 A dreadful ſound *is* in his ears; in proſperity the deſtroyer ſhall come upon him.

22 He believeth not that he ſhall return out of darkneſs, and he is waited for of the ſword.

23 He wandereth abroad for bread, *ſaying,* Where *is it?* he knoweth that the day of darkneſs is ready at his hand.

24 Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battle.

25 For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his fatneſs, and maketh collops of fat on *his* flanks.

28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived truſt in vanity: for vanity ſhall be his recompence.

32 It ſhall be accompliſhed before his time, and his branch ſhall not be green.

33 He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

35 They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.

CHAP. XVI.

THEN Job anſwered and ſaid,

2 I have heard many ſuch things; miſerable comforters *are* ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou anſwereſt?

3 I alſo could ſpeak as ye *do:* if your ſoul were in my ſoul's ſtead, I could heap up words againſt you, and ſhake mine head at you.

5 *But* I would ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage *your grief.*

6 Though I ſpeak my grief is not aſſwaged and *though* I forbear, what am I eaſed?

7 But now he hath made me weary: thou haſt made deſolate all my company.

8 And thou haſt filled me with wrinkles, *which* is a witneſs *againſt me:* and my leanneſs riſing up in me beareth witneſs to my face.

9 He teareth *me* in his wrath, who hateth me: he gnaſheth upon me with his teeth; mine enemy ſharpeneth his eyes upon me.

10 They have gaped upon me with their mouth, they have ſmitten me upon the cheek reproachfully, they have gathered themſelves together againſt me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken me by my neck, and ſhaken me to pieces, and ſet me up for his mark.

13 His archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have ſewed ſackcloth upon my ſkin, and defiled my horn in the duſt,

16 My face is foul with weeping, and on my eyelids *is* the ſhadow of death:

17 Not for *any* injuſtice in mine hands: alſo my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Alſo now, behold, my witneſs *is* in heaven, and my record *is* on high.

20 My friends ſcorn me; *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When

CHAP. XIV.] 13 *O that thou wouldeſt hide me in the grave,* &c.] O that I could find ſome aſylum, though it were even in the ſecret chambers of the grave, till this ſtorm be over; or that thou wouldeſt appoint a certain time when thou wilt deliver me.

CHAP. XV.] 1 *Then anſwered Eliphaz the Temanite, and ſaid.*] Eliphaz, ſtimulated with anger at the ſlighting manner in which Job had treated their ſpeeches, renews the diſpute with more eagerneſs and violence than before. But urges no more than what he at firſt aſſerted, namely, that the wicked only are puniſhed by God with ſuch calamities as had now fallen upon Job: deſcribing in very lofty language, the vengeance which God generally takes upon impious tyrants.

27 *Becauſe he covereth his face with fatneſs,* &c.] Becauſe he devotes his whole time to pleaſure, and flouriſhes in pride, luxury, and ambition.

33 *He ſhall ſhake off his unripe grape as the vine,* &c.] 1 They ſhall all deſcend to the grave before their time, as the unripe grape, or the bloſſom of the olive, fall in a tempeſt of hail, or are deſtroyed by the nipping froſts.

CHAP. XVI.] 1 *Then Job anſwered and ſaid.*] Job reproves the vanity of his friends in repeating the ſame arguments, and perſiſting in their inhuman reproofs, though his ſufferings called for their pity and commiſeration.

7 *But now he hath made me weary: thou haſt made deſolate all my company.*] God hath long ſince wearied me with heaping one trouble on another; nor ceaſed till neither goods, children, nor friends remained to ſooth my anguiſh.

15 *I have ſewed ſackcloth upon my ſkin, and defiled my horn in the duſt.*] The ſackcloth in which I at firſt arrayed myſelf, now cleaveth faſt to my ſkin; and all my former authority and honour is changed into contempt.

CHAP.

22 When a few years are come, then I shall go the way *whence* I shall not return.

CHAP. XVII.

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people, and aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* short because of darkness.

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

CHAP. XVIII.

THEN answered Bildad the Shuhite, and said,

2 How long *will it be*, *ere* you make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hunger-bitten, and destruction *shall be* ready at his side.

13 It shall devour the strength of his skin: *even* the first-born of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have no name in the street.

18 He shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonished at his day, as they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.

4 And be it indeed that I have erred, mine error remaineth with myself.

5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way, that I cannot pass, and he hath set darkness in my paths.

9 He hath stript me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me and he counteth me unto him as *one of* his enemies

12 His troops come together and raise up their way against me and encamp round about my tabernacle

13 He hath put my brethen far from me and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alian, in their sight.

16 I called my servant, and he gave *me* no answer: I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the childrens *sake* of mine own body.

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved, are turned against me.

20 My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh that my words were now written, Oh that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27 Whom shall I see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is not found in me?

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know *there is* a judgment.

CHAP. XX.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest

CHAP. XVII.] 1 *My breath is corrupt, my days are extinct, the graves are ready for me.*] My vital spirits are spent, the lamp of life gives but a glimmering and dying flame, just sufficient to render visible the graves, which on every side are open to receive me.

2 *Are there not mockers with me? and doth not mine eye continue in their provocation?*] How can I support my spirits under such a load of miseries, when my friends, instead of comforting me, make use of the most bitter reproaches? This so highly provokes me, that sleep is become a stranger to mine eyes.

16 *They shall go down to the bars of the pit, when our rest together is in the dust.*] All the hopes you flatter me with shall sink to the bottom of the grave, when we all take up our lodging in the dust.

CHAP. XVIII.] 1 *Then answered Bildad the Shuhite, and said.*] Bildad again takes up the dispute, and pretends to answer the arguments of Job; but added nothing to what had been offered before by himself and his friends: nor does he here so much as exhort Job to repentance, as he had done before, being very angry with him for the contempt he had expressed of their wisdom.

21 *Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.*] This, certainly, is a true description of the miserable state of the wicked; such is the abject condition of those who pay no honour to their Maker.

CHAP. XIX.] 25, 26, 27, *For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth*, &c.] The literal sense of this famous passage is as follows: "Though I seem at present to be forsaken of God, yet I "well know that he can deliver me from this miserable condition; for he lives "for ever: And I do not doubt he will at last appear victorious over all mine "enemies, which now oppress me. And though the worms, which have already "devoured my skin, should consume the rest of this wretched body, yet I find "myself inspired with the comfortable belief, that I shall live to see myself re-"stored to my former health and splendor; for he will not suffer me always to "labour under these reproaches: and I assure myself, that with these very eyes, "I shall see him vindicate my innocence." But these words have also a spiritual and prophetical sense, signifying the resurrection of the body at the last day, and the coming of our Great Redeemer to judgment.

CHAP. XX.] 1 *Then answered Zophar the Naathamite, and said.*] Zophar hastily interrupted Job, though he had nothing new to offer. He indeed illustrates his discourse with many histories from the old world; insisting that the wicked, and they only, are always punished in this world, and thence concludes that Job must be a wicked man.

4 Knowest thou *no* this of old, since man was placed upon earth,
5 That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment?
6 Though his excellency mount up to the heavens, and his head reach unto the clouds:
7 *Yet* he shall perish for ever, like his own dung: they which have seen him shall say, Where is he?
8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.
9 The eye also *which* saw him, shall see *him* no more; neither shall his place any more behold him.
10 His children shall seek to please the poor, and his hands shall restore their goods.
11 His bones are full of the sin of his youth, which shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;
13 *Though* he spare it, and forsake it not; but keep it still within his mouth;
14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.
15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.
16 He shall suck the poison of asps: the viper's tongue shall slay him.
17 He shall not see the rivers, the floods, the brooks of honey and butter.
18 That which he laboured for shall he restore, and shall not swallow *it* down: according to his substance shall the restitution *be*, and he shall not rejoice *therein*.
19 Because he hath oppressed, and hath forsaken the poor; *because* he hath violently taken away an house which he builded not;
20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.
21 There shall none of his meat be left; therefore shall no man look for his goodness.
22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.
23 *When* he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.
24 He shall flee from the iron weapon and the bow of steel shall strike him through.
25 It is drawn and cometh out of the body; yea, the glittering sword cometh out of his gall; terrors *are* upon him.
26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.
27 The heaven shall reveal his iniquity; and the earth shall rise up against him.
28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.
29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAP. XXI

BUT Job answeredand said,
2 Hear diligently my speech, and let this be your consolations.
3 Suffer me that I may speak, and after that I have spoken, mock on.
4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be troubled?
5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.
6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.
7 Wherefore do the wicked live, become old, yea, are mighty in power?
8 Their seed is established in their sight with them, and their offspring before their eyes.
9 Their houses *are* safe from fear, neither *is* the rod of God upon them.
10 Their bull gendereth and faileth not, their cow calveth and casteth not her calf.
11 They send forth their little ones like a flock, and their children dance.
12 They take the timbrel and harp, and rejoyce at the sound of the organ.
13 They spend their days in wealth, and in a moment go down to the grave.
14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.
15 What *is* the Almighty, that we should serve him? and what profit should we have if we pray unto him?
16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.
17 How oft is the candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.
18 They are as stubble before the wind, and as chaff that the storm carrieth away.
19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.
20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?
22 Shall *any* teach God knowledge? seeing he judgeth those that are high.
23 One dieth in his full strength, being wholly at ease and quiet.
24 His breasts are full of milk, and his bones are moistened with marrow.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
26 They shall lie down alike in the dust, and the worms shall cover them.
27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.
28 For ye say, Where is the house of the prince? and where *are* the dwelling-places of the wicked?
29 Have ye not asked them that go by the way? and do ye not know their tokens?
30 That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath.
31 Who shall declare his way to his face? and who shall repay him *what* he hath done?
32 Yet shall he be brought to the grave, and shall remain in the tomb.
33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.
34 How then comfort ye me in vain, seeing in your answers there remaineth falshood.

CHAP. XXII.

THEN Eliphaz the Temanite answered and said,
2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?
3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?
4 Will he reprove thee for fear of thee? will he enter with thee into judgment?
5 Is not thy wickedness great? and thine iniquities infinite?
6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their cloathing.
7 Thou hast not given water to the weary to drink, and thou hast with-holden bread from the hungry.
8 But as for the mighty man, he had the earth, and the honourable man dwelt in it.
9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.
10 Therefore snares are round about thee, and sudden fear troubleth thee;
11 Or darkness, that thou canst not see, and abundance of waters cover thee.
12 Is not God in the height of heaven? and behold the height of the stars, how high they are?
13 And thou sayest, How doth God know? can he judge through the dark cloud?
14 Thick clouds are a covering to him that he seeth not, and he walketh in the circuit of heaven.
15 Hast thou marked the old way which wicked men have trodden?
16 Which were cut down out of time, whose foundation was overflown with a flood:
17 Which said unto God, Depart from us: and what can the Almighty do for them?
18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.
19 The

29 *This is the portion of a wicked man from God,* &c.] This is the portion which the righteous judge of all the earth will allot to the wicked: thus will the Almighty deal with all the workers of iniquity.

CHAP. XXI.] 1 *But Job answered and said.*] Job, to bring the dispute to a more speedy issue, comes, after a short preface, more closely to the point, not contenting himself merely with denying what they had said, but proving from authentic histories, that though God does sometimes punish the wicked in an exemplary manner, yet this is not always the case, there being innumerable instances, where the vilest of mortals have enjoyed every satisfaction this world was capable of affording, and left at their death large possessions to their children.

17 *How oft is the candle of the wicked put out,* &c.] But how oft is the joyous candle of the wicked extinguished in a torrent of sorrow? and how often does vengeance overtake them, as a traveller is surprised by a tempest in the solitary wastes? But such is not always the portion of the wicked.

CHAP. XXII.] 1 *Then Eliphaz the Temanite answered and said.*] Notwithstanding what Job had said in the foregoing chapter, yet Eliphaz still continued the dispute, though he had no new argument to offer. He indeed draws up a catalogue of the most pernicious crimes, and boldly declares, that Job must have been guilty of them, because he was punished in so exemplary a manner; founding his argument upon the same basis as before, namely, that only the wicked are punished.

CHAP.

19 The righteous ſee it, and are glad: and the innocent laugh them to ſcorn.

20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.

21 Acquaint now thyſelf with him, and be at peace: thereby good ſhall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles.

24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.

26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways.

29 When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up: and he ſhall ſave the humble perſon.

30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

CHAP. XXIII.

THEN Job anſwered and ſaid,

2 Even to-day *is* my complaint bitter: my ſtroke is heavier than my groaning.

3 O that I knew where I might find him! *that* I might come *even* to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me,

6 Will he plead againſt me with his great power? No, but he would put *ſtrength* in me.

7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 Behold, I go forward but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand where he doth work, but I cannot behold *him*: he hideth himſelf on the right hand, that I cannot ſee *him*.

10 But he knoweth the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, I have eſteemed the words of his mouth more than my neceſſary *food*.

13 But he *is* in one *mind*, and who can turn him? and *what* his ſoul deſireth even *that* he doth.

14 For he performeth the thing that is appointed for me: and many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the darkneſs, *neither* hath he covered the darkneſs from my face.

CHAP. XXIV.

WHY, ſeeing times are not hidden from the Almighty, do they that know him, not ſee his days:

2 *Some* remove the land-marks; they violently take away flocks, and feed *thereof*.

3 They drive away the aſs of the fatherleſs, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themſelves together.

5 Behold, *as* wild aſſes in the deſart go they forth to their work, riſing betimes for a prey: the wilderneſs *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field, and they gather the vintage of the wicked.

7 They cauſe the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the ſhowers of the mountains, and embrace the rock for a want of ſhelter.

9 They pluck the fatherleſs from the breaſt, and take a pledge of the poor.

10 They cauſe *him* to go naked without cloathing, and they take away the ſheaf *from* the hungry.

11 *Which* make oil within their walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men groan from out of the city, and the ſoul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of thoſe that rebel againſt the light, they know not the ways thereof, nor abide in the paths thereof.

14 The murderer riſing with the light, killeth the poor and needy, and in the night he is as a thief.

15 The eye alſo of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and diſguiſeth his face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light.

17 For the morning *is* to them, even as the ſhadow of death: if *one* know *them*, *they are in* the terrors of the ſhadow of death.

18 He *is* ſwift as the waters, their portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat conſume the ſnow-waters: *ſo doth* the grave *thoſe which* have ſinned.

20 The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembered, and wickedneſs ſhall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doth not good to the widow.

22 He draweth alſo the mighty with his power: he riſeth up, and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low, they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not ſo now, who will make me a liar, and make my ſpeech nothing worth?

CHAP. XXV.

THEN anſwered Bildad the Shuhite, and ſaid,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light ariſe?

4 How then can man be juſtified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight.

6 How much leſs man *that is* a worm: and the ſon of man *which is* a worm.

CHAP. XXVI.

BUT Job anſwered and ſaid,

2 How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing, as it is?

4 To whom haſt thou uttered words? and whoſe ſpirit came from thee?

5 Dead things are formed from under the waters, and the inhabitants thereof.

6 Hell is naked before him, and deſtruction hath no covering.

7 He ſtretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, and ſpreadeth his cloud upon it.

10 He hath compaſſeth the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are aſtoniſhed at his reproof.

12 He divideth the ſea with his power: and by his underſtanding he ſmiteth through the proud.

13 By his ſpirit he hath garniſhed the heavens: his hand hath formed the crooked ſerpent.

14 Lo, theſe *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can underſtand?

CHAP.

CHAP. XXIII.] 1 *Then Job anſwered and ſaid.*] Job, in this chapter, again appeals to God, by whom he deſires, more earneſtly than ever, to be tried, being ſatisfied that he ſhould be acquitted at his equitable tribunal. And though God was pleaſed for the preſent to deny his requeſt, yet he ſtill hopes that God would at laſt clear him from all the unjuſt aſperſions his enemies had unjuſtly thrown upon him.

11 *My foot hath held his ſteps, his ways have I kept, and not declined.*] I have always followed very religiouſly his directions; nor has any temptation ever made me ſwerve from his commandments.

CHAP. XXIV.] 1 *Why, ſeeing times are not hidden from the Almighty, do they that know him not ſee his days?*] If, as you maintain, the Almighty's puniſhment of the wicked is ſo apparent and viſible, why do not the truly virtuous ſee and acknowledge theſe open judgments?

CHAP. XXV.] 5, 6 *Behold, even to the moon, and it ſhineth not; yea, the ſtars are not pure in his ſight,* &c.] So inconceivably holy is the Lord of hoſts, that he ſees defilement even in the brightneſs of yonder firmament. Thoſe living ſapphires, before his majeſty, loſe their luſtre: how much leſs man, who is little better than a worm, that crawls in the corrupted carcaſe; and the ſon of man, who, by reaſon of his manifold impurities, is too juſtly compared to an inſect that wallows amidſt ſtench and putrefaction.

CHAP. XXVI.] 14 *Lo, theſe are parts of his ways.*] Job, after thus deſcribing ſeveral wonderful works of the Almighty, as they are ſcattered through univerſal nature, from the heights of heaven to the very depths of hell, cloſes the magnificent account with this noble acknowledgment, *Lo, theſe are parts of his ways*: or, as the original word more properly ſignifies, *theſe are only the ſkirts*; the

CHAP. XXVII.

MOreover, Job continued his parable, and ſaid,
2 *As* God liveth, *who* hath taken away my judgment, and the Almighty, *who* hath vexed my ſoul;
3 All the while my breath *is* in me, and the ſpirit of God *is* in my noſtrils;
4 My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit.
5 God forbid that I ſhould juſtify you: till I die I will not remove my integrity from me.
6 My righteouſneſs I hold faſt, and will not let it go: my heart ſhall not reproach *me* ſo long as I live.
7 Let mine enemy be as the wicked, and he that riſeth up againſt me, as the unrighteous.
8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his ſoul?
9 Will God hear his cry when trouble cometh upon him?
10 Will he delight himſelf in the Almighty? will he always call upon God?
11 I will teach you by the hand of God: *that* which *is* with the Almighty, will I not conceal.
12 Behold, all ye yourſelves have ſeen *it*, why then are ye thus altogether vain?
13 This *is* the portion of a wicked man with God, and the heritage of oppreſſors, *which* they ſhall receive of the Almighty.
14 If his children be multiplied, *it is* for the ſword: and his offſpring ſhall not be ſatisfied with bread.
15 Thoſe that remain of him ſhall be buried in death: and his widows ſhall not weep.
16 Though he heap up ſilver as the duſt, and prepare raiment as the clay;
17 He may prepare *it*, but the juſt ſhall put *it* on, and the innocent ſhall divide the ſilver.
18 He buildeth his houſe as a moth, and as a booth *that* the keeper maketh.
19 The rich man ſhall lie down, but he ſhall not be gathered: he openeth his eyes, and he *is* not.
20 Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night.
21 The eaſt-wind carrieth him away, and he departeth: and as a ſtorm hurleth him out of his place.
22 For *God* ſhall caſt upon him, and not ſpare: he would fain flee out of his hand.
23 *Men* ſhall clap their hands at him, and ſhall hiſs him out of his place.

CHAP. XXVIII.

SUrely there is a vein for the ſilver, and a place for gold *where* they fine it.
2 Iron is taken out of the earth, and braſs is molten out of the ſtone.
3 He ſetteth an end to darkneſs, and ſearcheth out all perfection: the ſtones of darkneſs and the ſhadow of death.
4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.
5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.
6 The ſtones of it *are* the place of ſapphires: and it hath duſt of gold.
7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not ſeen.
8 The lions whelps hath not trodden it, nor the fierce lion paſſed by it.
9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.
10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.
11 He bindeth the floods from overflowing, and *the thing that is* hid, bringeth he forth to light.
12 But where ſhall wiſdom be found? and where *is* the place of underſtanding?
13 Man knoweth not the price thereof: neither is it found in the land of the living.
14 The depth ſaith, It *is* not in me: and the ſea ſaith, *It is* not with me.
15 It cannot be gotten for gold, neither ſhall ſilver be weighed *for* the price thereof.
16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſapphire.
17 The gold and the cryſtal cannot equal it: and the exchange of it *ſhall not be for* jewels of fine gold.
18 No mention ſhall be made of coral, or of pearls: for the price of wiſdom *is* above rubies.
19 The Topaz of Ethiopia ſhall not equal it, neither ſhall it be valued with pure gold.
20 Whence then cometh wiſdom? and where is the place of underſtanding?
21 Seeing it is hid from the eyes of all living, and kept cloſe from the fowls of the air.
22 Deſtruction and death ſay, we have heard the fame thereof with our ears.
23 God underſtandeth the way thereof, and he knoweth the place thereof.
24 For he looketh to the ends of the earth, *and* ſeeth under the whole heaven.
25 To make the weight for the winds, and he weigheth the waters by meaſure.
26 When he made a decree for the rain, and a way for the lightening of the thunder:
27 Then did he ſee it, and declare it; he prepared it, yea, and ſearched it out.
28 And unto man he ſaid, Behold, the fear of the Lord, that *is* wiſdom, and to depart from evil *is* underſtanding.

CHAP. XXIX.

MOreover, Job continued his parable, and ſaid,
2 Oh that I were as *in* months paſt, as *in* the days when God preſerved me:
3 When his candle ſhined upon my head, *and when* by his light I walked through darkneſs:
4 As I was in the days of my youth, when the ſecret of God *was* upon my tabernacle:
5 When the Almighty *was* yet with me, *when* my children *were* about me.
6 When I waſhed my ſteps with butter, and the rock poured me out rivers of oil:
7 When I went out to the gate, through the city, *when* I prepared my ſeat in the ſtreet.
8 The young men ſaw me, and hid themſelves: and the aged aroſe, *and* ſtood up.
9 The princes refrained talking, and laid *their* hands on their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.
11 When the ear heard *me*, then it bleſſed me, and when the eye ſaw *me*, it gave witneſs to me:
12 Becauſe I delivered the poor that cried, and the fatherleſs, and *him that had* none to help him.
13 The bleſſing of him that was ready to periſh came upon me: and I cauſed the widow's heart to ſing for joy.
14 I put on righteouſneſs, and it cloathed me: my judgment *was* as a robe and a diadem.
15 I was eyes to the blind, and feet was I to the lame.
16 I *was* a father to the poor: and the cauſe *which* I knew not, I ſearched out.
17 And I brake the jaws of the wicked, and plucked the ſpoil out of his teeth.
18 Then I ſaid, I ſhall die in my neſt, and I ſhall multiply *my* days as the ſand.
19 My root was ſpread out by the waters, and the dew lay all night upon my branch.
20 My glory *was* freſh in me, and my bow was renewed in my hand.
21 Unto me *men* gave ear, and waited, and kept ſilence at my counſel.
22 After my words they ſpake not again, and my ſpeech dropped upon them.
23 And they waited for me, as for the rain, and they opened their mouth wide *as* for the latter rain.
24 *If* I laughed on them, they believed *it* not, and the light of my countenance they caſt not down.
25 I choſe out their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

BUT now *they that are* younger than *I*, have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock.
2 Yea,

the very outermoſt borders of his works; no more than a ſmall preface to the immenſe volume of the creation.

CHAP. XXVII.] 8 *For what is the hope of the hypocrite---when God taketh away his ſoul?*] It is ſurely madneſs for a man to counterfeit piety; for tho' he may accumulate riches by ſuch deceit, yet how dreadful will be his portion, when he quits this tenement of clay, and ſtands before the tribunal of his Maker?

CHAP. XXVIII.] 12 *But where ſhall wiſdom be found,* &c.] But however ſucceſsful he may be in theſe reſearches, he muſt not hope to comprehend the ſecret reaſons of Providence; nor diſcover the reaſon why the wicked, who inſolently contemn their Maker, are nor puniſhed in this world.

28 *And unto man he ſaid, Behold, the fear of the Lord, that is wiſdom,* &c.] The Almighty, when he created man, imprinted this leſſon upon his heart, that he ought to adore, not preſume to cenſure, the ſecret ways of Providence, in his governance of the world.

CHAP. XXIX.] 1 *Moreover, Job continued his parable, and ſaid.*] Job preſumes that his friends would have liſtened with greater attention to his diſcourſes, had not the vileneſs of his preſent condition rendered his ſpeech alſo contemptible; and therefore he deſires them to remember with what reverence all his ſpeeches were formerly received, by every claſs of people: wiſhing that God would reſtore him to his former proſperity, as he never abuſed his power, but always employed it to defend the poor and friendleſs from oppreſſion.

CHAP. XXX.] 1 *But now they that are younger than I, have me in deriſion,* &c.] But now, alas! the youths who formerly beheld me with reverence, have the confidence to mock me.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?
3 For want and famine, *they were* solitary: fleeing into the wilderness in former time desolate and waste:
4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.
5 They were driven forth from among *men* (they cried after them, as *after* a thief)
6 To dwell in the clifts of the valleys, *in* caves of the earth, and *in* the rocks.
7 Among the bushes they brayed, under the nettles they were gathered together.
8 *They were* children of fools, yea, children of base men: they were viler than the earth.
9 And now am I their song, yea, I am their by-word.
10 They abhor me, they flee far from me, and spare not to spit in my face.
11 Because he hath loosed my cord and afflicted me, they have also let loose the bridle before me.
12 Upon *my* right *hand* rise the youth, they push away my feet, and they raise up against me the ways of their destruction.
13 They mar my path, they set forward my calamity, they *have* no helper.
14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*
15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.
16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.
17 My bones are pierced in me in the night-season: and my sinews take no rest.
18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.
19 He hath cast me into the mire, and I am become like dust and ashes.
20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*
21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.
22 Thou liftest me up to the wind: thou causest me to ride *upon it*, and dissolvest my substance.
23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.
24 Howbeit, he will not stretch out *his* hand to the grave, tho' they cry in his destruction.
25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?
26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.
26 My bowels boiled and rested not: the days of affliction prevented me.
28 I went mourning without the sun: I stood up, *and* I cried in the congregation.
29 I am a brother to dragons, and a companion to owls.
30 My skin is black upon me, and my bones are burnt with heat.
31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

I Made a covenant with mine eyes; why then should I think upon a maid?
2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?
3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?
4 Doth not he see my ways, and count all my steps?
5 If I have walked with vanity, or if my foot hath hasted to deceit;
6 Let me be weighed in an even balance, that God may know mine integrity.
7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands:
8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.
9 If mine heart hath been deceived by a woman, or *if* I have laid wait at my neighbour's door:
10 *Then* let my wife grind unto another, and let others bow down upon her.
11 For this *is* an heinous crime, yea, it *is* an iniquity *to be punished by* the judges.
12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.
13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me:
14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?
15 Did not he that made me in the womb, make him? and did not one fashion us in the womb?
16 If I have with-held the poor from their desire, or have caused the eyes of the widow to fail:
17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof:
18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb.)
19 If I have seen any perish for want of cloathing, or any poor without covering:
20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;
21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:
22 *Then* let mine arm fall from my shoulderblade, and mine arm be broken from the bone.
23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.
24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence:
25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much:
26 If I beheld the sun when it shined, or the moon walking *in* brightness.
27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:
28 This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.
29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:
30 (Neither have I suffered my mouth to sin, by wishing a curse to his soul.)
31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.
32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.
33 If I covered my transgressions, as Adam: by hiding mine iniquity in my bosom:
34 Did I fear a great multitude, or did the contempt of families terrify me: that I kept silence, *and* went not out of the door?
35 O that one would hear me! behold, my desire *is*, *that* the Almighty would answer me, and that mine adversary had written a book.
36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.
37 I would declare unto him the number of my steps, as a prince would I go near unto him.
38 If my land cry against me, or that the furrows likewise thereof complain:
39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:
40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAP. XXXII.

SO these three men ceased to answer Job, because he *was* righteous in his own eyes.
2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.
3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.
4 Now Elihu had waited till Job had spoken, because they *were* elder than he.
5 When Elihu saw that *there was* no answer in the mouth of these three men, then his wrath was kindled.
6 And Elihu the son of Barachel the Buzite answered and said, I *am* young, and ye *are* very old, wherefore I was afraid, and durst not shew you mine opinion.
7 I said, days should speak, and multitude of years should teach wisdom.
8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.
9 Great men are not *always* wise: neither do the aged understand judgment.
10 Therefore

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29 *I am a brother to dragons, and a companion to owls.*] I spend my whole time in lamentation, like one of those mournful creatures which fill the barren wastes with their doleful cries.

CHAP. XXXI.] 1 *I made a covenant with mine eyes; why then should I think upon a maid?*] I have been very careful to avoid even the occasions of lasciviousness; and therefore it cannot be thought I ever laid a scheme to corrupt a virgin.

2 *For what portion of God is there from above? and what inheritance of the Almighty from on high?*] For I well know that in heaven there is an Almighty Being, who created and governs all things and what must I expect from him as the reward of such impurity?

CHAP. XXXII.] 1 *So these three men ceased to answer Job, &c.*] His three friends now discontinued the dispute, because they saw Job was fully persuaded of his own innocence, and determined to defend it.

CHAP. XXXIII.] 3 *My words shall be of the uprightness of my heart, &c.*] My words shall paint the sincere dictates of my heart, and my instructions shall be delivered with clearness and perspicuity.

10 Therefore I said, hearken to me, I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say we have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited (for they spake not, but stood still, and answered no more)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent, it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips, and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles, *in so doing* my maker would soon take me away.

CHAP. XXXIII.

WHerefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I *am* clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea, twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed:

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:*

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away that it cannot be seen, and his bones *that* were not seen, stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth.

26 He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and *if any* say, I have sinned and perverted *that which was* right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see light.

22 Lo, all these things worketh God oftentimes with man.

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me, hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAP. XXXIV.

FUrthermore Elihu answered and said,

2 Hear my words, O ye wise *men*, and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

6 Should I lye against my right? my wound *is* incurable without transgression.

7 What man *is* like Job, *who* drinketh up scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing, that he should delight himself with God.

10 Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness, and *from* the Almighty, *that he should commit* iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, *if* he gather unto himself his spirit and his breath;

14 All flesh shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right, govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more *than right*; that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others:

27 Because they turned back from him, and would not consider any of his ways.

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*.

32 *That which* I see not, teach thou me: if I have done iniquity I will do no more.

33 *Should it be* according to thy mind? he will recompense it, whether thou refuse, or whether thou choose, and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words *were* without wisdom.

36 My

12 *Behold, in this thou art not just*, &c.] Thou hast unjustly pretended to be entirely free from transgressions; but remember that this is a state of perfection absolutely impossible to be acquired by the sons of men: nor is there any comparison between God and the creatures of his hand.

22 *Yea, his soul draweth near unto the grave*, &c.] There is but one step between him and the grave; the pangs of death being ready to seize him.

CHAP. XXXIV.] 2 *Hear my words, O ye wise men*, &c.] I am far from desiring to be the only judge; I appeal to all acquainted with wisdom; and desire the intelligent among you, to listen attentively to what I am going to deliver.

22 *There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.*] The thickest darkness is no obstacle to his penetrating eye; every sin, however secretly committed, is open before him. Remember this, ye deluded mortals, who endeavour to conceal your infamous practices from the sight of day; for an eye keener than the lightning's flash, brighter than ten thousand suns, beholds them all.

CHAP.

36 My deſire *is that* Job may be tried unto the end, becauſe of
his anſwers for wicked men.
37 For he addeth rebellion unto his ſin, he clappeth *his hands* a-
mong us, and multiplieth his words againſt God.

CHAP. XXXV.

ELIHU ſpake moreover, and ſaid,
2 Thinkeſt thou this to be right, *that* thou ſaidſt, My righ-
teouſneſs is more than God's?
3 For thou ſaidſt, What advantage will it be unto thee? *and*
What profit ſhall I have, *if I be cleanſed* from my ſin?
4 I will anſwer thee, and thy companions with thee.
5 Look unto the heavens, and ſee, and behold the clouds *which*
are higher than thou.
6 If thou ſinneſt, what doeſt thou againſt him? or *if* thy tranſ-
greſſions be multiplied, what doeſt thou unto him?
7 If thou be righteous, what giveſt thou him? or what re-
ceiveth he of thine hand?
8 Thy wickedneſs *may hurt* a man as thou *art*, and thy righ-
teouſneſs *may profit* the ſon of man.
9 By reaſon of the multitude of oppreſſions, they make *the op-
preſſed* to cry: they cry out by reaſon of the arm of the mighty.
10 But none ſaith, Where *is* God my maker, who giveth ſongs
in the night?
11 Who teacheth us more than the beaſts of the earth, and
maketh us wiſer than the fowls of heaven.
12 There they cry (but none giveth anſwer) becauſe of the pride
of evil men.
13 Surely God will not hear vanity, neither will the Almighty
regard it.
14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgment *is*
before him, therefore truſt thou in him.
15 But now becauſe *it is* not *ſo*, he hath viſited in his anger,
yet he knoweth *it* not in great extremity:
16 Therefore doth Job open his mouth in vain: he multiplieth
words without knowledge.

CHAP. XXXVI.

ELIHU alſo proceeded, and ſaid,
2 Suffer me a little, and I will ſhew thee that *I have* yet to
ſpeak on God's behalf.
3 I will fetch my knowledge from afar, and will aſcribe righ-
teouſneſs to my maker.
4 For truly, my words *ſhall* not be falſe: he that is perfect in
knowledge *is* with thee.
5 Behold, God *is* mighty, and deſpiſeth not *any*: *he is* mighty
in ſtrength and wiſdom.
6 He preſerveth not the life of the wicked: but giveth right to
the poor.
7 He withdraweth not his eyes from the righteous: but with
kings *are they* on the throne, yea, he doth eſtabliſh them for ever,
and they are exalted.
8 And if *they be* bound in fetters, *and* be holden in cords of af-
fliction:
9 Then he ſheweth them their work and their tranſgreſſions
that they have exceeded.
10 He openeth alſo their ear to diſcipline, and commandeth
that they return from iniquity.
11 If they obey and ſerve *him*, they ſhall ſpend their days in
proſperity, and their years in pleaſures.
12 But if they obey not, they ſhall periſh by the ſword, and
they ſhall die without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not
when he bindeth them.
14 They die in youth, and their life *is* among the unclean.
15 He delivereth the poor in his affliction, and openeth their
ears in oppreſſion.
16 Even ſo would he have removed thee out of the ſtrait *into* a
broad place, where *there is* no ſtraitneſs, and that which ſhould be
ſet on thy table, *ſhould be* full of fatneſs.
17 But thou haſt fulfilled the judgment of the wicked: judg-
ment and juſtice take hold *on thee*.
18 Becauſe *there is* wrath, *beware* leſt he take thee away with *his*
ſtroke: then a great ranſom cannot deliver thee.
19 Will he eſteem thy riches? *no* not gold, nor all the forces
of ſtrength.
20 Deſire not the night, when people are cut off in their place.
21 Take heed, regard not iniquity: for this haſt thou choſen
rather than affliction.
22 Behold, God exalteth by his power: who teacheth like him?
23 Who hath enjoined him his way? or who can ſay, thou haſt
wrought iniquity?
24 Remember that thou magnify his work, which men behold.
25 Every man may ſee it, man may behold *it* afar off.
26 Behold, God *is* great, and we know *him* not, neither can the
number of his years be ſearched out.
27 For he maketh ſmall the drops of water: they pour down
rain according to the vapour thereof.
28 Which the clouds do drop, *and* diſtil upon man abundantly.
29 Alſo can *any* underſtand the ſpreadings of the clouds *or* the
noiſe of his tabernacle?
30 Behold, he ſpreadeth his light upon it, and covereth the bot-
tom of the ſea.
31 For by them judgeth he the people, he giveth meat in abun-
dance.
32 With clouds he covereth the light; and commandeth it *not*
to ſhine by *the cloud* that cometh betwixt.
33 The noiſe thereof ſheweth concerning it, the cattle alſo
concerning the vapour.

CHAP. XXXVII.

AT this alſo my heart trembleth, and is moved out of his
place.
2 Hear attentively the noiſe of his voice, and the ſound *that* go-
eth out of his mouth.
3 He directeth it under the whole heaven, and his lightning un-
to the ends of the earth.
4 After it a voice roareth: he thundereth with the voice of his
excellency, and he will not ſtay them when his voice is heard.
5 God thundereth marvelloufly with his voice; great things
doeth he, which we cannot comprehend.
6 For he ſaith to the ſnow, Be thou *on* the earth; likewiſe to
the ſmall rain, and to the great rain of his ſtrength.
7 He ſealeth up the hand of every man; that all men may know
his work.
8 Then the beaſts go into dens, and remain in their places.
9 Out of the ſouth cometh the whirlwind: and cold out of the
north.
10 By the breath of God froſt is given: and the breadth of the
waters is ſtraitened.
11 Alſo by watering he wearieth the thick cloud: he ſcattereth
his bright cloud.
12 And it is turned round about by his counſels: that they may
do whatſoever he commandeth them upon the face of the world in
the earth.
13 He cauſeth it to come, whether for correction, or for his
land, or for mercy.
14 Hearken unto this, O Job: ſtand ſtill, and conſider the
wonderous works of God.
15 Doſt thou know when God diſpoſed them, and cauſed the
light of his cloud to ſhine?
16 Doſt thou know the balancings of the clouds, the wonderous
works of him which is perfect in knowledge?
17 How thy garments *are* warm, when he quieteth the earth by
the ſouth-*wind*?
18 Haſt thou with him ſpread out the ſky, *which is* ſtrong, *and*
as a molten looking-glaſs?
19 Teach us what we ſhall ſay unto him; *for* we cannot order
our ſpeech by reaſon of darkneſs.
20 Shall it be told him that I ſpeak? if a man ſpeak, ſurely he
ſhall be ſwallowed up.
21 And now *men* ſee not the bright light which *is* in the clouds:
but the wind paſſeth and cleanſeth them.
22 Fair weather cometh out of the north: with God *is* terrible
majeſty.
23 Touching the almighty, we cannot find him out: *he is* ex-
cellent in power, and in judgment, and in plenty of juſtice: he
will not afflict.
24 Men do therefore fear him: he reſpecteth not any *that are*
wiſe of heart.

CHAP. XXXVIII.

THEN the Lord anſwered Job out of the whirlwind, and ſaid,
2 Who *is* this that darkneth counſel by words without
knowledge?
3 Gird up now thy loins like a man: for I will demand of thee,
and anſwer thou me.

4 Where

CHAP. XXXV.] 2 *Thinkeſt thou this to be right?* &c.] Let me appeal to
mine own conſcience. Canſt thou think it was right to ſay, I am more righteous
than my Maker?
CHAP. XXXVI.] 5 *Behold, God is mighty, and deſpiſeth not any*, &c.] But
though God is Almighty, yet he deſpiſeth not the meaneſt of his creatures: the
excellency of his power, and the greatneſs of his mind, will not ſuffer him to do
wrong.
29 *Alſo can any underſtand the ſpreadings of the clouds, or the noiſe of his ta-
bernacle?* Who can tell me how the clouds are ſuſpended in the air, when they
are full of water? or explain the cauſe of thoſe awful ſounds we often hear from
them, and which tell us he reſides in the manſions of the ſky?
CHAP. XXXVII.] 13 *He cauſeth it to come, whether for correction, or for his
land, or for mercy.*] It is ſometimes ſent as a ſcourge for our tranſgreſſions, by
bringing peſtilential diſeaſes; ſometimes to produce the annual crops for the
ſubſiſtence of all creatures inhabiting this earthly globe; and ſometimes to re-
ward our obedience with extraordinary plenty, and ſeaſons remarkably healthy.

23 *Touching the Almighty we cannot find him out*, &c.] After all our re-
ſearches, we muſt acknowledge, that our underſtanding is too limited to compre-
hend the Almighty.
CHAP. XXXVIII.] 1 *Then the Lord anſwered Job out of the whirlwind,
and ſaid.*] Every one having ſpoke what he thought proper, a general ſilence
enſued, when the Almighty himſelf appeared as a judge, to decide this great
controverſy, and out of a whirlwind directed his ſpeech to Job; wherein, with
the higheſt amplifications, he deſcribes his omnipotence in the formation and diſ-
poſition of the ſeveral parts of the univerſe, and effectually convinced the ſuffering
patriarch of his inability to underſtand the ways and the deſigns of providence.
This ſpeech of the Almighty is by much the fineſt part of this lofty perform-
ance. Biſhop Patrick ſays, its grandeur is as much above all other poetry as
thunder is louder than a whiſper.

25 Who

4 Where waſt thou when I laid the foundations of the earth? declare, if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt; or who hath ſtretched the line upon it?

6 Whereupon are the foundations thereof faſtned? or who laid the corner-ſtone thereof?

7 When the morning ſtars ſang together, and all the ſons of God ſhouted for joy?

8 Or *who* ſhut up the ſea with doors, when it brake forth *as if* it had iſſued out of the womb?

9 When I made the cloud the garment thereof, and thick darkneſs a ſwaddling-band for it,

10 And brake up for it my decreed *place*, and ſet bars and doors,

11 And ſaid, Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtayed.

12 Haſt thou commanded the morning ſince thy days? *and* cauſed the day-ſpring to know his place,

13 That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it?

14 It is turned as clay *to* the ſeal, and they ſtand as a garment.

15 And from the wicked their light is withholden, and the high arm ſhall be broken.

16 Haſt thou entered into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death?

18 Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkneſs, where *is* the place thereof,

20 That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy days *is* great?

22 Haſt thou entered into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,

23 Which I have reſerved againſt the time of trouble, againſt the day of battle and war?

24 By what way is the light parted, which ſcattereth the eaſt-wind upon the earth?

25 Who hath divided a water-courſe for the overflowing of waters (or a way for the lightning of thunder,

26 To cauſe it to rain on the earth, *where* no man *is*; *on* the wilderneſs wherein *there is* no man?

27 To ſatisfy the deſolate and waſte *ground*, and to cauſe the bud of the tender herb to ſpring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendered it.

30 The waters are hid as *with* a ſtone, and the face of the deep is frozen.

31 Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?

32 Canſt thou bring forth Mazzaroth in his ſeaſon, or canſt thou guide Arcturus with his ſons?

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?

34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, Here we *are*?

36 Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart?

37 Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven,

38 When the duſt groweth into hardneſs, and the clods cleave faſt together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX.

KNOWEST thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when the hinds do calve?

2 Canſt thou number the months *that* they fulfil? or knoweſt thou the time when they bring forth?

3 They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs?

6 Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.

7 He ſcorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will the unicorn be willing to ſerve thee, or abide by thy crib?

10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn!

13 *Gaveſt* thou the goodly wings unto the peacocks? or wings and feathers unto the oſtrich?

14 Which leaveth her eggs in the earth, and warmeth them in duſt,

15 And forgetteth that the foot may cruſh them, or that the wild beaſt may break them.

16 She is hardened againſt her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.

18 What time ſhe lifteth up herſelf on high, ſhe ſcorneth the horſe and his rider.

19 Haſt thou given the horſe ſtrength? haſt thou cloathed his neck with thunder?

20 Canſt thou make him afraid as a graſhopper? the glory of his noſtrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.

24 He ſwalloweth the ground with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.

25 He ſaith among the trumpets, Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting.

26 Doth the hawk fly by thy wiſdom, and ſtretch her wings toward the ſouth?

27 Doth the eagle mount up at thy command, and make her neſt on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.

30 Her young ones alſo ſuck up blood: and where the ſlain *are* there *is* ſhe.

CHAP. XL.

MOREOVER, the Lord anſwered Job, and ſaid,

2 Shall he, that contendeth with the Almighty, inſtruct *him?* he that reproveth God, let him anſwer it.

3 ¶ Then Job anſwered the Lord, and ſaid,

4 Behold, I am vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth.

5 Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.

6 ¶ Then anſwered the Lord unto Job out of the whirlwind and ſaid,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou alſo diſannul my judgment? wilt thou condemn me that thou mayeſt be righteous?

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 Deck thyſelf now *with* majeſty and excellency, and array thyſelf with glory and beauty.

11 C

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25 *Who hath divided a water-courſe for the overflowing of waters?*] The Hebrew in this paſſage is ſo pregnant with ſenſe, that no tranſlation can do it juſtice. Perhaps the following paraphraſe may convey the principal ideas comprehended in the expreſſive original. Who hath branched out, and, with admirable judgment, diſpoſed, a variety of aqueducts for that immenſe collection of waters which float in the ſky? who diſtributes thoſe pendulous floods through all the earth? diſtributes them not in dreadful cataracts, or promiſcous gluts of rain, but in kindly drops, and refreſhing ſhowers, with the utmoſt regularity and œconomy.

CHAP. XXXIX.] 14, 15, 16, 17 *Which leaveth her eggs in the earth, and warmeth them in the duſt.*] Naturaliſts obſerve, that the oſtrich lays from thirty to fifty eggs; the firſt of which ſhe depoſits in the centre, and the reſt as conveniently as poſſible round it. In this manner ſhe is ſaid *to lay*, depoſit, or truſt, *her eggs in the earth, and to warm them* by incubation *in the duſt*; and *forgetteth that the foot* of the traveller *may cruſh them, or that the wild beaſt may break them*. It is alſo obſerved, that the oſtrich has a very ſmall ſhare of that natural affection which ſo ſtrongly exerts itſelf in other creatures. For upon the leaſt diſtant noiſe, or trivial occaſion, ſhe forſakes her eggs or young ones; which perhaps ſhe never returns.

19, 20, 21, 22, 23, 24, 25 *Haſt thou given the horſe ſtrength?* &c.] The deſcription of the horſe is the moſt celebrated of any in the poem, and contains all the great and ſprightly images that thought can form of this generous beaſt expreſſed in ſuch a force and vigour of ſtile, as would have given the greater weight to the maſters of antiquity new laws for the ſublime, had they been acquainted with the writings.

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11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.
12 Look on every one *that is* proud *and* bring him low; and tread down the wicked in their place.
13 Hide them in the dust together, *and* bind their faces in secret,
14 Then will I also confess unto thee, that thine own right hand can save thee.
15 ¶ Behold now behemoth, which I made with thee, he eateth grass as an ox.
16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.
17 He moveth his tail like a cedar: the sinews of his stones are wrapt together.
18 His bones *are as* strong pieces of brass, his bones *are* like bars of iron.
19 He *is* the chief of the ways of God: he that made him, can make his sword to approach *unto him*.
20 Surely the mountains bring him forth food: where all the beasts of the field play.
21 He lieth under the shady trees, in the covert of the reed, and fens.
22 The shady trees cover him *with* their shadow: the willows of the brook compass him about.
23 Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.
24 He taketh it with his eyes: *his* nose pierceth through snares.

CHAP. XLI.

CAnst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?
2 Canst thou put an hook into his nose; or bore his jaw through with a thorn?
3 Will he make many supplications unto thee? will he speak soft *words* unto thee?
4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?
6 Shall thy companions make a banquet of him? shall they part him among the merchants?
7 Canst thou fill his skin with barbed irons? or his head with fish-spears?
8 Lay thine hand upon him, remember the battle, do no more.
9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?
10 None *is so* fierce that dare stir him up: who then is able to stand before me?
11 Who hath prevented me, that I should repay *him? whatsoever* is under the whole heaven is mine.
12 I will not conceal his parts, nor his power, nor his comely proportion.
13 Who can discover the face of his garment; *or* who can come *to him* with his double bridle?
14 Who can open the doors of his face? his teeth *are* terrible round about.
15 *His* scales *are his* pride, shut up together, *as with* a close seal.
16 One is so near to another, that no air can come between them.
17 They are joined one to another, they stick together, that they cannot be sundered.
18 By his neesings a light doth shine, and his eyes *are* like the eye-lids of the morning.
19 Out of his mouth go burning lamps, *and* sparks of fire leap out.
20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.
21 His breath kindleth coals, and a flame goeth out of his mouth.
22 In his neck remaineth strength, and sorrow is turned into joy before him.
23 The flakes of his flesh are joined together: they are firm in themselves, they cannot be moved.
24 His heart is as firm as a stone, yea, as hard as a piece of the nether *millstone*.
25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.
26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.
27 He esteemeth iron as straw, *and* brass as rotten wood.
28 The arrow cannot make him flee: sling-stones are turned with him into stubble.
29 Darts are counted as stubble: he laugheth at the shaking of a spear.
30 Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
32 He maketh a path to shine after him; one would think the deep *to be* hoary.
33 Upon the earth there is not his like, who is made without fear.
34 He beholdeth all high *things*: he *is* a king over all the children of pride.

CHAP. XLII.

THEN Job answered the Lord, and said,
2 I know that thou canst *do* every *thing*, and *that* no thought can be with-holden from thee.
3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.
5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
6 Wherefore I abhor *myself*, and repent in dust and ashes.
7 And it was *so* that after the Lord had spoken these words unto Job, the Lord said unto Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.
8 Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.
9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.
10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.
11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.
12 So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.
13 He had also seven sons, and three daughters.
14 And he called the name of the first, Jemima, and the name of the second, Kezia, and the name of the third, Keren-happuch.
15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.
16 After this lived Job an hundred and forty years, and saw his sons, and his son's sons, *even* four generations.
17 So Job died *being* old and full of days.

CHAP. XL.] 15 *Behold now behemoth*, &c.] This word has an Egyptian termination, and signifies a creature well known in that country, called by the Greeks hippotamus, the river-horse.

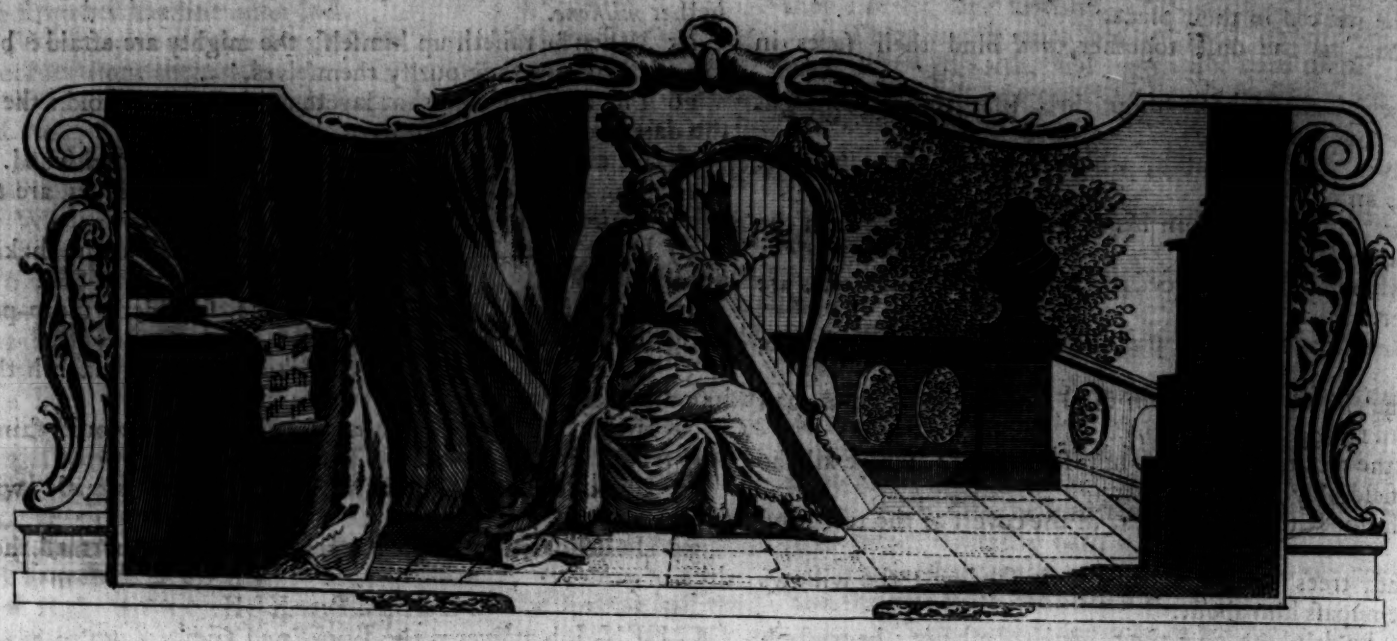
CHAP. XLI.] 1 *Canst thou draw out leviathan with an hook?*] By the *leviathan* is meant the crocodile, a monstrous creature found in the river Nile; for to this amphibious creature, and no other, every part of the description is conformable.

2 *Canst thou put an hook into his nose?* &c.] The taking of the crocodile was a very difficult task: Diodorus Siculus says, they were only to be caught in iron nets.

CHAP. XLII.] 1 *Then Job answered the Lord and said.*] The foregoing speeches having so lively represented the power and wisdom of God in his works, that Job, abundantly convinced of his error, confessed with the profoundest humility, the faults he had committed, begging pardon of his great Creator, and resolving never more to complain, nor propose any questions relating to his providence.

17 *So Job died, being old and full of days.*] He had lived no less than one hundred and forty years after his troubles, enjoying all the pleasures his virtue had procured for him, and departed hence when human nature could no longer subsist; or, to use the sacred penman's expression, *went to his grave in a full age, like as a shock of corn cometh in, in its season.*

I cannot quit this subject without observing, that afflictions are so far from being real evils, that they are evidences of God's care and love for us: *for whom God loveth he chasteneth, and scourgeth every son whom he receiveth.* And though *no chastening for the present seemeth joyous, but grievous,* yet afterwards it *yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.* It is therefore very wrong to imagine, that whoever is greatly afflicted must be very wicked. Indeed, when a man's conscience can apply his affliction to his own sins, it is just and reasonable he should consider it as the punishment for his sin, and a gracious call from God to repentance: but he must by no means make another man's affliction an occasion for censuring his neighbour.



THE BOOK of PSALMS.

The ARGUMENT.

The Book of Psalms is a collection of hymns and spiritual songs, written by king David *and others. They are called Psalms from the* Greek Psallo, *to touch sweetly, because the voice was assisted by musical instruments.*

Some think the Psalms were collected by the friends of Hezekiah *before the captivity. But if this had been the case, they would, in all probability, have been disposed in the same order they were written; all the sacred books being preserved in the temple with the utmost care; from whence copies might have been taken, with the names of all their authors, many of which are now wanting. It is therefore more probable, that after the temple and sacred records were burnt by the king of* Babylon's *army, some pious persons collected as many as they could find among their friends, who had taken copies of them for their own private use.*

PSAL. I.

BLESSED *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the Lord, and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

PSAL. II.

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the Lord hath said unto me, Thou *art* my son, this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little: blessed *are* all they that put their trust in him.

PSAL. III.

LORD, how are they increased that trouble me? many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. Selah.

3 But thou, O Lord, *art* a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked, for the Lord sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O Lord, save me O my God; for thou hast smitten all mine enemies *upon* the cheek-bone: thou hast broken the teeth of the ungodly.

Commentary on the Book of Psalms.

PSALM I.] 1 *Blessed is the man*, &c.] This psalm may be considered as a preface to the ensuing book, containing a short discourse on the end of man, in the same manner as our Blessed Saviour himself has done in his divine sermon on the mount. The end of man is blessedness; and the only way to obtain it, the observance of the laws of the Almighty; so that we may justly, with St. Athanasius, give this psalm the title of *Blessedness*.

5 *Therefore the ungodly shall not stand in the judgment*, &c.] Let them, therefore, not think to defend themselves when the great judge of all the earth shall reward every man according to his works. They may, indeed, for the present, seem to equal, or even to surpass, the righteous in prosperity; but a day will come, when God will reward the latter with eternal happiness, in which they will have no part.

PSALM II.] 7 *I will declare the decree*, &c.] Such I well know is the decree of heaven; and therefore I have published it to the whole world: for, from a low and poor condition, the Lord hath raised me to the highest dignity. This day I begin to reign by his order, and therefore it may be called the birth-day of my kingdom: a slender type of the far more strong and higher exaltation of his only begotten son, whom he hath determined to raise from the dead, and crown him with glory and honour in the courts of heaven.

PSALM III.] 1 *Lord, how are they increased that trouble me?* &c.] Lord, how suddenly are my enemies increased, and how amazing the change that has happened to me! I, whom thine arm placed on the throne of Israel, and lately triumphed over so many countries, now see mine own subjects in arms against me, and, with mine own son, conspiring to deprive me both of my crown and life.

8 Salvation belongeth unto the Lord: thy bleſſing is upon thy people. Selah.

PSAL. IV.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me, *when I was* in diſtreſs, have mercy upon me, and hear my prayer.

2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity *and* ſeek after leaſing? Selah.

3 But know the Lord hath ſet apart him that is godly, for himſelf: the Lord will hear when I call unto him.

4 Stand in awe, and ſin not: command with your own heart upon your bed, and be ſtill. Selah.

5 Offer the ſacrifices of righteouſneſs: and put your truſt in the Lord.

6 *There be* many that ſay, Who will ſhew us *any* good? Lord, lift thou up the light of thy countenance upon us.

7 Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſed.

8 I will both lay me down in peace, and ſleep: for thou, Lord, only makeſt me dwell in ſafety.

PSAL. V.

GIVE ear to my words, O Lord, conſider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice ſhalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleaſure in wickedneſs: neither ſhall evil dwell with thee.

5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man.

7 But as for me, I will come into thy houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies; make thy way ſtraight before my face.

9 For *there is* no faithfulneſs in their mouth, their inward part *is* very wickedneſs; their throat is an open ſepulchre, they flatter with their tongue.

10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.

11 But let all thoſe that put their truſt in thee, rejoice: let them ever ſhout for joy: becauſe thou defendeſt them: let them alſo that love thy name, be joyful in thee.

12 For thou, Lord, wilt bleſs the righteous, with favour wilt thou compaſs him as *with* a ſhield.

PSAL. VI.

O Lord, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Heave mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul is alſo ſore vexed: but thou, O Lord, how long?

4 Return, O Lord, deliver my ſoul: oh ſave me for thy mercies ſake.

5 For in death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning, all the night make I my bed to ſwim? I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my ſupplication; the Lord will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

PSAL. VII.

O Lord my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt he tear my ſoul like a lion, rending *it* in pieces, while there *is* none to deliver.

3 O Lord my God, if I have done this; if there be iniquity in my hands:

4 If I have rewarded evil unto him that was at peace with me (yea, I have delivered him that without cauſe is mine enemy).

5 Let the enemy perſecute my ſoul, and take *it*, yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.

6 Ariſe, O Lord, in thine anger, lift up thyſelf, becauſe of the rage of mine enemies: and awake for me to the judgment *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſake therefore return thou on high.

8 The Lord ſhall judges the people: judge me, O Lord, according to my righteouſneſs, and according to mine integrity *that is* in me.

9 Oh let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

10 My defence *is* of God, which ſaveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day,

12 If he turn not, he will whet his ſword; he hath bent his bow and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors.

14 Behold, he travailleth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 He made a pit and digged it, and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the Lord according to his righteouſneſs: and will ſing praiſe to the name of the Lord moſt high.

PSAL. VIII.

O Lord our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers, the moon and the ſtars which thou haſt ordained;

4 What *is* man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

5 For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; thou haſt put all *things* under his feet:

7 All ſheep and oxen, yea, and the beaſts of the field:

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O Lord our Lord, how excellent *is* thy name in all the earth?

PSAL. IX.

I Will praiſe *thee*, O Lord, with my whole heart; I will ſhew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High.

3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe, thou ſateſt in the throne judging right.

5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities, their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath prepared his throne for judgment.

8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the people in uprightneſs.

9 The Lord alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

10 And they that know thy name will put their truſt in thee: for thou, Lord, haſt not forſaken them that ſeek thee.

11 Sing praiſes to the Lord, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquiſition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O Lord, conſider my trouble *which* I *ſuffer* of them that hate me, thou that lifteſt me up from the gates of death:

14 That

PSALM VI.] 1 *Hear me, O God, when I call*, &c.] O thou righteous judge, that knoweſt the uprightneſs of my heart, and art the protector of oppreſſed innocence, vouchſafe to give me a gracious anſwer, now I cry unto thee for help againſt the enemy.

PSALM V.] 6 *Thou ſhalt deſtroy them that ſpeak leaſing*, &c.] Thou ſhalt utterly deſtroy thoſe that employ their tongues in falſhoods and lies, to defame me and my government; their bloody deſigns which they endeavour to execute by fraud and treachery, render them an abomination in the ſight of the Almighty.

PSALM VI.] 1 *O Lord, rebuke me not in thine anger*, &c.] O Lord, who delighteſt in mercy, mitigate, I beſeech thee, thy ſharp correction; and do not correct me according to the ſevereſt dictates of thy diſpleaſure.

PSALM VII.] 1 *O Lord, my God, in thee do I put my truſt*, &c.] This excellent pſalm was compoſed by David, to commemorate the loving kindneſs of the Lord on occaſion of ſome calumnies and falſe accuſations, which Cuſh, one of the ſame tribe with Saul, had charged him with.

PSALM VIII.] 1 *O Lord our God, how excellent is thy name in all the earth*, &c.] O Lord, the ſovereign of the world, who art graciouſly pleaſed to own us for thy ſubjects, who can behold the wonders of thy works, and the wiſdom of thy providence, and not be aſtoniſhed at the incomparable greatneſs and ſplendor of thy majeſty; which the whole earth proclaims with the higheſt praiſes, but cannot be contained within the ſpacious bounds of the heavens, whoſe glorious brightneſs it far ſurpaſſes.

PSALM IX.] 1 *I will praiſe thee, O Lord, with my whole heart*, &c.] I will acknowledge thy unſpeakable goodneſs, thou omnipotent Creator of heaven and earth, with the moſt ſincere devotion and affection; I will commemorate all the wondrous works thou haſt done for me.

PSALM

14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 The Lord is known by the judgment *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion: Selah.

17 The wicked ſhall be turned into hell, *and* all the nations that forget God.

18 For the needy ſhall not alway be forgotten: the expectation of the poor ſhall *not* periſh for ever.

19 Ariſe, O Lord, let not man prevail, let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: *that* the nations may know themſelves *to be but* men. Selah

PSAL. X.

WHY ſtandeſt thou afar off, O Lord? *why* hideſt thou *thyſelf* in times of trouble?

2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boaſteth of his heart's deſire, and bleſſeth the covetous whom the Lord abhorreth.

4 The wicked, through the pride of his countenance, will not ſeek after God: God *is* not in all his thoughts.

5 His ways are always grievous: thy judgments *are* far above out of his ſight: *as for* all his enemies, he puffeth at them.

6 He hath ſaid in his heart, I ſhall not be moved, for I *ſhall* never *be* in adverſity.

7 His mouth is full of curſing, and deceit, and fraud: under his tongue *is* miſchief and vanity.

8 He ſitteth in the lurking places of the villages: in the ſecret places doth he murder the innocent; his eyes are privily ſet againſt the poor.

9 He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 He croucheth, *and* humbleth himſelf, that the poor may fall by his ſtrong ones.

11 He hath ſaid in his heart, God hath forgotten: he hideth his face, he will never ſee *it*.

12 Ariſe, O Lord; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it*.

14 Thou haſt ſeen *it*, for thou beholdeſt miſchief and ſpite to requite *it* with thy hand: the poor committeth himſelf unto thee, thou art the helper of the fatherleſs.

15 Break thou the arm of the wicked, and the evil *man:* ſeek out his wickedneſs, till thou find none.

16 The Lord *is* king for ever and ever: the heathen are periſhed out of his land.

17 Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear:

18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

PSAL. XI.

IN the Lord put I my truſt: how ſay ye to my ſoul, Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring: that they may privily ſhoot at the upright in heart.

3 If the foundations be deſtroyed, what can the righteous do?

4 The Lord *is* in his holy temple, the Lord's throne is in heaven: his eyes behold, his eye-lids try the children of men.

5 The Lord trieth the righteous: but the wicked and him that loveth violence, his ſoul hateth.

6 Upon the wicked he ſhall rain ſnares, fire, and brimſtone, and an horrible tempeſt: *this ſhall be* the portion of their cup.

7 For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright.

PSAL. XII.

HELP, Lord, for the godly man ceaſeth; for the faithful fail from among the children of men.

2 They ſpeak vanity every one with his neighbour: *with* flattering lips, *and* with a double heart do they ſpeak.

3 The Lord ſhall cut of all flattering lips, *and* the tongue that ſpeaketh proud things.

4 Who have ſaid, With our tongue will we prevail, our lips *are* our own: who *is* lord over us?

5 For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe (ſaith the Lord) I will ſet *him* in ſafety *from him that* puffeth at him.

6 The words of the Lord *are* pure words: as ſilver tried in a furnace of earth, purified ſeven times.

7 Thou ſhalt keep them, O Lord, thou ſhalt preſerve them from this generation for ever.

8 The wicked walk on every ſide, when the vileſt men are exalted.

PSAL. XIII.

HOW long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take counſel in my ſoul, *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, leſt I ſleep *the ſleep* of death;

4 Leſt mine enemy ſay, I have prevailed againſt him; *and* thoſe that trouble me rejoice when I am moved.

5 But I have truſted in thy mercy, my heart ſhall rejoice in thy ſalvation.

6 I will ſing unto the Lord, becauſe he hath dealt bountifully with me.

PSAL. XIV.

THE fool hath ſaid in his heart, *There is* no God: they are corrupt, they have done abominable works, *there is* none that doeth good.

2 The Lord looked down from heaven upon the children of men; to ſee if there were any that did underſtand, *and* ſeek God.

3 They are all gone aſide, they are *all* together become filthy: *there is* none that doeth good, no not one.

4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have ſhamed the counſel of the poor; becauſe the Lord *is* his refuge.

7 O that the ſalvation of Iſrael *were come* out of Zion! when the Lord bringeth back the captivity of his people, Jacob ſhall rejoice, and Iſrael ſhall be glad.

PSAL. XV.

LORD, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

4 In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord: *he that* ſweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe *things*, ſhall never be moved.

PSAL. XVI.

PReſerve me, O God: for in thee do I put my truſt.

2 *O my ſoul*, thou haſt ſaid unto the Lord, Thou *art* my Lord: my goodneſs *extendeth* not to thee:

3 *But* to the ſaints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their ſorrows ſhall be multiplied, *that* haſten *after* another *god:* their drink offerings of blood will I not offer, nor take up their names into my lips.

5 The Lord *is* the portion of mine inheritance, and of my cup: thou maintaineſt my lot.

6 The lines are fallen unto me in pleaſant places; yea, I have a goodly heritage.

7 I will bleſs the Lord, who hath given me counſel: my reins alſo inſtruct me in the night ſeaſons.

8 I have ſet the Lord always before me: becauſe *he is* at my right hand, I ſhall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

10 For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

PSAL.

PSALM X.] 12 *Ariſe, O Lord; O God, lift up thine hand: forget not the humble.*] Confute, O Lord, the blaſphemies of theſe wicked men, and delay no longer, O thou Omnipotent Judge of the whole earth, to diſplay thy juſt diſpleaſure againſt them.

PSALM XI.] 6 *Upon the wicked he ſhall rain ſnares, fire, and brimſtone, and an horrible tempeſt,* &c.] The wicked may perhaps flatter themſelves, that their own ſtrength and artful ſtratagems will protect them: but how will they be able to defend themſelves againſt the arm of Omnipotence.

PSALM XII.] 1 *Help, Lord, for the godly man ceaſeth,* &c.] Be thou, O Lord, my helper and rock of defence; for neither kindneſs nor friendſhip can be found among the ſons of men. I cannot truſt myſelf with any; for truth and uprightneſs of heart, cannot be found among the ſons of Jacob.

PSALM XIII.] 1 *How long wilt thou forget me, O Lord, for ever?*] Lord, I have long waited for thy ſuccour, but thou ſeemeſt to neglect me; wilt thou for ever hide thy face from me?

PSALM XIV.] 1 *The fool hath ſaid in his heart, there is no God,* &c.] The wicked, though not ſo imprudent as to deny openly the being of a God, yet their abominable ways, and ſhameleſs wickedneſs is ſuch, that they certainly flatter themſelves in ſecret with the thought, that either there is no God, or that he will never call them to an account for their filthy abominations.

PSALM XVI.] 10 *For thou wilt not leave my ſoul in hell,* &c.] For thou wilt not ſuffer me to remain always in this forlorn condition, nor let him whom thou haſt anointed to be the king of thy people, be deſtroyed by Saul: much leſs let that

PSAL. XVII.

HEAR the right, O Lord, attend unto my cry, give ear unto my prayer *that goeth* not out of feigned lips.

2 Let my ſentence come forth from thy preſence: let thine eyes behold the things that are equal.

3 Thou haſt proved mine heart, thou haſt viſited *me* in the night, thou haſt tried me, *and* ſhalt find nothing: I am purpoſed *that* my mouth ſhall not tranſgreſs.

4 Concerning the works of men, by the word of thy lips, I have kept *me from* the paths of the deſtroyer.

5 Hold up my goings in thy paths, *that* my footſteps ſlip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my ſpeech.

7 Shew thy marvellous loving kindneſs, O thou that ſaveſt by thy right hand them which put their truſt *in thee*, from thoſe that riſe up againſt them.

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings,

9 From the wicked that oppreſs me, *from* my deadly enemies, *who* compaſs me about.

10 They are incloſed in their own fat: with their mouth they ſpeak proudly.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth:

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places.

13 Ariſe, O Lord, diſappoint him, caſt him down: deliver my ſoul from the wicked, *which* is thy ſword.

14 From men which are thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid treaſure: they are full of children, and leave the reſt of their ſubſtance to their babes.

15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.

PSAL. XVIII.

I Will love thee, O Lord, my ſtrength.

2 The Lord *is* my rock, and my fortreſs, and my deliverer: my God, my ſtrength in whom I will truſt, my buckler, and the horn of my ſalvation, *and* my high tower.

3 I will call upon the Lord, who is worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

4 The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid.

5 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

6 In my diſtreſs I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.

8 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo and came down: and darkneſs *was* under his feet.

10 And he rode upon a cherub and did fly: yea he did fly upon the wings of the wind.

11 He made darkneſs his ſecret place: his pavilion round about him *were* dark waters, *and* thick clouds of the ſkies.

12 At the brightneſs *that was* before him his thick clouds paſſed, hail-*ſtones*, and coals of fire.

13 The Lord alſo thundered in the heavens, and the higheſt gave his voice: hail-*ſtones*, and coals of fire.

14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15 Then the channels of waters were ſeen, and the foundations of the world were diſcovered: at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils.

16 He ſent from above, he took me, he drew me out of many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the Lord was my ſtay.

19 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

20 The Lord rewarded me according to my righteouſneſs, according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the Lord, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

23 I was alſo upright before him: and I kept myſelf from mine iniquity.

24 Therefore hath the Lord recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

25 With the merciful, thou wilt ſhew thyſelf merciful, with an upright man thou wilt ſhew thyſelf upright.

26 With the pure thou wilt ſhew thyſelf pure, and with the froward thou wilt ſhew thyſelf froward.

27 For thou wilt ſave the afflicted people: but wilt bring down high looks.

28 For thou wilt light my candle: the Lord my God will enlighten my darkneſs.

29 For by thee I have run through a troop: and by my God have I leaped over a wall.

30 *As for* God, his way is perfect: the word of the Lord is tried: he is a buckler to all thoſe that truſt in him.

31 For who *is* God ſave the Lord? or who *is* a rock ſave our God?

32 *It is* God that girdeth me with ſtrength, and maketh my way perfect.

33 He maketh my feet like hinds feet, and ſetteth me upon my high places.

34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms,

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them, that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto the battle: thou haſt ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies: that I may deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them: even* unto the Lord, but he anſwered them not.

42 Then did I beat them ſmall as the duſt before the wind: I did caſt them out as the duſt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people: *and* thou haſt made me the head of the heathen; a people whom I have not known ſhall ſerve me.

44 As ſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.

45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

46 The Lord liveth, and bleſſed *be* my rock: and let the god of my ſalvation be exalted.

47 *It is* God that avengeth me, and ſubdueth the people under me.

48 He delivereth me from mine enemies; yea, thou liſteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

49 Therefore will I give thanks unto thee, O Lord, among the heathen: and ſing praiſes unto thy name.

50 Great deliverance giveth he to his king: and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

PSAL. XIX.

THE heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor language, *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun,

5 Which *is* as a bridegroom coming out of his chamber, and rejoiceth as a ſtrong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit

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that great king periſh whom thou haſt promiſed of my ſeed; for though they put him to death, and lay him in the grave, thou wilt take him from thence, and raiſe him from the dead, before his body hath ſeen corruption.

PSALM XVII.] 1 *Hear the right, O Lord,* &c.] Such falſe accuſations, O Lord, oppreſs me greatly; but my only appeal is to thee, who art the righteous Judge of all the earth; beſeeching thee to deal with me according to the juſtice of my cauſe.

PSALM XVIII.] 2 *The Lord is my rock, and my fortreſs,* &c.] It was not the caves, and ſecret retreats, the rocks and impregnable fortreſſes, the high mountains and ſteep precipices, to which I fled, that preſerved me from mine enemies; but the Almighty God of Jacob, whom I made my refuge, and whom I acknowledge for my deliverer.

13 *The Lord alſo thundereth in the heavens,* &c.] Theſe were followed by ſuch terrible thunders, mixed with hail-ſtones and fiery exhalations, as declared the greatneſs of his majeſty, and the mightineſs of his power.

PSALM XIX.] 1 *The heavens declare the glory of God,* &c.] There is no part of this ſurpriſing fabrick of the world, which doth not direct us to an Almighty Being by whom it was created: but the heavens decorated with ſuch an innumerable number of glorious orbs, in a particular manner, proclaim aloud to all the ſens of men the immenſe greatneſs, power, wiſdom, and goodneſs of God.

4 *Their line is gone out through all the earth,* &c.] They all read here, as in a ſpacious volume, the wonderful art and ſkill of that Almighty Being who framed this regular ſtructure.

cuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the Lord *is* perfect, converting the ſoul: the teſtimony of the Lord is ſure, making wiſe the ſimple.

8 The ſtatutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightning the eyes.

9 The fear of the Lord *is* clean, enduring for ever, the judgments of the Lord *are* true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey comb.

11 Moreover by them is thy ſervant warned: and in keeping of them *there is* great reward.

12 Who can underſtand his errors? cleanſe thou me from ſecret faults.

13 Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

14 Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord, my ſtrength and my redeemer.

PSAL. XX.

THE Lord hear thee in the day of trouble, the name of the God of Jacob defend thee.

2 Send thee help from the ſanctuary: and ſtrengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt-ſacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counſel.

5 We will rejoice in thy ſalvation, and in the name of our God, we will ſet up *our* banners: the Lord fulfil all thy petitions.

6 Now know I that the Lord ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.

7 Some truſt in chariots, and ſome in horſes: but we will remember the name of the Lord our God.

8 They are brought down and fallen, but we are riſen and ſtand upright.

9 Save, Lord, let the king hear us when we call.

PSAL. XXI.

THE king ſhall joy in thy ſtrength, O Lord, and in thy ſalvation how greatly ſhall he rejoice.

2 Thou haſt given him his heart's deſire, and haſt not withholden the requeſt of his lips. Selah.

3 For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold on his head.

4 He aſked life of thee, *and* thou gaveſt *it* him, *even* length of days for ever and ever.

5 His glory is great in thy ſalvation, honour and majeſty haſt thou laid upon him.

6 For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.

7 For the king truſteth in the Lord, and through the mercy of the moſt High, he ſhall not be moved.

8 Thine hand ſhall find out all thine enemies, thy right hand ſhall find out thoſe that hate thee.

9 Thou ſhalt make them as a fiery oven in the time of thine anger: the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devour.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

11 For they intended evil againſt thee: they imagined a miſchievous device *which* they are not able *to perform*.

12 Therefore ſhalt thou make them turn their back, *when* thou ſhalt make ready *thine arrows* upon thy ſtrings againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: *ſo* will we ſing and praiſe thy power.

PSAL. XXII.

MY God, my God, why haſt thou forſaken me? *why art thou ſo* far from helping me, *and from* the words of my roaring?

2 O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent.

3 But thou *art* holy, O *thou* that inhabiteſt the praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and deſpiſed of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying*,

8 He truſted on the Lord, *that* he would deliver him: let him deliver him, ſeeing he delighted in him.

9 But thou *art* he that took me out of the womb; thou didſt make me hope, *when I was* upon my mother's breaſts.

10 I was caſt upon thee from the womb; thou *art* my God from my mother's belly.

11 Be not far from me, for trouble *is* near; for *there is* none to help.

12 Many bulls have compaſſed me: ſtrong *bulls* of Baſhan have beſet me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midſt of my bowels.

15 My ſtrength is dried up like a potſherd: and my tongue cleaveth to my jaws; and thou haſt brought me into the duſt of death.

16 For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* ſtare upon me.

18 They part my garments among them, and caſt lots upon my veſture.

19 But be not thou far from me, O Lord; O my ſtrength, haſte thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lion's mouth: for thou haſt heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 Ye that fear the Lord, praiſe him; all ye the ſeed of Jacob, glorify him: and fear him, all ye the ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember and turn unto the Lord: and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdom *is* the Lord's: and he *is* the governor among the nations.

29 All *they that be* fat upon earth, ſhall eat and worſhip: all they that go down to the duſt, ſhall bow before him, and none can keep alive his own ſoul.

30 A ſeed ſhall ſerve him, it ſhall be accounted to the Lord for a generation.

31 They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done *this*.

PSAL. XXIII.

THE Lord *is* my ſhepherd, I ſhall not want.

2 He maketh me to lie down in green paſtures: he leadeth me behind the ſtill waters.

3 He reſtoreth my ſoul; he leadeth me in the paths of righteouſneſs for his name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou *art* with me, thy rod and thy ſtaff they comfort me.

5 Thou prepareſt a table before me me in the preſence of mine enemies: thou anointeſt my head with oil, my cup runneth over.

6 Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the Lord for ever.

PSAL. XXIV.

THE earth *is* the Lord's, and the fulneſs thereof; the world, and they that dwell therein.

2 For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.

3 Who ſhall aſcend into the hill of the Lord? or who ſhall ſtand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his ſoul unto vanity, nor ſworn deceitfully.

5 He

PSALM XX.] 1 *The Lord hear thee, in the day of trouble*, &c.] The Lord, who never fails thoſe that ſeek him, hear thy prayer in the day of trouble and affliction; the mighty God who hath made a covenant with Jacob and his poſterity protect thee.

PSALM XXI.] 4 *He aſked life of thee, and thou gaveſt it him*, &c.] He deſired only to eſcape with life, when encompaſſed with the greateſt dangers; but thou alſo waſt pleaſed to promiſe to prolong his days, and to continue his crown to his poſterity for many generations; as thou wilt at laſt give it to his Chriſt for ever and ever.

PSALM XXII.] 1 *My God, My God, why haſt thou forſaken me?* &c.] In this pathetic pſalm, the royal prophet, under the type of his own perſon, deſcribes, at large, the ſufferings of our great Redeemer; and, in the concluſion, paints, in the moſt beautiful colours, his exultation, and the propagation of his kingdom to the ends of the earth. Nay, ſome of the particulars are delivered in ſuch expreſſions, that they were more literally fulfilled in our Saviour, than they ever were in David himſelf, to whom they can only be applied in a metaphorical ſenſe.

PSALM XXIII.] 1 *The Lord is my ſhepherd, I ſhall not want.*] No ſhepherd exerciſes a more tender and conſtant care over his flocks, than the Lord hath done over me: I am confident, therefore, that I ſhall never want any thing neceſſary either for my ſuſtenance, or defence, againſt thoſe who would bereave me of my happineſs.

PSALM

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.
6 This *is* the generation of them that seek him, that seek thy face, O Jacob. Selah.
7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in.
8 Who *is* this King of glory? the Lord strong and mighty, the Lord mighty in battle.
9 Lift up your heads, O ye gates, even lift *them* up ye everlasting doors, and the King of glory shall come in.
10 Who is this King of glory? the Lord of hosts, he *is* the King of glory. Selah.

PSAL. XXV.

UNTO thee, O Lord, do I lift up my soul.
2 O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me.
3 Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause.
4 Shew me thy ways, O Lord; teach me thy paths.
5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation, on thee do I wait all the day.
6 Remember, O Lord, thy tender mercies, and thy loving kindnesses: for they *have been* ever of old.
7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodness sake, O Lord.
8 Good and upright *is* the Lord: therefore will he teach sinners in the way.
9 The meek will he guide in judgment: and the meek will he teach his way.
10 All the paths of the Lord *are* mercy and truth, unto such as keep his covenant and his testimonies.
11 For thy name's sake, O Lord, pardon mine iniquity: for it *is* great.
12 What man *is* he that feareth the Lord? him shall he teach in the way *that* he shall choose.
13 His soul shall dwell at ease: and his seed shall inherit the earth.
14 The secret of the Lord *is* with them that fear him: and he will shew them his covenant.
15 Mine eyes *are* ever toward the Lord: for he shall pluck my feet out of the net.
16 Turn thee unto me, and have mercy upon me: for I *am* desolate and afflicted.
17 The troubles of my heart are enlarged: O bring thou me out of my distresses.
18 Look upon mine affliction and my pain, and forgive all my sins.
19 Consider mine enemies, for they are many, and they hate me with cruel hatred.
20 O keep my soul, and deliver me: let me not be ashamed, for I put my trust in thee.
21 Let integrity and uprightness preserve me: for I wait on thee.
22 Redeem Israel, O God, out of all his troubles.

PSAL. XXVI.

JUDGE me, O Lord, for I have walked in mine integrity: I have trusted also in the Lord: *therefore* I shall not slide.
2 Examine me, O Lord, and prove me; try my reins and my heart,
3 For thy loving kindness is before mine eyes; and I have walked in thy truth.
4 I have not sat with vain persons, neither will I go in with dissemblers.
5 I have hated the congregation of evil doers: and will not sit with the wicked.
6 I will wash mine hands in innocency: so will I compass thine altar, O Lord:
7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.
8 Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.
9 Gather not my soul with sinners, nor my life with bloody men:
10 In whose hands *is* mischief: and their right hand is full of bribes.
11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.
12 My foot standeth in an even place: in the congregations will I bless the Lord.

PSAL. XXVII.

THE Lord *is* my light, and my salvation, whom shall I fear? The Lord *is* the strength of my life, of whom shall I be afraid.
2 When the wicked, *even* mine enemies and my foes came upon me, to eat up my flesh, they stumbled and fell.
3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident.
4 One *thing* have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.
5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me upon a rock.
6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in this tabernacle sacrifices of joy, I will sing, yea, I will sing praises unto the Lord.
7 Hear, O Lord, *when* I cry with my voice have mercy also upon me, and answer me.
8 *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.
9 Hide not thy face *far* from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.
10 When my father and my mother forsake me, then the Lord will take me up.
11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.
12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.
13 *I had fainted*, unless I had believed to see the goodness of the Lord in the land of the living.
14 Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

PSAL. XXVIII.

UNTO thee will I cry, O Lord, my rock, be not silent to me: lest *if* thou be silent to me, I become like them that go down into the pit.
2 Hear the voice of my supplications, when I cry unto thee: when I lift up my hands toward thy holy oracle,
3 Draw me not away with the wicked, and with the workers of iniquity: which speak peace to their neighbours, but mischief *is* in their hearts.
4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands, render to them their desert.
5 Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.
6 Blessed *be* the Lord, because he hath heard the voice of my supplications.
7 The Lord *is* my strength, and my shield, my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and with my song will I praise him.
8 The Lord *is* their strength, and he *is* the saving strength of his anointed.
9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

PSAL. XXIX.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and strength.
2 Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.
3 The voice of the Lord *is* upon the waters: the God of glory thundereth, the Lord *is* upon many waters.
4 The voice of the Lord *is* powerful: the voice of the Lord *is* full of majesty.
5 The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.
6 He maketh them also to skip like a calf: Lebanon and Sirion like a young unicorn.

7 The

PSALM XXIV.] 7 *Lift up your heads, O ye gates*, &c.] Let all who follow the ark of the Lord, at this solemn entry of the Divine Majesty into the holy place, join with me in saying, Be ye open, O ye gates of the sanctuary; stand wide open, ye durable doors, and the king of glory will enter in; and, by the special tokens of his presence, dwell among us.

PSALM XXV.] 7 *Remember not the sins of my youth*, &c.] I am indeed a sinner; and even in my youth went astray from thee; and committed more grievous offences, as I advanced in years, but thy mercies shield us from thy justice.

PSALM XXVI.] 8 *Lord I have loved the habitation of thy house*, &c.] Thou knowest, O Lord, with what sincere affection I have attended the service of thy house, and how I rejoiced when I visited thy tabernacle, where thy glory dwelleth visibly among us, to offer up those devout sacrifices unto thee.

PSALM XXVII.] 14 *Wait on the Lord*, &c.] Let me persuade thee, whoever thou art, that shalt hereafter be surrounded with dangers and difficulties, to learn by my example; to trust wholly in the Lord, and not despair of relief, though it should be delayed for a season.

PSALM XXVIII.] 3 *Draw me not away with the wicked*, &c.] Let not the destruction seize on me, which is the portion of the wicked: nor suffer me to be involved in the same punishment with those pernicious wretches, who make no conscience of commiting the greatest villanies; and pretend the most sincere friendship to their neighbours, at the very time they are contriving their ruin.

PSALM XXIX.] 2 *Give unto the Lord the glory due unto his name*, &c.] Honour him suitable to the excellence of his majesty: as to prove you hold him in great veneration, come and cast yourselves down before him in his sanctuary; where he has fixed his glorious residence among us.

PSALM

7 The voice of the Lord divideth the flames of fire;
8 The voice of the Lord ſhaketh the wilderneſs: the Lord ſhaketh the wilderneſs of Kadeſh.
9 The voice of the Lord maketh the hindes to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of *his* glory.
10 The Lord ſitteth upon the flood: yea, the Lord ſitteth king for ever.
11 The Lord will give ſtrength unto his people, the Lord will bleſs his people with peace.

PSAL. XXX.

I Will extol thee, O Lord, for thou haſt lifted me up, and haſt not made my foes to rejoice over me.
2 O Lord my God, I cried unto thee, and thou haſt healed me.
3 O Lord, thou haſt brought up my ſoul from the grave: thou haſt kept me alive, that I ſhould not go down to the pit.
4 Sing unto the Lord, O ye ſaints of his, and give thanks at the remembrance of his holineſs.
5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.
6 And in my proſperity I ſaid, I ſhall never be moved.
7 Lord, by thy favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, *and* I was troubled.
8 I cried to thee, O Lord: and unto the Lord I made ſupplication.
9 What profit *is there* in my blood, when I go down to the pit? ſhall the duſt praiſe thee? ſhall it declare thy truth?
10 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.
11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs:
12 To the end that *my* glory may ſing praiſe to thee, and not be ſilent: O Lord my God, I will give thanks unto thee for ever.

PSAL. XXXI.

IN thee, O Lord, do I put my truſt, let me never be aſhamed: deliver me in thy righteouſneſs.
2 Bow down thine ear to me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me.
3 For thou *art* my rock and my fortreſs: therefore for thy name's ſake lead me, and guide me.
4 Pull me out of the net, that they have laid privily for me: for thou *art* my ſtrength.
5 Into thine hand I commit my ſpirit: thou haſt redeemed me, O Lord God of truth.
6 I have hated them that regard lying vanities: but I truſt in the Lord.
7 I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;
8 And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my foot in a large room.
9 Have mercy upon me, O Lord, for I am in trouble; mine eye is conſumed with grief, *yea*, my ſoul and my belly.
10 For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.
11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without, fled from me.
12 I am forgotten as a dead man out of mind: I am like a broken veſſel.
13 For I have heard the ſlander of many, fear *was* on every ſide, while they took counſel together againſt me, they deviſed to take away my life.
14 But I truſted in thee, O Lord: I ſaid, Thou *art* my God.
15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.
16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.
17 Let me not be aſhamed, O Lord, for I have called upon thee: let the wicked be aſhamed, *and* let them be ſilent in the grave.
18 Let the lying lips be put to ſilence: which ſpeak grievous things proudly and contemptuouſly againſt the righteous.
19 O how great *is* thy goodneſs, which thou haſt laid up for them that fear thee; *which* thou haſt wrought for them that truſt in thee, before the ſons of men!
20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.
21 Bleſſed *be* the Lord; for he hath ſhewed me his marvellous kindneſs in a ſtrong city.
22 For I ſaid in my haſte, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cried unto thee.
23 O love the Lord, all ye his ſaints: *for* the Lord preſerveth the faithful, and plentifully rewardeth the proud doer.
24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.

PSAL. XXXII.

BLESSED *is he whoſe* tranſgreſſion is forgiven, *whoſe* ſin *is* covered.
2 Bleſſed *is* the man unto whom the Lord imputeth not iniquity, and in whoſe ſpirit *there is* no guile.
3 When I kept ſilence, my bones waxed old; through my roaring all the day long.
4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah.
5 I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Selah.
6 For this ſhall every one that is godly, pray unto thee, in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.
7 Thou *art* my hiding-place, thou ſhalt preſerve me from trouble; thou ſhalt compaſs me about with ſongs of deliverance. Selah.
8 I will inſtruct thee, and teach thee in the way which thou ſhalt go: I will guide thee with mine eye.
9 Be ye not as the horſe, *or* as the mule *which* have no underſtanding: whoſe mouth muſt be held in with bit and bridle, leſt they come near unto thee.
10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the Lord, mercy ſhall compaſs him about.
11 Be glad in the Lord, and rejoice ye righteous: and ſhout for joy all *ye that are* upright in heart.

PSAL. XXXIII.

REJOICE in the Lord, O ye righteous, *for* praiſe is comely for the upright.
2 Praiſe the Lord with harp: ſing unto him with the pſaltery, *and* an inſtrument of ten ſtrings.
3 Sing unto him a new ſong, play ſkilfully with a loud noiſe.
4 For the word of the Lord *is* right: and all his works *are done* in truth.
5 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.
6 By the word of the Lord were the heavens made: and all the hoſt of them by the breath of his mouth.
7 He gathereth the waters of the ſea together, as an heap: he layeth up the depth in ſtore-houſes.
8 Let all the earth fear the Lord: let all the inhabitants of the world ſtand in awe of him.
9 For he ſpake, and it was *done*; he commanded, and it ſtood faſt.
10 The Lord bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.
11 The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.
12 Bleſſed *is* the nation whoſe God *is* the Lord: *and* the people *whom* he hath choſen for his own inheritance.
13 The Lord looketh from heaven: he beholdeth all the ſons of men.
14 From the place of his habitation he looketh upon all the inhabitants of the earth.
15 He faſhioneth their hearts alike: he conſidereth all their works.
16 There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.
17 An horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.
18 Behold, the eye of the Lord *is* upon them that fear him: upon them that hope in his mercy:
19 To deliver their ſoul from death, and to keep them alive in famine.
20 Our ſoul waiteth for the Lord, he *is* our help and our ſhield.
21 For our heart ſhall rejoice in him: becauſe we have truſted in his holy name.
22 Let thy mercy, O Lord, be upon us, according as we hope in thee.

PSAL. XXXIV.

I Will bleſs the Lord at all times: his praiſe *ſhall* continually *be* in my mouth.

2 My

PSALM XXX.] 11 *Thou haſt turned for me my mourning into dancing*, &c.] Thou waſt pleaſed to give a gracious anſwer to my prayers; joy and gladneſs is again returned after a ſhort interval of ſadneſs and ſorrow.

PSALM XXXIII.] 1 *Rejoice inthe Lord, O ye righteous*, &c.] Praiſe the Lord with joyful hearts; triumph in his holy name, all ye that are juſt and good; for nothing is more becoming them that ſincerely obſerve the law of God than to magnify him from whom they have received their being, and from whom they expect to receive all the bleſſings of life.

PSALM XXXIV.] 1 *I will bleſs the Lord at all times*, &c.] I will never forget how truly gracious the Lord hath been to me in this remarkable deliverance; and whatever my condition may be, my mouth ſhall be perpetually filled with his praiſe.

PSALM

2 My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear *thereof*, and be glad.
3 O magnify the Lord with me, and let us exalt his name together.
4 I ſought the Lord, and he heard me, and delivered me from all my fears.
5 They looked unto him, and were lightened: and their faces were not aſhamed.
6 This poor man cried, and the Lord heard *him:* and ſaved him out of all his troubles.
7 The angel of the Lord encampeth round about them that fear him, and delivereth them.
8 O taſte and ſee that the Lord *is* good: bleſſed *is* the man *that* truſteth in him.
9 O fear the Lord, ye his ſaints: for *there is* no want to them that fear him.
10 The young lions do lack, and ſuffer hunger; but they that ſeek the Lord ſhall not want any good *thing*.
11 Come, ye children, hearken unto me: I will teach you the fear of the Lord.
12 What man *is he that* deſireth life, *and* loveth *many* days, that he may ſee good?
13 Keep thy tongue from evil, and thy lips from ſpeaking guile.
14 Depart from evil, and do good: ſeek peace, and purſue it.
15 The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry.
16 The face of the Lord *is* againſt them that do evil, to cut off the remembrance of them from the earth.
17 *The righteous* cry, and the Lord heareth, and delivereth them out of all their troubles.
18 The Lord *is* nigh unto them that are of a broken heart: and ſaveth ſuch as be of a contrite ſpirit.
19 Many *are* the afflictions of the righteous: but the Lord delivereth them out of them all.
20 He keepeth all his bones: not one of them is broken.
21 Evil ſhall ſlay the wicked: and they that hate the righteous, ſhall be deſolate.
22 The Lord redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

PSAL. XXXV.

PLEAD *my cauſe*, O Lord, with them that ſtrive with me: fight againſt them that fight againſt me.
2 Take hold of ſhield and buckler, and ſtand up for mine help.
3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul, I *am* thy ſalvation.
4 Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.
5 Let them be as chaff before the wind: and let the angel of the Lord chaſe *them*.
6 Let their way be dark and ſlippery, and let the angel of the Lord perſecute them.
7 For without cauſe have they hid for me their net, *in* a pit, *which* without cauſe they have digged for my ſoul.
8 Let deſtruction come upon him at unawares, and let his net that he hath hid, catch himſelf: into that very deſtruction let him fall.
9 And my ſoul ſhall be joyful in the Lord: it ſhall rejoice in his ſalvation.
10 All my bones ſhall ſay, Lord, who *is* like unto thee, which deliverest the poor from him that is too ſtrong for him, yea, the poor and the needy, from him that ſpoileth him?
11 Falſe witneſſes did riſe up; they laid to my charge *things* that I knew not.
12 They rewarded me evil for good, *to* the ſpoiling of my ſoul.
13 But as for me, when they were ſick, my cloathing *was* ſackcloth: I humbled my ſoul with faſting, and my prayer returned into mine own boſom.
14 I behaved myſelf as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.
15 But in mine adverſity they rejoiced, and gathered themſelves together: *yea*, the abjects gathered themſelves together againſt me, and I knew *it* not: they did tear *me*, and ceaſed not.
16 With hypocritical mockers in feaſts: they gnaſhed upon me with their teeth.
17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions.
18 I will give thee thanks in the great congregation: I will praiſe thee among much people.
19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye, that hate me without a cauſe.
20 For they ſpeak not peace, but they deviſe deceitful matters againſt *them that are* quiet in the land.
21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen it.
22 *This* thou haſt ſeen, O Lord, keep not ſilence: O Lord, be not far from me
23 Stir up thyſelf, and awake to my judgment, *even* unto my cauſe, my God and my Lord.
24 Judge me, O Lord my God, according to thy righteouſneſs, and let them not rejoice over me.
25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up.
26 Let them be aſhamed and brought to confuſion together, that rejoice at mine hurt: let them be cloathed with ſhame and diſhonour, that magnify *themſelves* againſt me.
27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant.
28 And my tongue ſhall ſpeak of thy righteouſneſs, *and* of thy praiſe all the day long.

PSAL. XXXVI.

THE tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes.
2 For he flattereth himſelf in his own eyes, until his iniquity be found to be hateful,
3 The words of his mouth *are* iniquity and deceit: he hath left off to be wiſe, *and* to do good.
4 He deviſeth miſchief upon his bed, he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.
5 Thy mercy, O Lord, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds.
6 Thy righteouſneſs *is* like the great mountains; thy judgments *are* a great deep: O Lord, thou preſerveſt man and beaſt.
7 How excellent *is* thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.
8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the river of thy pleaſures.
9 For with thee *is* the fountain of life: in thy light ſhall we ſee light.
10 O continue thy loving-kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart.
11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.
12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

PSAL. XXXVII.

FRET not thyſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.
2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.
3 Truſt in the Lord, and do good, *ſo* ſhalt thou dwell in the land, and verily thou ſhalt be fed.
4 Delight thyſelf alſo in the Lord; and he ſhall give thee the deſires of thine heart.
5 Commit thy way unto the Lord: truſt alſo in him, and he ſhall bring *it* to paſs.
6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgment as the noon-day.
7 Reſt in the Lord, and wait patiently for him: fret not thyſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.
8 Ceaſe from anger, and forſake wrath: fret not thyſelf in any wiſe to do evil.
9 For evil doers ſhall be cut off: but thoſe that wait upon the Lord, they ſhall inherit the earth.
10 For yet a little while, and the wicked *ſhall* not *be*: yea, thou ſhalt diligently conſider his place, and it *ſhall* not *be*
11 But the meek ſhall inherit the earth: and ſhall delight themſelves in the abundance of peace.
12 The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.
13 The Lord ſhall laugh at him, for he ſeeth that his day is coming.
14 The wicked have drawn out the ſword, and have bent their bow

PSALM XXXV.] 11 *Falſe witneſſes did riſe up*, &c.] They have accuſed me of crimes I am wholly ignorant of, and ſupported the accuſations by perſons long ſtrangers to the checks of conſcience, and paths of virtue.
28 *And my tongue ſhall ſpeak of thy righteouſneſs*, &c.] As for my tongue that ſhall never reſt from declaring thy juſtice and goodneſs towards me, on which I ſhall ever reflect, and conſtantly praiſe thee with joyful lips.
PSAL. XXXVI.] 1 *The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes.*] The wicked man may uſe many arts to conceal his wicked intentions; but his actions, directly contrary both to the laws of God and humanity, ſufficiently convince me that he is not to be truſted; becauſe it is evident, that he hath no regard to God, nor will be reſtrained by the fear of him from doing me the greateſt miſchief.
PSALM XXXVII.] 1 *Fret not thyſelf becauſe of evil doers*, &c.] Let it not vex thee to ſee the evil doers great in proſperity; nor be thereby provoked either to accuſe God's providence, or think virtue of no value; much leſs to imitate them in their wickedneſs, or wiſh for their proſperity, if it muſt be blackened with their crimes.

low to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation.

15 Their ſword ſhall enter into their own heart, and their bows ſhall be broken.

16 A little that a righteous man hath, *is* better than the riches of many wicked.

17 For the arms of the wicked ſhall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance ſhall be for ever.

19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.

20 But the wicked ſhall periſh, and the enemies of the Lord *ſhall be* as the fat of lambs, they ſhall conſume: into ſmoak ſhall they conſume away.

21 The wicked borroweth, and payeth not again: but the righteous ſheweth mercy and giveth.

22 For *ſuch as be* bleſſed of him, ſhall inherit the earth; and *they that be* curſed of him, ſhall be cut off.

23 The ſteps of a *good* man are ordered by the Lord: and he delighteth in his way.

24 Though he fall, he ſhall not be utterly caſt down; for the Lord upholdeth *him* with his hand.

25 I have been young, and *now* am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

26 *He is* ever merciful, and lendeth: and his ſeed *is* bleſſed.

27 Depart from evil, and do good: and dwell for evermore.

28 For the Lord loveth judgment, and forſaketh not his ſaints, they are preſerved for ever: but the ſeed of the wicked ſhall be cut off

29 The righteous ſhall inherit the land, and dwell therein for ever.

30 The mouth of the righteous ſpeaketh wiſdom; and his tongue talketh of judgment.

31 The law of his God *is* in his heart, none of his ſteps ſhall ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The Lord will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off thou ſhalt ſee *it*.

35 I have ſeen the wicked in great power: and ſpreading himſelf like a green bay-tree.

36 Yet he paſſed away, and lo, he *was* not: yea, I ſought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſors ſhall be deſtroyed together, the end of the wicked ſhall be cut off.

39 But the ſalvation of the righteous *is* of the Lord, *he is* their ſtrength in the time of trouble.

40 And the Lord ſhall help them and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

PSAL. XXXVIII.

O LORD, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.

2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger: neither *is there any* reſt in my bones, becauſe of my ſin.

4 For mine iniquities are gone over mine head: as an heavy burden, they are too heavy for me.

5 My wounds ſtink, *and* are corrupt: becauſe of my fooliſhneſs.

6 I am troubled, I am bowed down greatly: I go mourning all the day long.

7 For my loins are filled with a loathſome *diſeaſe:* and *there is* no ſoundneſs in my fleſh.

8 I am feeble and ſore broken: I have roared by reaſon of the diſquietneſs of my heart.

9 Lord, all my deſire *is* before thee: and my groaning is not hid from thee.

10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me.

11 My lovers and my friends ſtand aloof from my ſore: and my kinſmen ſtand afar off.

12 They alſo that ſeek after my life, lay ſnares *for me:* and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a deaf *man* heard not; and I *was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth there *are* no reproofs.

15 For in thee, O Lord, do I hope: thou wilt hear, O Lord my God.

16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnify *themſelves* againſt me.

17 For I *am* ready to halt, and my ſorrow *is* continually before me.

18 For I will declare mine iniquity: I will be ſorry for my ſin.

19 But mine enemies *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good, are mine adverſaries; becauſe I follow *the thing that* good *is*.

21 Forſake me not, O Lord: O my God, be not far from me.

22 Make haſte to help me, O Lord my ſalvation.

PSAL. XXXIX.

I SAID, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

2 I was dumb with ſilence, I held my peace, *even* from good, and my ſorrow was ſtirred.

3 My heart was hot within me, while I was muſing the fire burned: then ſpake I with my tongue.

4 Lord, make me to know mine end, and the meaſure of my days, what it *is*, *that* I may know how frail I *am*.

5 Behold, thou haſt made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man at his beſt ſtate is altogether vanity. Selah.

6 Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heapeth up riches, and knoweth not who ſhall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh.

9 I was dumb, I opened not my mouth; becauſe thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.

11 When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely, every ſtate man *is* vanity. Selah.

12 Hear my prayer, O Lord, and give ear unto my cry, hold not thy peace at my tears: for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*.

13 O ſpare me, that I may recover ſtrength, before I go hence, and be no more.

PSAL. XL.

I Waited patiently for the Lord, and he inclined unto me, and heard my cry.

2 He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

3 And he hath put a new ſong in my mouth, *even* praiſe unto our God: many ſhall ſee *it*, and fear, and ſhall truſt in the Lord.

4 Bleſſed is that man that maketh the Lord his truſt: and reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 Many, O Lord my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts which *are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required.

7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me:

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips, O Lord, thou knoweſt.

10 I have not hid thy righteouſneſs within my heart, I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving-kindneſs, and thy truth, from the great congregation.

11 With-hold not thou thy tender mercies from me, O Lord: let thy loving kindneſs, and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they

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PSALM XXXVIII.] 2 *For thine arrows ſtick faſt in me, and thine hand preſſeth me ſore.*] The pains I feel are exceeding ſharp, and touch me to the quick. Thou haſt laid on me a heavy puniſhment, which preſſeth me even to the ground.

PSALM XXXIX.] 5 *Behold, thou haſt made my days as an hand-breadth,* &c.] There is no man ſo ſtrong, ſo firm, but he may die in an inſtant, in the height of proſperity, and moſt flouriſhing condition: for, however firmly he may think himſelf ſettled, it is certain, he is mere emptineſs and vanity.

PSALM XL.] This pſalm was delivered by David, the author of it, to the chief muſician in the tabernacle, for general uſe, wherein he thankfully acknowledges God's goodneſs to him, in delivering him from ſome great danger; and then declares his reſolution to ſerve the Lord faithfully and chearfully, in ſuch expreſſions as may be more properly applied to Chriſt's readineſs to do the will of his father, than to David.

they are more than the hairs of mine head; therefore my heart faileth me.

13 Be pleaſed, O Lord, to deliver me: O Lord make haſte to help me.

14 Let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.

15 Let them be deſolate for a reward of their ſhame, that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee, rejoice and be glad in thee: let ſuch as love thy ſalvation, ſay continually, the Lord be magnified.

17 But I *am* poor and needy, yet the Lord thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

PSAL. XLI.

BLeſſed *is* he that conſidereth the poor; the Lord will deliver him in time of trouble.

2 The Lord will preſerve him, and keep him alive, *and* he ſhall be bleſſed upon the earth; and thou wilt not deliver him unto the will of his enemies.

3 The Lord will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

4 I ſaid, Lord, be merciful unto me; heal my ſoul for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me: when ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: his heart gathereth iniquity to itſelf, *when* he goeth abroad he telleth it.

7 All that hate me, whiſper together againſt me: againſt me do they deviſe my hurt.

8 An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more.

9 Yea, mine own familiar friend in whom I truſted, which did eat of my bread, hath lifted up his heel againſt me.

10 But thou, O Lord, be merciful unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

13 Bleſſed *be* the Lord God of Iſrael, from everlaſting and to everlaſting. Amen, and amen.

PSAL. XLII.

AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?

3 My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God?

4 When I remember theſe things, I pour out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God, with the voice of joy and praiſe, with a multitude that kept holy-day.

5 Why art thou caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God, for I ſhall yet praiſe him *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows have gone over me.

8 *Yet* the Lord will command his loving-kindneſs in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

9 I will ſay unto God, my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?

10 *As* with a ſword in my bones, mine enemies reproach me: while they ſay daily unto me, Where *is* thy God?

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIII.

JUDGE me, O God, and plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man.

2 For thou art the God of my ſtrength, why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

3 O ſend out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

5 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIV.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didſt in their days, in the times of old.

2 *How* thou didſt drive out the heathen with thy hand, and plantedſt them; *how* thou didſt afflict the people, and caſt them out.

3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

4 Thou art my King, O God, command deliverances for Jacob.

5 Through thee will we puſh down our enemies; through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt all the day long: and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves.

11 Thou haſt given us like ſheep *appointed* for meat: and haſt ſcattered us among the heathen.

12 Thou ſelleſt thy people for nought, and doſt not increaſe *thy wealth* by their price.

13 Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

14 Thou makeſt us a by-word among the heathen: a ſhaking of the head among the people.

15 My confuſion *is* continually before me, and the ſhame of my face hath covered me:

16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſly in thy covenant.

18 Our heart is not turned back, neither have our ſteps declined from thy way.

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange God:

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O Lord? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction, and our oppreſſion?

25 For our ſoul is bowed down to the duſt; our belly cleaveth unto the earth.

26 Ariſe for our help, and redeem us for thy mercies ſake.

PSAL. XLV.

MY heart is inditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O moſt mighty: with thy glory and thy majeſty.

4 And in thy majeſty ride proſperouſly, becauſe of truth, and meekneſs, *and* righteouſneſs: and thy right hand ſhall teach thee terrible things.

5 Thine arrows *are* ſharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy

PSALM XLI.] 1 *Bleſſed is he that conſidereth the poor*, &c.] Happy is that charitable man who, prudently conſidering it may be his own condition, deſpiſeth not to viſit the ſick, eſpecially ſuch as are poor; and takes care to comfort and relieve them: the Lord will requite his kindneſs, and ſend him the like ſuccour and relief when he falls into any danger.

PSALM XLII.] 1 *As the heart panteth after the water-brooks*, &c.] The thirſty hart doth not more earneſtly ſeek the brooks of water, to quench her thirſt, than my ſoul doth for the happy enjoyment of thee, my God, in the public aſſemblies; from whence I am now driven by thoſe that ſeek my life.

3 *My tears have been my meat day and night*, &c.] There I uſed, with the greateſt delight, to feaſt with thee; but now my appetite fails me for my daily food; inſtead of which, my only ſatisfaction is tears, to which I have wholly abandoned myſelf. For what can be more grievous, than to hear them ſay I am forſaken by thee?

faithfulneſs: O ſend out therefore the happy effects of them, and, according to thy promiſes to thoſe that depend on thee, let thy Almighty power mercifully lead and conduct me.

PSALM XLIV.] 1 *We have heard with our ears, O God*, &c.] Our fathers, O God, have faithfully informed us, of the wonderful works thou didſt in their time, and alſo in the ages far remote, as they are recorded by their anceſtors.

PSALM XLV.] 1 *My heart is inditing a good matter*, &c.] My heart is filled with a pſalm of thankſgiving, which I have meditated, and am ready to utter in praiſe of king Solomon, who is only a type of that great King we expect: and, in honour of whom, I will rehearſe what I have compoſed with a fluency equal to that of the moſt ſkilful writer.

1 *Thou art fairer than the children of men*, &c.] Thou art more lovely than the reſt of mankind: the moſt perſuaſive eloquence flows from thy lips, becauſe the Lord delighteth in thee.

6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.

8 All thy garments *smell* of myrrh, and aloes, *and* Cassia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.

11 So shall the king greatly desire thy beauty: for he *is* thy Lord, and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift, *even* the rich among the people shall intreat thy favour.

13 The king's daughter *is* all glorious within; her cloathing *is* of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her, shall be brought unto thee.

15 With gladness and rejoicing *shall they be* brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSAL. XLVI.

GOD *is* our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

3 *Though* the waters thereof roar, and be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 *There is* a river, the streams whereof shall make glad the city of God: the holy place of the tabernacles of the most High.

5 God is in the midst of her; she shall not be moved: God shall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hosts *is* with us, the God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the Lord, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire.

10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hosts *is* with us, the God of Jacob *is* our refuge. Selah.

PSAL. XLVII.

O Clap your hands, all ye people, shout unto God with the voice of triumph:

2 For the Lord most high *is* terrible; *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the Lord with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God *is* the King of all the earth, sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted.

PSAL. XLVIII.

GREAT *is* the Lord, and greatly to be praised, in the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth *is* mount Zion, *on* the sides of the north, the city of the great king.

3 God is known in her palaces for a refuge.

4 For lo, the kings were assembled, they passed by together.

5 They saw *it*, *and* so they marvelled; they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.

9 We have thought of thy loving kindness, O God, in the midst of thy temple.

10 According to thy name, O God, so *is* thy praise unto the ends of the earth; thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

PSAL. XLIX.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul *is* precious, and it ceaseth for ever).

9 That he should still live for ever, *and* not see corruption.

10 For he seeth, *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places to all generations: they call *their* lands after their own names.

12 Nevertheless, man *being* in honour, abideth not: he is like the beasts *that* perish.

13 This their way *is* their folly; yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave, from their dwelling.

15 But God will redeem my soul from the power of the grave; for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased.

17 For when he dieth, he shall carry nothing away: his glory shall not descend after him.

18 Though whilest he lived, he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers, they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

PSAL. L.

THE mighty God, *even* the Lord hath spoken, and called the earth from the rising of the sun, unto the going down thereof.

2 Out of Zion the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt-offerings *to have been* continually before me.

9 I will

PSALM XLVI.] *God is our refuge and strength*, &c.] It is not known either when, on what occasion, or by whom this psalm was composed. It is, however generally supposed to have been written by David, or some of the sons of Korah, immediately after one of those great victories mentioned, 2 Sam. viii. 10.

PSALM XLVII.] 1 *O clap your hands, all ye people*, &c.] O ye people, now assembled together, rejoice in the Lord your God, let your hearts overflow with joy, and express it by clapping your hands together, and shouting in a triumphant manner in honour of the Holy One of Israel, who hath condescended to have his dwelling among us.

PSALM XLVIII.] 1 *Great is the Lord, and greatly to be praised in the city of our God*, &c.] Great is the majesty and power of the Lord, who is therefore to be celebrated with the highest praises, especially in his own city, by the inhabitants of Jerusalem, in that mountain which he hath long since set apart for the place of his worship, and hath now so marvelously defended.

PSALM XLIX.] 1 *Hear ye this all ye people*, &c.] Listen attentively to me all ye people, however distant are your habitations; for my words concern equally all countries wherever situated on the face of the whole earth.

PSAL

Attend unto me and hear me: I mourn in my complaint and make a Noise Ps. LV. 2.

9 I will take no bullock out of thy houſe, *nor* he-goats out of
y folds.
10 For every beaſt of the foreſt *is* mine, *and* the cattle upon a
ouſand hills.
11 I know all the fowls of the mountains: and the wild beaſts
f the field *are* mine.
12 If I were hungry, I would not tell thee, for the world *is*
ine, and the fulneſs thereof.
13 Will I eat the fleſh of bulls, or drink the blood of goats?
14 Offer unto God thankſgiving, and pay thy vows unto the
oſt High.
15 And call upon me in the day of trouble; I will deliver thee,
nd thou ſhalt glorify me.
16 But unto the wicked God ſaith, What haſt thou to do to
eclare my ſtatutes, or *that* thou ſhouldeſt take my covenant in
y mouth?
17 Seeing thou hateſt inſtruction, and caſteſt my words behind
ee.
18 When thou ſaweſt a thief, then thou conſentedſt with him,
nd haſt been partaker with adulterers.
19 Thou giveſt thy mouth to evil, and thy tongue frameth
eceit.
20 Thou ſitteſt *and* ſpeakeſt againſt thy brother, thou ſlandereſt
hine own mother's ſon.
21 Theſe *things* haſt thou done, and I kept ſilence: thou
houghteſt that I was altogether *ſuch an one* as thy ſelf: *but* I will
eprove thee, and ſet *them* in order before thine eyes.
22 Now conſider this, ye that forget God, leſt I tear *you* in
ieces, and *there be* none to deliver.
23 Whoſo offereth praiſe, glorifieth me: and to him that or-
dereth *his* converſation *aright*, will I ſhew the ſalvation of God.

PSAL. LI.

HAVE mercy upon me, O God, according to thy loving
kinkneſs, according unto the multitude of thy tender mer-
cies blot out my tranſgreſſions.
2 Waſh me thoroughly from mine iniquity, and cleanſe me
rom my ſin.
3 For I acknowledge my tranſgreſſions: and my ſin *is* ever be-
ore me.
4 Againſt thee, thee only have I ſinned, and done *this* evil
n thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt,
nd be clear when thou judgeſt.
5 Behold, I was ſhapen in iniquity: and in ſin did my mother
conceive me.
6 Behold, thou deſireſt truth in the inward parts: and in the
hidden *part* thou ſhalt make me to know wiſdom.
7 Purge me with hyſſop, and I ſhall be clean: waſh me, and
I ſhall be whiter than ſnow.
8 Make me to hear joy and gladneſs: *that* the bones *which* thou
haſt broken may rejoice.
9 Hide thy face from my ſins; and blot out all mine iniquities.
10 Create in me a clean heart, O God; and renew a right
ſpirit within me.
11 Caſt me not away from thy preſence; and take not thy
holy ſpirit from me.
12 Reſtore unto me the joy of thy ſalvation: and uphold me
with thy free ſpirit.
13 *Then* will I teach tranſgreſſors thy ways, and ſinners ſhall
be converted unto thee.
14 Deliver me from blood-guiltineſs, O God, thou God of my
ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs.
15 O Lord, open thou my lips, and my mouth ſhall ſhew forth
thy praiſe.
16 For thou deſireſt not ſacrifice, elſe would I give *it:* thou
delighteſt not in burnt-offering.
17 The ſacrifices of God *are* a broken ſpirit: a broken and a
contrite heart, O God, thou wilt not deſpiſe.
18 Do good in thy good pleaſure unto Zion: build thou the
walls of Jeruſalem.
19 Then ſhalt thou be pleaſed with the ſacrifices of righte-
ouſneſs, with burnt offering, and whole burnt-offering: then
ſhall they offer bullocks upon thine altar.

PSAL. LII.

WHY boaſteſt thou thyſelf in miſchief, O mighty man? the goodneſs of God *endureth* continually.
2 Thy tongue deviſeth miſchiefs: like a ſharp razor working deceitfully.
3 Thou loveſt evil more than good: *and* lying rather than to ſpeak righteouſneſs. Selah.
4 Thou loveſt all devouring words, O thou deceitful tongue.
5 God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.
6 The righteous alſo ſhall ſee, and fear, and ſhall laugh at him.
7 Lo, *this is* the man *that* made not God his ſtrength: but truſted in the abundance of his riches, *and* ſtrengthened himſelf in his wickedneſs.
8 But I *am* like a green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.
9 I will praiſe thee for ever, becauſe thou haſt done *it:* and I will wait on thy name, for it is good before thy ſaints.

PSAL. LIII.

THE fool hath ſaid in his heart, *There is* no God; corrupt are they and have done abominable iniquity: *there is* none that doeth good.
2 God looked down from heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.
3 Every one of them is gone back, they are altogether become filthy; *there is* none that doeth good, no not one.
4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread; they have not called upon God.
5 There were they in great fear, *where* no fear was: for God hath ſcattered the bones of him that encampeth *againſt* thee, thou haſt put *them* to ſhame, becauſe God hath deſpiſed them.
6 O that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice and Iſrael ſhall be glad.

PSAL. LIV.

SAVE me, O God, by thy name, and judge me by thy ſtrength.
2 Hear my prayer, O God; give ear to the words of my mouth.
3 For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul; they have not ſet God before them. Selah.
4 Behold, God *is* mine helper: the Lord *is* with them that uphold my ſoul.
5 He ſhall reward evil unto mine enemies; cut them off in thy truth.
6 I will freely ſacrifice unto thee; I will praiſe thy name, O Lord, for *it is* good.
7 For he hath delivered me out of all trouble: and mine eye hath ſeen his deſire upon mine enemies.

PSAL. LV.

GIVE ear to my prayer, O God: and hide not thyſelf from my ſupplication.
2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe.
3 Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.
4 My heart is ſore pained within me: and the terrors of death are fallen upon me.
5 Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me.
6 And I ſaid, O that I had wings like a dove! *for then* would I fly away, and be at reſt.
7 Lo, *then* would I wander far off, *and* remain in the wilderneſs. Selah.
8 I would haſten my eſcape from the windy ſtorm *and* tempeſt.
9 Deſtroy, O Lord, *and* divide their tongues; for I have ſeen violence and ſtrife in the city.
10 Day and night they go about it it upon the walls thereof: miſchief alſo and ſorrow *are* in the midſt of it.
11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.
12 For *it was* not an enemy *that* reproached me, then I could have borne *it*; neither *was it* he that hated me, that did magnify himſelf againſt me, then I would have hid myſelf from him.
13 But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14 We

PSALM L.] 23 *Whoſo offereth praiſe, glorifieth me*, &c.] Remember I have told you what ſacrifices I am pleaſed with; not with thoſe of beaſts, but with the ſacrifice of praiſe and thankſgiving for my benefits, which is more pleaſing to me than all the lifeleſs ſacrifices of bulls and goats.

PSALM LI.] 7 *Purge me with hyſſop, and I ſhall be clean*, &c.] Though my conſcience be more loathſome with adulterous impurity than a dunghill, though the moſt barbarous of murders has rendered it even black as the gloom of hell, yet waſhed *in the great fountain opened for ſin, and for uncleanneſs, I ſhall be not only fairer than the full blown lilly, but whiter than the new-fallen ſnow.*

PSALM LII.] 5 *God ſhall likewiſe deſtroy thee for ever*, &c.] The God, whoſe prieſts thou haſt ſlain, ſhall avenge their cauſe, and pluck thee from that greatneſs and honour to which thou ſeekeſt by theſe deteſtable methods to raiſe thyſelf: nay more, he will retaliate the ſame miſchief upon thine own head.

PSALM LIII.] This pſalm differs ſo very little from the fourteenth, that interpreters have found ſome difficulty to give a reaſon for the repetition of the ſame thing, almoſt in the ſame words.

PSALM LIV.] 1 *Save me, O God, by thy name*, &c.] O God, whoſe name imports that thou art the Great Judge, and Protector of injured innocence, I humbly implore thine aid in this great diſtreſs.

PSALM LV.] 1 *Give ear to my prayer, O God*, &c.] Liſten, O thou Great Judge of all the earth. To thee, who art always ready to relieve the oppreſſed, I offer my humble addreſs; reject not, O thou preſerver of men, an humble ſupplicant, but graciouſly receive the petition of his lips.

14 We took ſweet counſel together, *and* walked unto the houſe of God in company.

15 Let death ſeize upon them, *and* let them go down quick into hell: for wickedneſs *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the Lord ſhall ſave me.

17 Evening and morning, and at noon will I pray, and cry aloud: and he ſhall hear my voice.

18 He hath delivered my ſoul in peace from the battle *that was* againſt me: for there were many with me.

19 God ſhall hear and afflict them, even he that abideth of old, Selah: becauſe they have no changes, therefore they fear not God.

20 He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oil, yet *were* they drawn ſwords.

22 Caſt thy burden upon the Lord, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

23 But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days, but I will truſt in thee.

PSAL. LVI.

BE merciful unto me, O God, for man would ſwallow me up: he fighting daily oppreſſeth me.

2 Mine enemies would daily ſwallow *me* up: for *they be* many that fight againſt me, O thou moſt High.

3 What time I am afraid, I will truſt in thee.

4 In God I will praiſe his word, in God I have put my truſt, I will not fear what fleſh can do unto me.

5 Every day they wreſt my words: all their thoughts *are* againſt me for evil.

6 They gather themſelves together, they hide themſelves, they mark my ſteps, when they wait for my ſoul.

7 Shall they eſcape by iniquity? in *thine* anger caſt down the people, O God.

8 Thou telleſt my wandrings, put thou my tears into thy bottle: *are* they not in thy book?

9 When I cry *unto* thee, then ſhall mine enemies turn back: this I know, for God *is* for me.

10 In God will I praiſe *his* word: in the Lord will I praiſe his word.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death: *wilt* not thou deliver my feet from falling, that I may walk before God in the light of the living?

PSAL. LVII.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge, until theſe calamities be overpaſt.

2 I will cry unto God moſt high: unto God that performeth all things for me.

3 He ſhall ſend from heaven, and ſave me *from* the reproach of him that would ſwallow me up; Selah. God ſhall ſend forth his mercy his truth.

4 My ſoul *is* among lions, *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears, and arrows, and their tongue a ſharp ſword.

5 Be thou exalted, O God, above the heavens: *let* thy glory be above all the earth.

6 They have prepared a net for my ſteps, my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up my glory, awake pſaltery and harp: I *myſelf* will awake early.

9 I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSAL. LVIII.

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men?

2 Yea, in heart ye work wickedneſs, ye weigh the violence of your hands in the earth.

3 The wicked are eſtranged from the womb, they go aſtray as ſoon as they be born, ſpeaking lies.

4 Their poiſon *is* like the poiſon of a ſerpent; *they are* like the deaf adder that ſtoppeth her ear.

5 Which will not hearken to the voice of charmers, charming never ſo wiſely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

7 Let them melt away as waters which run continually: when he bendeth his bow to ſhoot his arrows, let them be as cut in pieces.

8 As a ſnail which melteth, let *every one of them* paſs away: *like* the untimely birth of a woman, that they may not ſee the ſun.

9 Before your pots can feel the thorns, he ſhall take them away as with a whirlwind, both living and in his wrath.

10 The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked.

11 So that a man ſhall ſay, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

PSAL. LIX.

DEliver me from mine enemies, O my God: defend me from them that riſe up againſt me.

2 Deliver me from the workers of iniquity, and ſave me from bloody men.

3 For lo, they lie in wait for my ſoul; the mighty are gathered againſt me; not for my tranſgreſſion, not *for* my ſin, O Lord.

4 They run and prepare themſelves without *my* fault: awake to help me, and behold.

5 Thou therefore, O Lord God of hoſt, the God of Iſrael, awake to viſit all the heathen: be not merciful to any wicked tranſgreſſors. Selah.

6 They return at evening: they make a noiſe like a dog, and go round about the city.

7 Behold, they belch out with their mouth: ſwords *are* in their lips; for who *(ſay they)* doth hear?

8 But thou, O Lord, ſhalt laugh at them; thou ſhalt have all the heathen in deriſion.

9 *Becauſe of* his ſtrength will I wait upon thee: for God *is* my defence.

10 The God of my mercy ſhall prevent me: God ſhall let me ſee *my deſire* upon mine enemies.

11 Slay them not, leſt my people forget: ſcatter them by thy power; and bring them down, O Lord our ſhield.

12 *For* the ſin of their mouth, *and* the words of their lips, let them even be taken in their pride: and for curſing and lying *which* they ſpeak.

13 Conſume *them* in wrath, conſume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return, *and* let them make a noiſe like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not ſatisfied.

16 But I will ſing of thy power: yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for God *is* my defence, *and* the God of my mercy.

PSAL. LX.

O GOD, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed: O turn thyſelf to us again.

2 Thou haſt made the earth to tremble; thou haſt broken it: heal the breaches thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment.

4 Thou haſt given a banner to them that feared thee: that it may be diſplayed becauſe of the truth. Selah.

5 That thy beloved may be delivered; ſave *with* thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead

PSALM LV.] 20 *He hath put forth his hands againſt ſuch as be at peace with him*, &c.] That perfidious perſon who contrived this miſchief hath not only violated all the laws of friendſhip, but profanely broken his promiſe and oath of fidelity he engaged to me.

PSALM LVI.] 1 *Be merciful unto me, O God*, &c.] Take pity upon me, O thou great and impartial Judge of all mankind; reſcue thy ſervant from the violence of mine enemies: for Saul, though like me, a creature of the duſt, continues his anger, and purſues me with an inſatiable deſire to take away my life: he never intermits his perſecutions, but preſſes me cloſer from day to day.

This pſalm was compoſed by David, when, for fear of Saul, he fled, like an innocent dove, into remote and ſolitary places; particularly when he was obliged to take ſhelter among the Philiſtines in Gath.

PSALM LVII.] This pſalm was, like the former, written during the perſecution of Saul, and at the time when both Saul and David were in the ſame cave, and the latter had a fair opportunity of deſtroying his enemy, ſee 1 Sam. xxiv.

PSALM LVIII.] 1, 2 *Do ye indeed ſpeak righteouſneſs, O congregation?*] Is juſtice be no longer found among the princes and rulers met together in council, where can we expect it?

PSALM LIX.] 17 *Unto thee, O my ſtrength, will I ſing*, &c.] I will praiſe thee, O thou worſhip of Iſrael, with the ſame ſincerity as I prayed to thee when perſecuted by Saul. For, whoever was the inſtrument, it was God that brought me into a place of ſafety; that God who hath been ſo merciful to me, and bound me to him by ſuch innumerable benefits.

PSALM

7 Gilead *is* mine, and Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head; Judah *is* my law-giver.
8 Moab *is* my waſh-pot, over Edom will I caſt out my ſhoe: Philiſtia, triumph thou becauſe of me.
9 Who will bring me *into* the ſtrong city! who will lead me into Edom?
10 Wilt not thou, O God, *which* hadſt caſt us off? and thou, O God, *which* didſt not go out with our armies?
11 Give us help from trouble: for vain *is* the help of man.
12 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. LXI.

HEAR my cry, O God, attend unto my prayer.
2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.
3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.
4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah.
5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name.
6 Thou wilt prolong the king's life: *and* his years as many generations.
7 He ſhall abide before God for ever: O prepare mercy and truth *which* may preſerve him.
8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

PSAL. LXII.

TRULY my ſoul waiteth upon God: from him *cometh* my ſalvation.
2 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be greatly moved.
3 How long will ye imagine miſchief againſt a man: ye ſhall be ſlain all of you: as a bowing wall *ſhall ye be*, *and as* a tottering fence.
4 They only conſult to caſt *him* down from his excellency, they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah.
5 My ſoul, wait thou only upon God: for my expectation *is* from him.
6 He only *is* my rock and my ſalvation; *he is* my defence: I ſhall not be moved.
7 In God *is* my ſalvation and my glory: the rock of my ſtrength, *and* my refuge *is* in God.
8 Truſt in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.
9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.
10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them*.
11 God hath ſpoken once; twice have I heard this, that power *belongeth* unto God.
12 Alſo unto thee, O Lord, *belongeth* mercy: for thou rendereſt to every man according to his work.

PSAL. LXIII.

O God, thou *art* my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is:
2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.
3 Becauſe thy loving kindneſs *is* better than life: my lips ſhall praiſe thee.
4 Thus will I bleſs thee, while I live: I will lift up my hands in thy name.
5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips.
6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.
7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoice.
8 My ſoul followeth hard after thee: thy right hand upholdeth me.
9 But thoſe *that* ſeek my ſoul to deſtroy *it*, ſhall go into the lower parts of the earth.
10 They ſhall fall by the ſword, they ſhall be a portion for foxes.
11 But the king ſhall rejoice in God, every one that ſweareth by him ſhall glory: but the mouth of them that ſpeak lies, ſhall be ſtopped.

PSAL. LXIV.

HEAR my voice, O God, in my prayer; preſerve my life from fear of the enemy.
2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity:
3 Who wet their tongue like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words:
4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.
5 They encourage themſelves *in* an evil matter: they commune of laying ſnares privily, they ſay, Who ſhall ſee them?
6 They ſearch out iniquities, they accompliſh a diligent ſearch: both the inward *thought* of every one *of them*, and the heart *is* deep.
7 But God ſhall ſhoot at them *with* an arrow, ſuddenly ſhall they be wounded.
8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them, ſhall flee away.
9 And all men ſhall fear, and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.
10 The righteous ſhall be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glory.

PSAL. LXV.

PRAISE waiteth for thee, O God, in Sihon: and unto thee ſhall the vow be performed.
2 O thou that heareſt prayer, unto thee ſhall all fleſh come.
3 Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away.
4 Bleſſed *is the man whom* thou chooſeſt, and cauſeſt to approach *unto thee*, *that* he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple.
5 *By* terrible things in righteouſneſs, wilt thou anſwer us, O God of our ſalvation: *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the ſea.
6 Which by his ſtrength ſetteth faſt the mountains; *being* girded with power.
7 Which ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.
8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the outgoings of the morning and evening to rejoice.
9 Thou viſiteſt the earth, and watereſt it: thou greatly enricheſt it with the river of God, *which* is full of water: thou prepareſt them corn, when thou haſt ſo provided for it.
10 Thou watereſt the ridges thereof abundantly: thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.
11 Thou crowneſt the year with thy goodneſs, and thy paths drop fatneſs.
12 They drop *upon* the paſtures of the wilderneſs: and the little hills rejoice on every ſide.
13 The paſtures are clothed with flocks; the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing.

PSAL. LXVI.

MAKE a joyful noiſe unto God, all ye lands.
2 Sing forth the honour of his name: make his praiſe glorious.

3 Say

PSALM LX.] 8 *Moab is my waſh-pot*, &c.] My power ſhall be now extended beyond the borders of Canaan; for I will tread Moab under my feet, and reduce them to the meaneſt ſervitude; I will trample alſo upon the Edomites, and make them ſlaves; and the Philiſtines, whom I have begun to ſmite, ſhall adorn my triumph, and be forced to own me for their conqueror.

PSALM LXI.] 1 *Hear my cry, O God, attend to my prayer.*] O God, the ſupreme Ruler of the univerſe, graciouſly liſten to the petition of an humble ſupplicant; who, plunged in a ſea of afflictions, moſt earneſtly implores thy gracious aid and aſſiſtance.

Commentators are not agreed with regard to the occaſion on which this pſalm was written; but the moſt probable opinion is, that it was the rebellion of Abſalom, when the royal prophet was obliged to paſs the river Jordan, and retire to Mahanaim, the very extremity of Judah.

PSALM LXII.] 1 *Truly my ſoul waiteth upon God*, &c.] I am determined to commit myſelf patiently to God, be the dangers that threaten my deſtruction ever ſo great; not doubting but he will protect me, and I well know that he alone is able to deliver me.

PSALM LXIII.] 1 *O God, thou art my God, early will I ſeek thee*, &c.] O God, who haſt ever been my gracious God, and art my only confidence, to thee I early direct my morning ſacrifice of prayer, earneſtly beſeeching thee to take pity upon me, in this deſolate and forlorn condition.

10 *They ſhall fall by the ſword: they ſhall be a portion for foxes.*] They ſhall periſh by the ſword, and their carcaſes have no other ſepulchre than the bowels of foxes, and other ravenous creatures, who like them live by treachery and deceit.

PSALM LXIV.] The enemy of whom David here complains was probably Saul, whoſe hatred to him was more malignant, by the calumnies and falſe ſtories which were told of him by ſome ſycophants of his court. In memory of which he compoſed this pſalm, and delivered it to the chief muſician, to be ſung in the tabernacle.

PSALM LXV.] 1 *Praiſe waiteth for thee, O God, in Sion*, &c.] It is our duty, O God, above all other people on the earth, to praiſe thee and to pay the vows which we made unto thee in the time of our diſtreſs.

8 *They alſo that dwell in the uttermoſt parts are afraid at thy tokens*, &c.] The moſt barbarous people, who live in the remoteſt corners of the earth, behold with amazement the heavenly bodies which thou haſt appointed for ſigns and tokens.

PSALM LXVI.] It is evident, that this pſalm was written after a remarkable deliverance from ſome great calamity, under which the whole nation had groaned, but by whom, or on what particular occaſion, is not abſolutely known. The moſt probable opinion however is, that it was compoſed by David after he had aſcended the throne of Iſrael; before which the Hebrews had been in a very unſettled condition.

PSALM

3 Say unto God, How terrible *art thou* in thy works! through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing *to* thy name. Selah.

5 Come and ſee the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the ſea into dry land: they went through the flood on foot, there did we rejoice in him.

7 He ruleth by his power for ever, his eyes behold the nations: let not the rebellious exalt themſelves. Selah.

8 O bleſs our God, ye people, and make the voice of his praiſe to be heard.

9 Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried.

11 Thou broughteſt us into the net, thou laidſt affliction upon our loins.

12 Thou haſt cauſed men to ride over our heads, we went through fire and through water: but thou broughteſt us out into a wealthy place.

13 I will go into thy houſe with burnt-offerings: I will pay thee my vows.

14 Which my lips have uttered, and my mouth hath ſpoken when I was in trouble.

15 I will offer unto thee burnt-ſacrifices of fatlings, with the incenſe of rams: I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my ſoul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart: the Lord will not hear *me*.

19 *But* verily God hath heard *me*: he hath attended to the voice of my prayer.

20 Bleſſed *be* God which hath not turned away my prayer, nor his mercy from me.

PSAL. LXVII.

GOD be merciful unto us, and bleſs us: *and* cauſe his face to ſhine upon us. Selah.

2 That thy way be known upon earth, thy ſaving health among all nations.

3 Let the people praiſe thee, O God; let all the people praiſe thee.

4 O let the nations be glad, and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.

5 Let the people praiſe thee, O God; let all the people praiſe thee.

6 *Then* ſhall the earth yield her increaſe; *and* God, *even* our own God, ſhall bleſs us,

7 God ſhall bleſs us, and all the ends of the earth ſhall fear him.

PSAL. LXVIII.

LET God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 As ſmoke is driven away, *ſo* drive them away: as wax melteth before the fire, *ſo* let the wicked periſh in the preſence of God.

3 But let the righteous be glad: let them rejoice before God, yea, let them exceedingly rejoice.

4 Sing unto God, ſing praiſes to his name; extol him that rideth upon the heavens by his name Jah, and rejoice before him.

5 A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.

6 God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains, but the rebellious dwell in a dry *land*.

7 O God, when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs. Selah.

8 The earth ſhook, the heavens alſo dropped at the preſence of God, even Sinai itſelf was moved at the preſence of God, the God of Iſrael.

9 Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, haſt prepared of thy goodneſs for the poor.

11 The Lord gave the word, great *was* the company of thoſe that publiſhed *it*.

12 Kings of armies did flee apace: and ſhe that tarried at home, divided the ſpoil.

13 Though you have lien among the pots, *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold.

14 When the Almighty ſcattered kings in it, it was *white* as ſnow in Salmon.

15 The hill of God *is as* the hill of Baſhan, an high hill *as* the hill of Baſhan.

16 Why leap ye, ye high hills? *this is* the hill *which* God deſireth to dwell in, yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thouſand, *even* thouſands of angels: the Lord *is* among them *as* in Sinai, in the holy *place*.

18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the Lord God might dwell among them.

19 Bleſſed be the Lord, *who* daily loadeth us *with benefits*, *even* the God of our ſalvation. Selah.

20 He that is our God, *is* the God of ſalvation; and unto God the Lord *belong* the iſſues from death.

21 But God ſhall wound the head of his enemies: *and* the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.

22 The Lord ſaid, I will bring again from Baſhan, I will bring *my people* again from the depths of the ſea:

23 That thy foot may be dipt in the blood of *thine* enemies, *and* the tongue of thy dogs in the ſame.

24 They have ſeen thy goings, O God, *even* the goings of my God, my king in the ſanctuary.

25 The ſingers went before, the players on inſtruments *followed* after; amongſt *them were* the damſels playing with timbrels.

26 Bleſs ye God in the congregations, *even* the Lord, from the fountain of Iſrael.

27 There *is* little Benjamin *with* their ruler, the princes of Judah, *and* their counſel, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee.

30 Rebuke the company of ſpear-men, the multitude of the bulls, with the calves of the people, *till every one* ſubmit himſelf with pieces of ſilver: ſcatter thou the people *that* delight in war.

31 Princes ſhall come out of Egypt, Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O ſing praiſes *unto* the Lord. Selah.

33 To him that rideth upon the heavens of heavens, *which were* of old; lo, he doth ſend out his voice, *and that* a mighty voice.

34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength is in the clouds.

35 O God, *thou art* terrible out of thy holy places, the God of Iſrael *is* he that giveth ſtrength and power unto his people: bleſſed *be* God.

PSAL. LXIX.

SAVE me, O God, for the waters are come in unto my ſoul.

2 I ſink in deep mire, where *there is* no ſtanding: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cauſe, are more than the hairs of mine head: they that would deſtroy me *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away.

5 O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee, be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have borne reproach: ſhame hath covered my face.

8 I am beome a ſtranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine houſe hath eaten me up; and the reproaches of them that reproached thee, are fallen upon me.

10 When

PSALM LXVII.] 3 *Let the people praiſe thee, O God*, &c.] O that we might ſee that happy day! O that the people would confeſs and praiſe thee, O God! that all the people every where, with one conſent, would confeſs and praiſe thee!

PSALM LXVII.] David having brought the ark to Jeruſalem, with great joy and triumph, after it had been long neglected in the reign of Saul, hoped God would be more propitious to him, according to the prayer he had made in the foregoing pſalm; having now brought the ark near his own palace, and prepared a noble place for its reception, which it had been long without.

18 *Thou haſt aſcended on high, thou haſt led captivity captive*, &c.] Thou haſt declared this, O God, who art gone up to that holy mountain, and haſt highly exalted thyſelf by illuſtrious victories, which, by the inviſible miniſtry of the heavenly hoſt, thou haſt given us over our enemies; as the Meſſiah, who ſhall be thy ſanctuary, will do far more magnificently, when after conquering death and the power of Satan, he ſhall aſcend in a reſplendent chariot, attended by myriads of the heavenly hoſt, to the moſt exalted ſeats of happineſs, even to thine own right-hand.

PSALM LXIX.] 1 *Save me, O God, for the waters are come in unto my ſoul.*] O thou mighty God of Jacob, in whom alone I hope for ſafety, deliver me, I beſeech thee, from this miſerable condition; wherein I am overwhelmed with ſo many calamities, that my life is in the utmoſt danger, unleſs thou in thy great mercy will deign to preſerve it.

21 *They*

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment: and I became a proverb to them.

12 They that sit in the gate, speak against me; and *I was* the song of the drunkards.

13 But as for me, my prayer *is unto* thee, O Lord, *in* an acceptable time: O God in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O Lord, for thy loving kindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant, for I am in trouble: hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be desolate, *and* let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowfull: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the Lord better than an ox *or* bullock that hath horns and hoofs.

32 The humble shall see *this*, *and* be glad: and your heart shall live that seek God.

33 For the Lord heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas and every thing that moveth therein.

35 For God will save Sion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name, shall dwell therein.

PSAL. LXX.

MAKE *haste*, O God, to deliver me; make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame, that say, Aha, aha.

4 Let all those that seek thee, rejoice and be glad in thee; and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* poor and needy, make haste unto me, O God: thou *art* my help and my deliverer, O Lord, make no tarrying.

PSAL. LXXI.

IN thee, O Lord, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me, for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God: *thou art* my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise, *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul, take counsel together.

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed, that are adversaries to my soul: let them be covered *with* reproach and dishonour, that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness, *and* thy salvation all the day: for I know not the numbers *thereof*.

16 I will go in the strength of the Lord God: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wonderous works.

18 Now also, when I am old and grey-headed, O God, forsake me not: until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee?

20 *Thou* which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSAL. LXXII.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass; as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace, so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He

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21 *They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.*] Instead of comfort, they exasperated my grief; and because I am reduced to such miserable circumstances, use the most bitter reproaches: like the cruel wretch that would give the hungry traveller gall to eat, or, when he was thirsty, offer him, as they will really do the Messiah, vinegar to drink.

PSALM LXX.] There is not any remarkable difference between this psalm and the latter part of the fortieth; and therefore it is natural to think that David, during the conspiracy of Absalom, reviewed what he had written, and with some small alterations composed this as a distinct prayer, to be used constantly during the continuance of that sharp affliction.

PSALM LXXI.] This psalm has no inscription, but is generally thought to have been written by David, on occasion of the unnatural rebellion of his son, which happened in his declining years, when he was grey-headed, as he complains, ver. 9, and 18.

PSALM LXXII.] 1 *Give the king thy judgment, O God, &c.*] Bestow, I beseech thee, O thou great judge of all the earth, upon Solomon, who is now anointed to sit upon my throne, such a right judgment in all things, and such uprightness and integrity of heart, that he may govern this people according to the laws thou wast pleased to give them from heaven.

It is sufficiently evident from the conclusion of this psalm, that David was the author of it.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed *be* the Lord God, the God of Israel, who only doeth wonderous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen.

20 The prayers of David the son of Jesse are ended.

PSAL. LXXIII.

TRULY God *is* good to Israel, *even* to such as are of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipt.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death: but their strength *is* firm.

5 They *are* not in trouble *as* other men; neither are they plagued like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the most High?

12 Behold, these *are* the ungodly, who prosper in the world, they increase *in* riches.

13 Verily, I have cleansed my heart in vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* too painful for me;

17 Until I went into the sanctuary of God: *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and ignorant: I was *as* a beast before thee.

23 Nevertheless, I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

27 For lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

PSAL. LXXIV.

O God, why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation *which* thou hast purchased of old: the rod of thine inheritance *which* thou hast redeemed, this mount Zion wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations: *even* all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations: they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burnt up all the synagogues of God in the land.

9 We see not our signs, *there is* no more any prophet, neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For God *is* my King of old, working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him to be meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

16 The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O Lord, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy turtle-dove unto the multitude *of the wicked*, forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee, increaseth continually.

PSAL. LXXV.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

2 When I shall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the Lord *there is* a cup, and the wine is red: it is full of mixture, and he poureth out of the same, but the dregs thereof all the wicked of the earth shall wring *them* out, *and* drink them.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

PSAL. LXXVI.

IN Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The

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16 *There shall be an handful of corn in the earth,* &c.] God shall bless the land with such remarkable plenty, that an handful of corn sown in the earth, nay, even on the summit of the barren mountains, shall spring up so thick, and produce ears so plump and full, that when shaken by the wind, they shall make a noise like the cedars of Lebanon.

PSALM LXXIII.] 1 *Truly God is good to Israel, even to such as are of a clean heart.*] Henceforth I will never question the justice of God's providence, whatever confusions I may behold, but constantly affirm, that he is equally just and good.

19, 20 *How are they brought into desolation, as in a moment,* &c.] Oh, what an astonishing change is this! which is the more frightful, when on a sudden, divine vengeance seizes on them: and when they least expected it, a final period is put to all their greatness.

PSALM LXXIV.] The desolation of Jerusalem, the temple, and the rest of the land of Canaan by the king of Babylon, was the sad occasion of this psalm, which was composed during the Babylonish captivity, and probably by some pious man of the posterity of Asaph the seer, who was suffered to remain in the land of Israel with the Chaldeans.

PSALM LXXV.] This psalm seems to have been composed by Asaph the seer, after the great deliverance, which, by the strange destruction of Sennacherib's army, God gave the good king Hezekiah: for whose use Asaph composed this psalm, and delivered it to the chief musician in the temple, that he might make public profession of his obligations to the Almighty God of Jacob, and his resolution to serve him, and depend wholly on his mercy and goodness.

PSALM LXXVI.] 1 *In Judah is God known: his name is great in Israel.*] The Almighty hath so fully demonstrated himself to be the sovereign Ruler and Judge of the world, that he must be more than blind who doth not acknowledge it. His glorious perfections are conspicuous in every part of the earth; but are particularly magnified in Israel.

PSAL

5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.

7 Thou, *even* thou art to be feared, and who may ſtand in thy ſight when once thou art angry?

8 Thou didſt cauſe judgment to be heard from heaven: the earth feared and was ſtill.

9 When God aroſe to judgment to ſave all the meek of the earth. Selah.

10 Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

11 Vow, and pay unto the Lord your God; let all that be round about him bring preſents unto him that ought to be feared.

12 He ſhall cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

PSAL. LXXVII.

I Cried unto God with my voice: *even* unto God with my voice and he gave ear unto me.

2 In the day of my trouble I ſought the Lord; my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted.

3 I remembered God, and was troubled: I complained, and ſpirit was overwhelmed. Selah.

4 Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

5 I have conſidered the days of old, the years of ancient times.

6 I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit made diligent ſearch.

7 Will the Lord caſt off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promiſe fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my infirmity: *but I will remember* the years of the right hand of the moſt High.

11 I will remember the works of the Lord: ſurely I will remember of thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the ſanctuary: who *is* ſo great a God as *our* God?

14 Thou art the God that doeſt wonders; thou haſt declared thy ſtrength among the people.

15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.

16 The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.

17 The clouds poured out water, the ſkies ſent out a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and ſhook.

19 Thy way *is* in the ſea, and thy path in the great waters, and thy footſteps are not known.

20 Thou leddeſt thy people like a flock, by the hand of Moſes and Aaron.

PSAL. LXXVIII.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark ſayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come, the praiſes of the Lord; and his ſtrength and his wonderful works that he hath done.

5 For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers that they ſhould make them known to their children

6 That the generation to come might know *them*, *even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children.

7 That they might ſet their hope in God, and not forget the works of God: but keep his commandments:

8 And might not be as their fathers, a ſtubborn and rebellious generation; a generation *that* ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.

9 The children of Ephraim *being* armed, and carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refuſed to walk in his law:

11 And forgat his works, and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap.

14 In the day-time alſo he led them with a cloud, and all the night with the light of fire.

15 He clave the rocks in the wilderneſs, and gave *them* drink as out of the great depths.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.

18 And they tempted God in their heart, by aſking meat for their luſt.

19 Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſs?

20 Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

21 Therefore the Lord heard *this*, and was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;

22 Becauſe they believed not in God, and truſted not in his ſalvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he ſent them meat to the full.

26 He cauſed an eaſt-wind to blow in the heaven; and by his power he brought in the ſouth-wind.

27 He reigned fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea:

28 And he let it fall in the midſt of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own deſire;

30 They were not eſtranged from their luſt: but while their meat was yet in their mouths,

31 The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen *men* of Iſrael.

32 For all this they ſinned ſtill: and believed not for his wondrous works.

33 Therefore their days did he conſume in vanity, and their years in trouble.

34 When he ſlew them then they ſought him: and they returned and enquired early after God.

35 And they remembered that God was their rock, and the high God their redeemer.

36 Nevertheleſs, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they ſtedfaſt in his covenant.

38 But he *being* full of compaſſion, forgave *their* iniquity, and deſtroyed *them* not; yea, many a time turned he his anger away, and did not ſtir up all his wrath.

39 For he remembered that they *were but* fleſh; a wind that paſſeth away and cometh not again.

40 How oft did they provoke him in the wilderneſs, *and* grieve him in the deſert?

41 Yea, they turned back and tempted God, and limited the holy One of Iſrael.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He ſent divers ſorts of flies among them, which devoured them; and frogs, which deſtroyed them.

46 He gave alſo their increaſe unto the caterpillar, and their labour unto the locuſt.

47 He deſtroyed their vines with hail, and their ſycamore trees with froſt.

48 He gave up their cattle alſo to the hail, and their flocks to hot thunderbolts.

49 He caſt upon them the fierceneſs of his anger, wrath, and indignation, and trouble, by ſending evil angels *among them*.

50 He

PSALM LXXVII.] 19 *Thy way is in the ſea, and thy paths in the great waters, and thy footſteps are not known.*] We may therefore well ſay, that thy way cannot be tread by human knowledge, who madeſt a paſſage through the ſea, a broad path through the boiſterous waves; where none ever trod before, and which the waters have overflown and obliterated.

PSALM LXXVIII.] 1 *Give ear, O my people, to my law, &c.*] Hearken with reverence, O ye ſeed of Jacob, for whom I have the trueſt affection, to my admonition: liſten, with the utmoſt attention, I beſeech you, to the words of my mouth.

The Pſalmiſt has here given, for the uſe of his countrymen, an epitome of the hiſtory of the Iſraelites from their coming out of Egypt to the time that David aſcended the throne.

PSALM

50 He made a way to his anger, he ſpared not their ſoul from death: but gave their life over to the peſtilence,

51 And ſmote all the firſt-born in Egypt: the chief of their ſtrength in the tabernacles of Ham:

52 But made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

53 And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies.

54 And he brought them to the border of his ſanctuary, *even to* this mountain, *which* his right hand had purchaſed.

55 He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aſide like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealouſy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Iſrael:

60 So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men:

61 And delivered his ſtrength into captivity, and his glory into the enemies hand.

62 He gave his people over alſo unto the ſword; and was wroth with his inheritance.

63 The fire conſumed their young men: and their maidens were not given to marriage.

64 Their prieſts fell by the ſword: and their widows made no lamentation.

65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth by reaſon of wine.

66 And he ſmote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover, he refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim.

68 But choſe the tribe of Judah, the mount Zion, which he loved.

69 And he built his ſanctuary like high *palaces*, like the earth which he hath eſtabliſhed for ever.

70 He choſe David alſo his ſervant, and took him from the ſheep-folds:

71 From following the ewes great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.

72 So he fed them according to the integrity of his heart: and guided them by the ſkilfulneſs of his hands.

PSAL. LXXIX.

O GOD, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jeruſalem on heaps.

2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their blood have they ſhed like water round about Jeruſalem: and *there was* none to bury *them*.

4 We are become a reproach to our neighbours: a ſcorn and deriſion to them that are round about us.

5 How long, Lord, wilt thou be angry for ever? ſhall thy jealouſy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling-place.

8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low.

9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins for thy name's ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed.

11 Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power: preſerve thou thoſe that are appointed to die.

12 And render unto our neighbours ſeven-fold into their boſom, their reproach wherewith they have reproached thee, O Lord.

13 So we thy people and ſheep of thy paſture, will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

PSAL. LXXX.

GIVE ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt *between* the cherubims, ſhine forth.

2 Before Ephraim, and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and come, *and* ſave us.

3 Turn us again, O God: and cauſe thy face to ſhine, and we ſhall be ſaved.

4 O Lord God of hoſts, how long wilt thou be angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears: and giveſt them tears to drink in great meaſure.

6 Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves.

7 Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen and planted it.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the river.

12 Why haſt thou *then* broken down her hedges, ſo that all they which paſs by the way, do pluck her?

13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

14 Return, we beſeech thee, O God of hoſts: look down from heaven, and behold, and viſit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madeſt ſtrong for thyſelf.

16 *It is* burnt with fire, *it is* cut down: they periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thyſelf.

18 So will we not go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.

PSAL. LXXXI.

SING aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our ſolemn feaſt-day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in Joſeph *for* a teſtimony, when he went out through the land of Egypt: *where* I heard a language *that* I underſtood not.

6 I removed his ſhoulder from the burden: his hands were delivered from the pots.

7 Thou calledſt in trouble, and I delivered thee; I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me;

9 There ſhall no ſtrange God be in thee; neither ſhalt thou worſhip any ſtrange god.

10 I *am* the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Iſrael would none of me.

12 So I gave them up unto their own hearts luſt: *and* they walked in their own counſels.

13 O that my people had hearkened unto me, *and* Iſrael had walked in my ways.

14 I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.

15 The haters of the Lord ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.

16 He ſhould have fed them alſo with the fineſt of the wheat; and with honey out of the rock ſhould I have ſatisfied thee.

PSAL.

PSALM LXXIX.] This pſalm was, in all probability, written on the deſtruction of Jeruſalem by Nebuchadnezzar, and by the ſame Aſaph, who was the author of pſalm lxxiv.

PSALM LXXX.] 1 *Give ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock*, &c.] O thou that art the Ruler and Protector of Iſrael, who long ſince gave a famous inſtance of thy power, in preſerving Joſeph, when he fell, like an innocent lamb among a company of wolves, and conducted him to the higheſt preferment; reject not the humble petitions we now offer to thee in the like diſtreſs.

This pſalm ſeems to have been written by Aſaph the ſeer, when Sennacherib the king of Aſſyria came up with a great hoſt againſt Jeruſalem, in the days of king Hezekiah.

LXXXI.] This pſalm ſeems to have been compoſed for the ſolemn feaſt held on the firſt day of the ſeventh month, which was called *a day of blowing the trumpets*.

16 *He ſhould have fed them alſo with the fineſt of wheat*, &c.] He ſhould have made their country exceeding fruitful, and fed them with the fineſt wheat: and without any care of thine, the bees ſhould have depoſited honey for them in the rocks of the wilderneſs.

PSALM

PSAL. LXXXII.

GOD ſtandeth in the congregation of the mighty: he judgeth among the gods.

2 How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah.

3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 Deliver the poor and needy: rid them out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſs; all the foundations of the earth are out of courſe.

6 I have ſaid, Ye are gods: and all of you are children of the moſt High.

7 But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

PSAL. LXXXIII.

KEEP not not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine enemies make a tumult: and they that hate thee have liſted up the head.

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

4 They have ſaid, Come, and let us cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance.

5 For they have conſulted together with one conſent: they are confederate againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarenes.

7 Gebal, and Ammon, and Amalek, the Philiſtines, with the inhabitants of Tyre.

8 Aſſur alſo is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites: as *to* Siſera, as *to* Jabin, at the brook of Kiſon:

10 *Which* periſhed at End-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna.

12 Who ſaid, let us take to ourſelves the houſes of God in poſſeſſion.

13 O my God, make them like a wheel: as the ſtubble before the wind.

14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire.

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame: that they may ſeek thy name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them be put to ſhame, and periſh:

18 That *men* may know, that thou whoſe name alone *is* Jehovah, *art* the moſt high over all the earth.

PSAL. LXXXIV.

HOW amiable *are* thy tabernacles, O Lord of hoſts!

2 My ſoul longeth, yea, even fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, *even* thine altars, O Lord of hoſts, my King, and my God.

4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee: in whoſe heart *are* the ways *of them.*

6 *Who* paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools.

7 They go from ſtrength to ſtrength, *every one of them* in Zion appeareth before God.

8 O Lord God of hoſts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God, our ſhield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

11 For the Lord God *is* a ſun and ſhield: the Lord will give grace and glory; no good *thing* will he with-hold from them that walk uprightly.

12 O Lord of hoſts, bleſſed *is* the man that truſteth in thee.

PSAL. LXXXV.

LORD thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.

2 Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſins. Selah.

3 Thou haſt taken away all thy wrath: thou haſt turned *thyſelf* from the fierceneſs of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord, and grant us thy ſalvation.

8 I will hear what God the Lord will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together: righteouſneſs and peace have kiſſed *each other.*

11 Truth ſhall ſpring out of the earth: and righteouſneſs ſhall look down from heaven.

12 Yea, the Lord ſhall give *that which is* good: and our land ſhall yield her increaſe.

13 Righteouſneſs ſhall go before him: and ſhall ſet *us* in the way of his ſteps.

PSAL. LXXXVI.

BOW down thine ear, O Lord, hear me: for I *am* poor and needy.

2 Preſerve my ſoul, for I am holy: O thou my God, ſave thy ſervant that truſteth in thee.

3 Be merciful unto me, O Lord: for I cry unto thee daily.

4 Rejoice the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, *art* good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer, and attend to the voice of my ſupplications.

7 In the day of my trouble I will call upon thee: for thou wilt anſwer me.

8 Among the gods, *there is* none like unto thee, O Lord: neither *are there any works* like unto thy works.

9 All nations whom thou haſt made ſhall come and worſhip before thee, O Lord: and ſhall glorify thy name.

10 For thou art great and doeſt wondrous things: thou art God alone.

11 Teach me thy ways, O Lord, I will walk in thy truth: unite my heart to fear thy name.

12 I will praiſe thee, O Lord my God, with all my heart; and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.

14 O God, the proud are riſen againſt me, and the aſſemblies of violent *men* have ſought after my ſoul: and have not ſet thee before them.

15 But thou, O Lord, *art* a God full of compaſſion, and gracious, long-ſuffering: and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me, give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid.

17 Shew me a token for good, that they which hate me, may ſee *it*, and be aſhamed: becauſe thou, Lord, haſt holpen me, and comforted me.

PSAL. LXXXVII.

HIS foundation *is* in the holy mountains.

2 The Lord loveth the gates of Zion, more than all the dwellings of Jacob.

3 Glorious things are ſpoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me; behold Philiſtia, and Tyre, with Ethiopia: this *man* was born there.

5 And

PSALM LXXXII.] This pſalm was compoſed by Aſaph the ſeer, in the days of Hezekiah, to admoniſh thoſe who preſided in the courts of juſtice.

PSALM LXXXIII.] This pſalm ſeems to have been written when that powerful combination of enemies was made againſt Judah, in the reign of Jehoſhaphat, 2 Chron. xx. and by one of the deſcendants of Aſaph, ſo often mentioned in the reign of David.

PSALM LXXXIV.] It is not poſſible to determine abſolutely what accident gave occaſion to the writing of this pſalm; but it ſeems to have been the rebellion of Abſalom, when David, forced from Jeruſalem, paſſionately longed to be reſtored to the dwelling-place of the moſt High.

PSALM LXXXV.] This pſalm ſeems to have been compoſed by ſome pious perſon, immediately after the Iſraelites return from the Babyloniſh captivity, and delivered to the chief muſician of the temple, to be ſung when the foundation of that ſtructure was laid; but the work was hindered from proceeding by the oppoſition of their enemies.

PSALM LXXXVI.] This pſalm was written by David, when he was obliged to fly into the wilderneſs, either to avoid the fury of Saul, or the unnatural rebellion of his own ſon; when he was ſtripped of every thing he had, and left in a very forlorn condition.

PSALM LXXXVII.] 1 *His foundation is in the holy mountains.*] This place is remarkable for its ſtrength and beauty, being founded in the lofty mountains by the Omnipotent Creator of the whole earth, and which he has choſen for his particular dwelling-place.

It is uncertain when this pſalm was written, or who was the author of it. But it was written in praiſe of Jeruſalem, ſituated on the holy mountains of Zion, where David prepared a tabernacle for the ark, and of mount Moriah, on which the celebrated temple of Solomon was built.

5 And of Zion it ſhall be ſaid, This and that man was born in her: and the higheſt himſelf ſhall eſtabliſh her.

6 The Lord ſhall count when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the ſingers as the players on inſtruments *ſhall be there:* all my ſprings are in thee.

PSAL. LXXXVIII.

O Lord God of my ſalvation, I have cried day *and* night before thee.

2 Let my prayer come before thee: incline thine ear unto my cry.

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength.

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more: and they are cut off from thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah.

8 Thou haſt put away mine acquaintance far from me: thou haſt me an abomination unto them: *I am* ſhut up, and I cannot come forth.

9 Mine eye mourneth by reaſon of affliction: Lord, I have called daily upon thee, I have ſtretched out my hands unto thee.

10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe and praiſe thee? Selah.

11 Shall thy loving kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

13 But unto thee have I cried, O Lord, and in the morning ſhall my prayer prevent thee.

14 Lord, why caſteſt thou off my ſoul? why hideſt thou thy face from me?

15 I *am* afflicted and ready to die, from *my* youth up: *while* I ſuffer thy terrors, I am diſtracted.

16 Thy fierce wrath goeth over me, thy terrors have cut me off.

17 They came round about me daily like water, they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

PSAL. LXXXIX.

I Will ſing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulneſs to all generations.

2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

3 I have made a covenant with my choſen, I have ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

5 And the heavens ſhall praiſe thy wonders, O Lord: thy faithfulneſs alſo in the congregation of the ſaints.

6 For who in the heaven can be compared unto the Lord? *who* among the ſons of the mighty can be likened unto the Lord?

7 God is greatly to be feared in the aſſembly of the ſaints: and to be had in reverence of all *them that are* about him.

8 O Lord God of hoſts, who *is* a ſtrong Lord like unto thee? or to thy faithfulneſs round about thee?

9 Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken Rahab in pieces, as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arm.

11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them.

12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name.

13 Thou haſt a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

14 Juſtice and judgment *are* the habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O Lord, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the Lord *is* our defence: and the holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to thy holy One, and ſaidſt, I have laid help upon *one that is* mighty: I have exalted *one* choſen out of the people.

20 I have found David my ſervant: with my holy oil have I anointed him.

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgments;

31 If they break my ſtatutes, and keep not my commandments;

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I ſworn by my holineſs, that I will not lie unto David.

36 His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever, as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruin.

41 All that paſs by the way, ſpoil him; he is a reproach to his neighbours

42 Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.

45 The days of his youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 How long, Lord, wilt thou hide thyſelf for ever? ſhall thy wrath burn like fire?

47 Remember how ſhort my time is: wherefore haſt thou made all men in vain?

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving-kindneſſes, *which* thou ſwareſt unto David in thy truth?

50 Remember, Lord, the reproach of thy ſervants; *how* I do bear in my boſom *the reproach of* all the mighty people.

51 Wherewith thine enemies have reproached, O Lord: wherewith they have reproached the footſteps of thine anointed.

52 Bleſſed *be* the Lord for evermore. Amen, and Amen.

PSAL. XC.

LORD, thou haſt been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting thou *art* God.

3 Thou turneſt man to deſtruction: and ſayeſt, Return, ye children of men.

4 For a thouſand years in thy ſight *are but* as yeſterday when it is paſt, and *as* a watch in the night.

5 Thou carrieſt them away as with a flood, they are *as* a ſleep: in the morning *they are* like graſs *which* groweth up.

6

PSALM LXXXVIII.] 12 *Shall thy wonders be known in the dark?* &c.] Shall thy power be conſpicuous, when the ſable veil of darkneſs excludes every object from the ſight? or wilt thou convince mankind of thy goodneſs and care for thy ſervants, in the place where thy memory is forgotten.

PSALM LXXXIX.] 1 *I will ſing of the mercies of the Lord for ever,* &c.] The innumerable calamities that have befallen us, ſhall never blot out the remembrance of the numberleſs benefits we have formerly received from the God of Jacob: I will ſing of them without ceaſing.

12 *The north and the ſouth thou haſt created them,* &c.] Whether we extend our eyes to the northern or ſouthern boundaries of the earth, weſtward to Tabor, or eaſtward to Hermon; all acknowledge thee for their creator, and rejoice in thy watchful providence, which pours upon them the bounties of thy hand.

25 *I will ſet his hand alſo in the ſea, and his right hand in the rivers.*] On one ſide he ſhall conquer the Philiſtines, and thoſe that inhabit the coaſt of the ſea; and the other, the Syrians, as far as the Tigris and Euphrates.

PSA

6 In the morning it flouriſheth, and groweth up: in the evening it is cut down and withereth.

7 For we are conſumed by thine anger, and by thy wrath we are troubled.

8 Thou haſt ſet our iniquities before thee, our ſecret *ſins* in the light of thy countenance.

9 For all our days are paſſed away in thy wrath: we ſpend our years as a tale *that is told.*

10 The days of our years *are* threeſcore years and ten; and if by reaſon of ſtrength *they be* fourſcore years, yet *is* their ſtrength labour and ſorrow: for it is ſoon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *ſo is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wiſdom.

13 Return, O Lord, how long? and let it repent thee concerning thy ſervants.

14 O ſatisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil.

16 Let thy work appear unto thy ſervants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us: and eſtabliſh thou the work of our hands upon us, yea, the work of our hands eſtabliſh thou it.

PSAL. XCI.

HE that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty.

2 I will ſay of the Lord, *He is* my refuge and my fortreſs: my God, in him will I truſt.

3 Surely he ſhall deliver thee from the ſnare of the fowler: *and* from the noiſome peſtilence.

4 He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *ſhall be thy* ſhield and buckler.

5 Thou ſhalt not be afraid for the terror by night: *nor* for the arrow *that* flieth by day.

6 *Nor* for the peſtilence *that* walketh in darkneſs: *nor* for the deſtruction that waſteth at noon day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: but *it* ſhall not come nigh thee.

8 Only with thine eye ſhalt thou behold, and ſee the reward of the wicked.

9 Becauſe thou haſt made the Lord, *which is* my refuge, *even* the moſt High, thy habitation.

10 There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee, to keep thee in all thy ways.

12 They ſhall bear thee up in *their* hands, leſt thou daſh thy foot againſt a ſtone.

13 Thou ſhalt tread upon the lion and adder: the young lion and the dragon ſhalt thou trample under feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.

15 He ſhall call upon me, and I will anſwer him: I *will be* with him in trouble, I will deliver him and honour him.

16 With long life will I ſatisfy him, and ſhew him my ſalvation.

PSAL. XCII.

IT *is* a good *thing* to give thanks unto the Lord, and to ſing praiſes unto thy name, O moſt High.

2 To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night;

3 Upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound.

4 For thou, Lord, haſt made me glad through thy work: I will triumph in the works of thy hands.

5 O Lord, how great are thy works! *and* thy thoughts are very deep.

6 A bruti ſh man knoweth not: neither doth a fool underſtand this.

7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: *it is* that they ſhall be deſtroyed for ever.

8 But thou Lord *art moſt* high for evermore.

9 For lo, thine enemies, O Lord, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered.

10 But my horn ſhalt thou exalt like *the horn* of an unicorn: I ſhall be anointed with freſh oil.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies: *and* mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

12 The righteous ſhall flouriſh like the palm-tree: he ſhall grow like the cedar in Lebanon.

13 Thoſe that be planted in the houſe of the Lord ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in old age: they ſhall be fat, and flouriſhing:

15 To ſhew that the Lord is upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

PSAL. XCIII.

THE Lord reigneth, he is cloathed with majeſty, the Lord is cloathed with ſtrength, *wherewith* he hath girded himſelf: the world alſo is ſtabliſhed, that it cannot be moved.

2 Thy throne *is* eſtabliſhed of old: thou *art* from everlaſting.

3 The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves.

4 The Lord on high is mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea.

5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O Lord, for ever.

PSAL. XCIV.

O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, ſhew thyſelf.

2 Lift up thyſelf thou judge of the earth: render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked triumph?

4 *How long* ſhall they utter *and* ſpeak hard things, and all the workers of iniquity boaſt themſelves?

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 Yet they ſay, The Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Underſtand ye bruti ſh among the people: and ye fools, when will ye be wiſe.

9 He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

10 He that chaſtiſeth the heathen, ſhall not he correct; he that teacheth man knowledge, *ſhall not he know?*

11 The Lord knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law:

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the Lord will not caſt off his people, neither will he forſake his inheritance.

15 But judgement ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it.

16 Who will riſe up for me againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

17 Unleſs the Lord *had been* my help, my ſoul had almoſt dwelt in ſilence.

18 When I ſaid, My foot ſlippeth: thy mercy, O Lord, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But

PSALM XC.] 12 *So teach us to number our days, that we may apply our hearts unto wiſdom.*] Do thou, O Lord, touch us with a ſenſe of thy judgments, that we may be careful not to offend thee, as our fathers have fooliſhly done; but making a juſt computation of the ſhortneſs of our days, may wiſely apply ourſelves to making the beſt uſe of our time, in repenting of thoſe ſins which have ſo highly offended thy divine Majeſty.

PSALM XCI.] The author of this pſalm is unknown; but it was undoubtedly written on occaſion of ſome grievous peſtilence, in which the Pſalmiſt commends an humble confidence in God, and an ardent love for him, as the beſt ſecurity in that dreadful viſitation, and all other dangers whatever.

10, 11 *There ſhall no evil befall thee,* &c.] Reſt aſſured, O my ſoul, that he will ſuffer no miſchief to befal thee.

PSALM XCII.] 1 *It is a good thing to give thanks unto the Lord,* &c.] This is a proper ſeaſon to give thanks unto the Lord for all the benefits we have received from his hands: and to ſing hymns in honour of his divine perfections, which exceed whatever we can do or think, is equally pleaſant and delightful.

2 *To ſhew forth thy loving kindneſs in the morning,* &c.] The moſt raviſhing employment in the morning, and pleaſanteſt employment at night, is to commemorate and declare to all the goodneſs of the Lord, and his kindneſs to the children of men.

PSALM XCIII.] This pſalm was, in all probability, compoſed by David, when ſome of his powerful enemies began to gather ſtrength, and threatened to diſturb the peace and tranquility of his reign. But, in a more ſublime ſenſe, it ought to be applied to the ſtability of the Meſſiah's kingdom, as ſeveral of the Jews themſelves acknowledge.

PSALM XCIV.] 1 *O Lord God to whom vengeance belongeth,* &c] O thou eternal God, the ſovereign of the world, in whoſe power it is to puniſh the higheſt offenders; and to whom alone it belongeth to take vengeance on thoſe that oppreſs thy people, when they ſhould protect them, render thy juſtice conſpicuous, by taking on them a ſevere vengeance.

The author of this pſalm is uncertain; but whoever he was, his piety and love of juſtice are here amiably diſplayed.

PSALM

22 But the Lord is my defence: and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; *yea*, the Lord our God ſhall cut them off.

PSAL. XCV.

O Come let us ſing unto the Lord: let us make a joyful noiſe to the rock of our ſalvation.

2 Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

3 For the Lord is a great God, and a great king above all gods.

4 In his hand are the deep places of the earth: the ſtrength of the hills is his alſo.

5 The ſea *is* his, and he made it: and his hands formed the dry land.

6 O come let us worſhip and bow down: let us kneel before the lord our maker.

7 For he *is* our God, and we *are* the people of his paſture, and the ſheep of his hand: to-day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderneſs.

9 When your fathers tempted me, proved me, and ſaw my work.

10 Forty years long was I grieved with this generation, and ſaid, *It is* a people that do err in their heart, and they have not known my ways.

11 Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

PSAL. XCVI.

O Sing unto the Lord a new ſong: ſing unto the Lord all the earth.

2 Sing unto the Lord, bleſs his name: ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the Lord is great, and greatly to be praiſed: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the Lord made the heavens.

6 Honour and majeſty *are* before him: ſtrength and beauty *are* in his ſanctuary.

7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength.

8 Give unto the Lord the glory *due unto* his name: bring an offering, and come into his courts.

9 O worſhip the lord in the beauty of holineſs: fear before him all the earth.

10 Say among the heathen, *that* the Lord reigneth: the world alſo ſhall be eſtabliſhed, that it ſhall not be moved; he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad: let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful, and all that *is* therein: then ſhall all the trees of the wood rejoice.

13 Before the Lord; for he cometh, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth.

PSAL. XCVII.

THE Lord reigneth, let the earth rejoice: let the multitude of iſles be glad *thereof*.

2 Clouds and darkneſs *are* round about him: righteouſneſs and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightned the world: the earth ſaw and trembled.

5 The hills melted like wax at the preſence of the Lord, at the preſence of the Lord of the whole earth.

6 The heavens declare his righteouſneſs: and all the people ſee his glory.

7 Counfounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him all *ye* gods.

8 Zion heard, and was glad, and the daughters of Judah rejoiced; becauſe of thy judgments, O Lord.

9 For thou, Lord, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the Lord, hate evil: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked.

11 Light *is* ſown for the righteous, and gladneſs for the upright in heart.

12 Rejoice in the Lord, ye righteous: and give thanks at the remembrance of his holineſs.

PSAL. XCVIII.

O Sing unto the Lord a new ſong, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

2 The Lord hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

3 He hath remembered his mercy and his truth towards the houſe of Iſreal: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyful noiſe unto the Lord, all the earth: make a loud noiſe, and rejoice, and ſing praiſe.

5 Sing unto the Lord with the harp; with the harp and the voice of a pſalm.

6 With trumpets and ſound of cornet make a joyful noiſe before the Lord, the King.

7 Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together

9 Before the Lord: for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSAL. XCIX.

THE Lord reigneth, let the people tremble: he ſitteth *between* the cherubims, let the earth be moved.

2 The Lord *is* great in Zion, and he *is* high above all people.

3 Let them praiſe thy great and terrible name: *for* it *is* holy.

4 The king's ſtrength alſo loveth judgment, thou doſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.

5 Exalt ye the Lord our God, and worſhip at his foot-ſtool: *for* he *is* holy.

6 Moſes and Aaron among his prieſts, and Samuel among them that call upon his name: they called upon the Lord, and he anſwered them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

8 Thou anſweredſt them, O Lord, our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.

9 Exalt the Lord our God, and worſhip at his holy hill: for the Lord our God *is* holy.

PSAL. C.

MAKE a joyful noiſe unto the Lord, all ye lands.

2 Serve the Lord with gladneſs: come before his preſence with ſinging.

3 Know ye that the Lord he *is* God, *it is* he *that* hath made us, and not we ourſelves: *we are* his people, and the ſheep of his paſture.

4 Enter into his gates with thankſgiving, *and* into his courts with praiſe: be thankful unto him, *and* bleſs his name.

5 For the Lord *is* good: his mercy *is* everlaſting: and his truth *endureth* to all generations.

PSAL. CI.

I Will ſing of mercy and judgment: unto thee, O Lord, will I ſing.

2 I will behave myſelf wiſely in a perfect way; O when wilt thou come unto me? I will walk within my houſe with a perfect heart.

3 I will

PSALM XCV.] 1 *O come, let us ſing unto the Lord*, &c.] O animate yourſelves all ye that come into the ſacred place to worſhip the moſt High; and, with united affections, let us chearfully join in ſinging the praiſes of the Almighty God of Jacob: let us raiſe our voices, and triumphantly laud and magnify the author of all the good we enjoy, and in whom we may ſecurely confide for ſafety.

This pſalm is generally ſuppoſed to have been written by David, and intended as a ſolemn invitation to the people, when aſſembled on the ſabbath, or ſome ſolemn occaſion, to praiſe the Lord their God, and attentively liſten to the inſtructions given them out of his law.

PSALM XCVI.] 1 *Sing unto the Lord a new ſong*, &c.] O ſing praiſes unto the Lord for his new and extraordinary benefits which he hath beſtowed upon us: let the whole earth join in one concert to ſing his praiſes.

PSALM XCVII.] This pſalm was probably compoſed by David, after he had brought up the ark to Sion, to inſpire the Iſralites with confidence, and terrify their enemies, with the expectations of thoſe great things that would certainly enſue, upon the ſpecial preſence of God among them.

11 *Light is ſown for the righteous*, &c.] Be not diſcouraged, tho' the world ſhould frown upon you, but reſt aſſured, that God deſigns you, in due time, more chearful and happy days.

PSALM XCVIII.] 1 *O ſing unto the Lord a new ſong, for he hath done marvellous things*, &c.] O let the new and extraordinary benefits, which the Lord hath beſtowed upon us, animate you to ſing praiſes unto him with new devotion.

PSALM XCIX.] 1 *The Lord reigneth, let the people tremble*, &c.] Let the people be as tumultuous as they pleaſe, the Lord is ſupreme governor of the world: though the whole earth ſhould oppoſe him, we are ſafe and ſecure.

2 *The Lord is great in Zion, and he is high above all people*, &c.] The Lord, whoſe palace is in Zion, is tranſcendantly great: no power on earth is able to oppoſe him, his ſtrength infinitely ſurpaſſing that of all people.

PSALM C.] This is the only pſalm in the whole collection, ſtiled *A pſalm of praiſe*, probably, becauſe it was peculiarly appointed to be ſung, when their ſacrifices of thankſgiving were offered to the moſt High: and is generally thought to have been written by David, who invites all the world to join with the Iſralites in the ſervice of the omnipotent Jehovah, whoſe kindneſs to them was beyond expreſſion.

PSALM

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside, *it* shall not cleave to me.
4 A froward heart shall depart from me: I will not know a wicked *person*.
5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.
6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.
7 He that worketh deceit, shall not dwell within my house: he that telleth lies, shall not tarry in my sight.
8 I will early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the Lord.

PSAL. CII.

HEAR my prayer, O Lord, and let my cry come unto thee.
2 Hide not thy face from me in the day *when* I am in trouble, incline thine ear unto me: in the day *when* I call answer me speedily.
3 For my days are consumed like smoke: and my bones are burnt as an hearth.
4 My heart is smitten and withered like grass: so that I forget to eat my bread.
5 By reason of the voice of my groaning, my bones cleave to my skin.
6 I am like a pelican of the wilderness: I am like an owl of the desert.
7 I watch, and am as a sparrow alone upon the house top.
8 Mine enemies reproach me all the day: *and* they that are mad against me, are sworn against me.
9 For I have eaten ashes like bread, and mingled my drink with weeping:
10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
11 My days *are* like a shadow that declineth: and I am withered like grass.
12 But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations.
13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time is come.
14 For thy servants take pleasure in her stones, and favour the dust thereof.
15 So the heathen shall fear the name of the Lord: and all the kings of the earth thy glory.
16 When the Lord shall build up Zion, he shall appear in his glory.
17 He will regard the prayer of the destitute, and not despise their prayer.
18 This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.
19 For he hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth:
20 To hear the groaning of the prisoner, to loose those that are appointed to death;
21 To declare the name of the Lord in Zion, and his praise in Jerusalem:
22 When the people are gathered together, and the kingdoms to serve the Lord.
23 He weakened my strength in the way; he shortened my days.
24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.
25 Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.
26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.
27 But thou *art* the same, and thy years shall have no end.
28 The children of thy servants shall continue, and their seed shall be established before thee.

PSAL. CIII.

BLESS the Lord, O my soul: and all that is within me, *bless* his holy name.
2 Bless the Lord, O my soul, and forget not all his benefits.
3 Who forgiveth all thine iniquities, who healeth all thy diseases.
4 Who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.
5 Who satisfieth thy mouth with good *things: so that* thy youth is renewed like the eagles.
6 The Lord executeth righteousness and judgment, for all *that are* oppressed.
7 He made known his ways unto Moses, his acts unto the children of Israel.
8 The Lord *is* merciful and gracious, slow to anger, and plenteous in mercy.
9 He will not always chide: neither will he keep *his anger* for ever.
10 He hath not dealt with us after our sins: nor rewarded us according to our iniquities.
11 For as the heaven is high above the earth: *so* great is his mercy toward them that fear him.
12 As far as the east is from the west: *so* far hath he removed our transgressions from us.
13 Like as a father pitieth *his* children: *so* the Lord pitieth them that fear him.
14 For he knoweth our frame: he remembereth that we *are* dust.
15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.
16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.
17 But the mercy of the Lord *is* from everlasting to everlasting upon them that fear him: and his righteousness unto children's children:
18 To such as keep his covenant, and to those that remember his commandments to do them.
19 The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all.
20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.
21 Bless the Lord, all *ye* his hosts, *ye* ministers of his that do his pleasure.
22 Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

PSAL. CIV.

BLESS the Lord, O my soul: O Lord my God, thou art very great, thou art clothed with honour and majesty.
2 Who coverest *thyself* with light, as *with* a garment: who stretchest out the heavens like a curtain.
3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.
4 Who maketh his angels spirits: his ministers a flaming fire:
5 *Who* laid the foundations of the earth, *that* it should not be removed for ever.
6 Thou coveredst it with the deep, as *with* a garment: the waters stood above the mountains.
7 At thy rebuke they fled: at the voice of thy thunder they hasted away.
8 They go up by the mountains, they go down by the valleys unto the place which thou hast founded for them.
9 Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.
10 He sendeth the springs into the valleys, *which* run among the hills.
11 They give drink to every beast of the field: the wild asses quench their thirst.
12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.
13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.
14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth:
15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.
16 The trees of the Lord are full *of sap:* the cedars of Lebanon which he hath planted.
17 Where the birds make their nests; *as for* the stork, the fir trees *are* her house.
18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.
19 He appointed the moon for seasons; the sun knoweth his going down.

20 Thou

PSALM CII.] This prayer was composed by some pious persons about the end of the Babylonish captivity, who was overwhelmed with grief, to see the temple lie waste, and the city of Jerusalem itself reduced to a confused heap of ruins.

4 *My heart is smitten, and withered like grass*, &c.] My vital spirits are exhausted, and flag like the grass, when it is struck with a pestilential blast.

6 *I am like a pelican in the wilderness*, &c.] I take no manner of delight in the company of my friends, but fly to the most solitary places, like a pelican in the wilderness, where I bemoan myself like a bittern in the desert.

PSALM CIII.] This psalm was composed by David, on his recovery from a dangerous fit of sickness; and is an excellent example for all who have escaped the same danger, and are desirous of returning thanks to the Great Author of their being, the restorer of their health, and the giver of every good thing they enjoy.

PSALM CIV.] 2 *Who coverest thyself with light as with a garment*, &c.] Thy royal robe is formed of the resplendent rays of light; and the spacious heavens are the grand pavilion which thy sovereign power hath extended like a canopy for thy majesty, in his grand palace of the world.

5 *Who laid the foundations of the earth, that it should not be removed for ever.*] Who hast rendered the massive globe of the earth, though pensile in the fluid ether, so firm and constant, that neither the storms and tempests which beat upon it from without, nor any commotions from within, can ever cause it to deviate from the orbit thou hast prescribed for it in the regions of universal space.

20 Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep *forth*.
21 The young lions roar after their prey, and ſeek their meat from God.
22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens.
23 Man goeth forth unto his work, and to his labour until the evening.
24 O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.
25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.
26 There go the ſhips; *there is* that leviathan, *whom* thou haſt made to play therein.
27 Theſe wait all upon thee: that thou mayeſt give *them* their meat in due ſeaſon.
28 *That* thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.
29 Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt.
30 Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.
31 The glory of the Lord ſhall endure for ever: the Lord ſhall rejoice in his works.
32 He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoke.
33 I will ſing unto the Lord as long as I live: I will ſing praiſe to my God, while I have my being.
34 My meditation of him ſhall be ſweet: I will be glad in the Lord.
35 Let the ſinners be conſumed out of the earth, and let the wicked be no more: bleſs thou the Lord, O my ſoul. Praiſe ye the Lord.

PSAL. CV.

O GIVE thanks unto the Lord; call upon his name; make known his deeds among the people.
2 Sing unto him, ſing pſalms unto him: talk ye of all his wonderous works.
3 Glory ye in his holy name: let the heart of them rejoice that ſeek the Lord.
4 Seek the Lord, and his ſtrength: ſeek his face evermore.
5 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.
6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.
7 He *is* the Lord our God, his judgments *are* in all the earth.
8 He hath remembered his covenant for ever, the word *which* he commanded to a thouſand generations.
9 Which *covenant* he made with Abraham, and his oath unto Iſaac:
10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant:
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.
12 When there were *but* a few men in number: yea, very few, and ſtrangers in it.
13 When they went from one nation to another, from one kingdom to another people.
14 He ſuffered no man to do them wrong: yea, he reproved king's for their ſakes:
15 *Saying*, Touch not mine anointed, and do my prophets no harm.
16 Moreover, he called for a famine upon the land: he break the whole ſtaff of bread.
17 He ſent a man before them, *even* Joſeph *who* was ſold for a ſervant.
18 Whoſe feet they hurt with fetters: he was laid in iron.
19 Until the time that his word came: the word of the Lord tried him.
20 The king ſent and looſed him: *even* the ruler of the people, and let him go free.
21 He made him lord of his houſe, and ruler of all his ſubſtance:
22 To bind his princes at his pleaſure: and teach his ſenators wiſdom.
23 Iſrael alſo came into Egypt: and Jacob ſojourned in the land of Ham.
24 And he increaſed his people greatly: and made them ſtronger than their enemies.
25 He turned their heart to hate his people, to deal ſubtilly with his ſervants.
26 He ſent Moſes his ſervant, *and* Aaron whom he had choſen.
27 They ſhewed his ſigns among them, and wonders in the land of Ham.
28 He ſent darkneſs, and made it dark: and they rebelled not againſt his word.
29 He turned their waters into blood, and ſlew their fiſh.
30 Their land brought forth frogs in abundance, in the chambers of their kings.
31 He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts.
32 He gave them hail for rain: *and* flaming fire in their land.
33 He ſmote their vines alſo and their fig-trees: and brake the trees of their coaſts.
34 He ſpake, and the locuſts came: and caterpillars, and that without number.
35 And did eat up all the herbs in their land: and devoured the fruit of their ground.
36 He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength.
37 He brought them forth alſo with ſilver and gold: and *there was* not one feeble *perſon* among their tribes.
38 Egypt was glad when they departed: for the fear of them fell upon them.
39 He ſpread a cloud for a covering: and fire to give light in the night.
40 *The people* aſked, and he brought quails: and ſatisfied them with the bread of heaven.
41 He opened the rock, and the waters guſhed out, they ran in the dry places *like* a river.
42 For he remembered his holy promiſe, *and* Abraham his ſervant.
43 And he brought forth his people with joy, *and* his choſen with gladneſs:
44 And gave them the lands of the heathen: and they inherited the labour of the people:
45 That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the Lord.

PSAL. CVI.

PRAISE ye the Lord, O give thanks unto the Lord, for *he is* good, for his mercy *endureth* for ever.
2 Who can utter the mighty acts of the Lord? *who* can ſhew forth all his praiſe?
3 Bleſſed are they that keep judgment: and he that doeth righteouſneſs at all times.
4 Remember me, O Lord, with the favour *that thou bearеſt unto* thy people: O viſit me with thy ſalvation:
5 That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation: that I may glory with thine inheritance.
6 We have ſinned with our fathers; we have committed iniquity, we have done wickedly.
7 Our fathers underſtood not thy wonders in Egypt, they remembered not the multitude of thy mercies, but provoked *him* at the ſea, *even* at the Red ſea.
8 Nevertheleſs, he ſaved them for his name's ſake: that he might make his mighty power to be known.
9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſs.
10 And he ſaved them from the hands of him that hated *them*, and redeemed them from the hand of the enemy.
11 And the waters covered their enemies: there was not one of them left.
12 Then believed they his words, they ſang his praiſe.
13 They ſoon forgat his works, they waited not for his counſel:
14 But luſted exceedingly in the wilderneſs, and tempted God in the deſert.
15 And he gave them their requeſt, but ſent leanneſs into their ſoul.
16 They envied Moſes alſo in the camp, *and* Aaron the ſaint of the Lord.
17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram.
18 And a fire was kindled in their company; the flame burnt up the wicked.
19 They made a calf in Horeb, and worſhipped the molten image.
20 Thus

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24 *O Lord, how manifold are thy works!* &c.] O Lord, how many, and how aſtoniſhing are thy works! and with what inconceivable wiſdom haſt thou performed them all!

PSALM CV.] Tho' this pſalm hath no title, yet it is evident from 1 Chron. xvi. 8, &c. that David was the author of the firſt part of it at leaſt; and that he delivered it to Aſaph and his brethren, to be conſtantly uſed in the ſervice of God in the tabernacle.

39 *He ſpread a cloud for a covering, and fire to give light in the night.*] Jehovah did not forſake our fathers, when he had brought them out of Egypt; but leſt they ſhould loſe their way in the barren waſtes, or be ſcorched with exceſſive heats, he defended them from the ſcorching beams of the ſun in the day by a cloud, and led them, during the night, by a pillar of fire.

PSALM CVI.] This pſalm is intitled *Hallelujah*, praiſe the Lord; but neither the author nor the occaſion of it are mentioned. It ſeems, however, to have been written by David, and to be one of the pſalms he delivered to Aſaph when he had prepared a tabernacle for the ark.

PSAL

20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs.
21 They forgat God their ſaviour, which had done great things in Egypt:
22 Wondrous works in the land of Ham, *and* terrible things by the Red ſea.
23 Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he would deſtroy them.
24 Yea, they deſpiſed the pleaſant land: they believed not his word:
25 But murmured in their tents, *and* hearkened not unto the voice of the Lord.
26 Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs:
27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.
28 They joined themſelves alſo unto Baal-peor and ate the ſacrifices of the dead.
29 Thus they provoked him to anger with their inventions: and the plague brake in upon them.
30 Then ſtood up Phinehas, and executed judgment: and ſo the plague was ſtayed.
31 And that was counted unto him for righteouſneſs, unto all generations for evermore.
32 They angered him alſo at the waters of ſtriſe, ſo that it went ill with Moſes for their ſakes:
33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.
34 They did not deſtroy the nations, concerning whom the Lord commanded them.
35 But were mingled among the heathen, and learned their works.
36 And they ſerved their idols: which were a ſnare unto them.
37 Yea, they ſacrificed their ſons and their daughters unto devils,
38 And ſhed innocent blood, even the blood of their ſons, and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood.
39 Thus were they defiled with their own works, and went a whoring with their own inventions.
40 Therefore was the wrath of the Lord kindled againſt his people, inſomuch that he abhorred his own inheritance.
41 And he gave them into the hand of the heathen; and they that hated them, ruled over them.
42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.
43 Many times did he deliver them, but they provoked *him* with their counſel, and were brought low for their iniquity.
44 Nevertheleſs, he regarded their affliction when he heard their cry.
45 And he remembered for them his covenant, and repented according to the multitude of his mercies.
46 He made them alſo to be pitied of all thoſe that carried them captives.
47 Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praiſe.
48 Bleſſed be the Lord God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the Lord.

PSAL. CVII.

1 O Give thanks unto the Lord, for he is good: for his mercy endureth for ever.
2 Let the redeemed of the Lord ſay *ſo*, whom he hath redeemed from the hand of the enemy:
3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and from the ſouth.
4 They wandered in the wilderneſs in a ſolitary way, they found no city to dwell in.
5 Hungry and thirſty, their ſoul fainted in them.
6 Then they cried unto the Lord in their trouble, *and* he delivered them out of their diſtreſſes.
7 And he led them forth by the right way, that they might go to a city of habitation.
8 O that *men* would praiſe the Lord *for* his goodneſs, and for his wonderful works to the children of men!
9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.
10 Such as ſit in darkneſs and in the ſhadow of death, *being* bound in affliction and iron:
11 Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High!
12 Therefore he brought down their heart with labour: they fell down and *there was* none to help.
13 Then they cried unto the Lord in their trouble, *and* he ſaved them out of their diſtreſſes.
14 He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.
15 Oh that *men* would praiſe the Lord *for* his goodneſs: and *for* his wonderful works to the children of men!
16 For he hath broken the gates of braſs, and cut the gates of iron in ſunder.
17 Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.
18 Their ſoul abhorreth all manner of meat: and they draw near unto the gates of death.
19 Then they cry unto the Lord in their trouble: and he ſaveth them out of their diſtreſſes.
20 He ſent his word, and healed them: and delivered *them* from their deſtructions.
21 Oh that *men* would praiſe the Lord *for* his goodneſs: and *for* his wonderful works to the children of men!
22 And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing.
23 They that go down to the ſea in ſhips, that do buſineſs in great waters:
24 Theſe ſee the works of the Lord, and his wonders in the deep.
25 For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths: their ſoul is melted becauſe of trouble.
27 They reel to and fro, and ſtagger like a drunken man, and are at their wits end:
28 Then they cry unto the Lord in their trouble: and he bringeth them out of their diſtreſſes.
29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.
30 Then are they glad becauſe they be quiet: ſo he bringeth them unto their deſired haven.
31 Oh that *men* would praiſe the Lord *for* his goodneſs: and *for* his wonderful works to the children of men!
32 Let them exalt him alſo in the congregation of the people: and praiſe him in the aſſembly of the elders.
33 He turneth rivers into a wilderneſs, and the water-ſprings into dry ground:
34 A fruitful land into barrenneſs, for the wickedneſs of them that dwell therein.
35 He turneth the wilderneſs into a ſtanding-water, and dry ground into water-ſprings.
36 And there he maketh the hungry to dwell: that they may prepare a city for habitation;
37 And ſow the fields, and plant vineyards: which may yield fruits of increaſe.
38 He bleſſeth them alſo, ſo that they are multiplied greatly: and ſuffereth not their cattle to decreaſe.
39 Again they are miniſhed and brought low through oppreſſion, affliction, and ſorrow.
40 He poureth contempt upon princes: and cauſeth them to wander in the wilderneſs, *where there is* no way.
41 Yet ſetteth he the poor on high from affliction, and maketh *him* families like a flock.
42 The righteous ſhall ſee *it*, and rejoice; and all iniquity ſhall ſtop her mouth.
43 Whoſo *is* wiſe, and will obſerve thoſe *things*: even they ſhall underſtand the loving kindneſs of the Lord.

PSAL. CVIII.

1 O God, my heart is fixed: I will ſing and give praiſe, even with my glory.
2 Awake pſaltery and harp: I *myſelf* will awake early.
3 I will praiſe thee, O Lord, among the people: and I will ſing praiſes unto thee among the nations.
4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.
5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;
6 That thy beloved may be delivered: ſave *with* thy right hand, and anſwer me.
7 God hath ſpoken in his holineſs, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead *is* mine, Manaſſeh *is* mine, Ephraim alſo *is* the ſtrength of mine head, Judah *is* my law-giver.
9 Moab *is* my waſh-pot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.
10 Who

[PSALM CVII.] 1 *Oh that men would praiſe the Lord for his goodneſs*, &c.] Oh that ſuch men would never forget to make their thankful acknowledgments to the Lord for his ſingular kindneſs, but proclaim his wonderful works in every corner of the earth.
10, 11, 12 *Such as ſit in darkneſs, and in the ſhadow of death*, &c.] They who are confined in a priſon, nay a loathſome dungeon, where, to add to their afflictions, they are loaded with fetters, as a juſt puniſhment for the crimes they had rebelliouſly committed againſt the expreſs commands of the moſt High, and the plain dictates of their own conſciences; the voice of heaven giving them the moſt wholeſome counſel, though they contemned and deſpiſed it.
PSALM CVIII.] The former part of this pſalm is nearly the ſame with the five laſt verſes of the fifty-ſeventh, and the latter part is but very little different from the eight laſt verſes of the ſixtieth pſalm.

PSALM

10 Who will bring me into the ſtrong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. CIX.

HOLD not thy peace, O God of my praiſe.

2 For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue.

3 They compaſſed me about alſo with words of hatred: and fought againſt me without a cauſe.

4 For my love, they are my adverſaries: but I *give myſelf unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan ſtand at his right hand.

7 When he ſhall be judged, let him be condemned, and let his prayer become ſin.

8 Let his days be few, *and* let another take his office.

9 Let his children be fatherleſs, and his wife a widow.

10 Let his children be continually vagabonds, and beg; let them ſeek *their bread* alſo out of their deſolate places.

11 Let the extortioner catch all that he hath: and let the ſtranger ſpoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children.

13 Let his poſterity be cut off, *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the Lord: and let not the ſin of his mother be blotted out.

15 Let them be before the Lord continually, that he may cut off the memory of them from the earth.

16 Becauſe that he remembered not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart.

17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.

18 As he clothed himſelf with curſing like as with his garment: ſo let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adverſaries from the Lord, and of them that ſpeak evil againſt my ſoul.

21 But do thou for me, O God the Lord, for thy name's ſake: becauſe thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the ſhadow, when it declineth: I am toſſed up and down as the locuſt.

24 My knees are weak through faſting: and my fleſh faileth of fatneſs.

25 I became alſo a reproach unto them: *when* they looked upon me, they ſhaked their heads.

26 Help me, O Lord my God: O ſave me according to thy mercy:

27 That they may know that this *is* thy hand: *that* thou, Lord, haſt done it.

28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed: but let thy ſervant rejoice.

29 Let mine adverſaries be cloathed with ſhame: and let them cover themſelves with their own confuſion, as with a mantle.

30 I will greatly praiſe the Lord with my mouth: yea, I will praiſe him among the multitude.

31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

PSAL. CX.

THE Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies.

3 Thy people *ſhall be* willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

4 The Lord hath ſworn, and will not repent, Thou *art* a prieſt for ever, after the order of Melchizedek.

5 The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill *the places* with the dead bodies: he ſhall wound the heads over many countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

PSAL. CXI.

PRAISE ye the Lord, I will praiſe the Lord with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.

2 The works of the Lord *are* great, ſought out of all them that have pleaſure therein.

3 His work *is* honourable and glorious: and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembered: the Lord *is* gracious and full of compaſſion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment; all his commandments *are* ſure.

8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the Lord *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments*: his praiſe endureth for ever.

PSAL. CXII.

PRAISE ye the Lord. Bleſſed *is* the man *that* feareth the Lord, *that* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

4 Unto the upright there ariſeth light in the darkneſs: *he is* gracious, and full of compaſſion, and righteous.

5 A good man ſheweth favour, and lendeth: he will guide his affairs with diſcretion.

6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, trufting in the Lord.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

9 He hath diſperſed, he hath given to the poor: his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved: he ſhall gnaſh with his teeth, and melt away; the deſire of the wicked ſhall periſh.

PSAL. CXIII.

PRAISE ye the Lord, Praiſe, O ye ſervants of the Lord, praiſe the name of the Lord.

2 Bleſſed be the name of the Lord, from this time forth, and for evermore.

3 From the riſing of the ſun, unto the going down of the ſame the Lord's name is to be praiſed.

4 The Lord *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the Lord our God, who dwelleth on high,

6 Who humbleth *himſelf* to behold *the things that are* in heaven and in the earth?

7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghill:

8 That he may ſet *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the Lord.

PSAL. CXIV.

WHEN Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language;

2 Judah was his ſanctuary, *and* Iſrael his dominian.

3 The

PSALM CIX.] This pſalm, in all probability, was written by David, during his perſecution by Saul, when his enemies loaded him with calumnies, eſpecially Doeg the Edomite, whom the pſalmiſt, by a prophetical ſpirit, curſes in the moſt ſolemn manner, and pronounces the heavieſt judgments on him and his family.

PSALM CX.] 1 *The Lord ſaid unto my Lord, Sit thou at my right hand*, &c.] This is the decree of Omnipotence himſelf, that the great Meſſiah whom we expect, and whom I honour as my Lord and maſter, ſhall, after his ſufferings, be advanced to the higheſt dignity in the heavens; and reign with him as the ſovereign of all the earth, till he hath perfectly ſubdued the moſt powerful oppoſers of his kingdom, and overcome even death itſelf, by whom all mankind are conquered.

It is abundantly evident, that the royal prophet here ſpeaks of ſome perſon much greater than himſelf, whom he calls his Lord, and this can be no other than the Great Meſſiah, the Redeemer of the human race.

PSALM CXI.] 1 *Praiſe the Lord, I will praiſe the Lord with my whole heart*, &c.] I will praiſe the Lord with all the affections of my mind, my heart and my ſoul.

This pſalm ſeems to have been compoſed by David, as a compendious remembrance of thoſe mercies he had received from the moſt High, and had before enumerated more at large in the cv. and cvi. pſalms.

PSALM CXII.] 1 *Praiſe ye the Lord. Bleſſed is the man that feareth the Lord*, &c.] Happy is that man whoſe chiefeſt care is to pleaſe the Lord, by obſerving his commandments: which will at laſt yield him the higheſt pleaſure and ſatisfaction.

PSALM CXIV.] This pſalm contains a brief narration of ſeveral marvellous works, whereby the Lord declared his power when he brought the poſterity of Jacob out of their Egyptian bondage.

PSAL

3 The sea saw *it*, and fled; Jordan was driven back.
4 The mountains skipped like rams, *and* the little hills like lambs.
5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?
6 Ye mountains, *that* ye skipped like rams; *and* ye little hills like lambs?
7 Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.
8 Which turned the rock *into* a standing water, the flint into a fountain of waters.

PSAL. CXV.

NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.
2 Wherefore should the heathen say, Where *is* now their God?
3 But our God *is* in the heavens: he hath done whatsoever he hath pleased.
4 Their idols *are* silver and gold, the work of men's hands.
5 They have mouths, but they speak not; eyes have they, but they see not.
6 They have ears, but they hear not; noses have they, but they smell not.
7 They have hands, but they handle not; feet have they, but they walk not: neither speak they through their throat.
8 They that make them, are like unto them; *so is* every one that trusteth in them.
9 O Israel, trust thou in the Lord: he *is* their help and their shield.
10 O house of Aaron, trust in the Lord: he *is* their help and their shield.
11 Ye that fear the Lord, trust in the Lord: he *is* their help and their shield.
12 The Lord hath been mindful of us, he will bless *us*, he will bless the house of Israel, he will bless the house of Aaron.
13 He will bless them that fear the Lord, *both* small and great.
14 The Lord shall increase you more and more, you and your children.
15 Ye *are* blessed of the Lord, which made heaven and earth.
16 The heaven, *even* the heavens *are* the Lord's: but the earth hath he given to the children of men.
17 The dead praise not the Lord, neither any that go down into silence.
18 But we will bless the Lord, from this time forth and for evermore. Praise the Lord.

PSAL. CXVI.

I Love the Lord, because he hath heard my voice, *and* my supplications.
2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.
3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.
4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.
5 Gracious *is* the Lord, and righteous: yea, our God *is* merciful.
6 The Lord preserveth the simple: I was brought low, and he helped me.
7 Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.
9 I will walk before the Lord in the land of the living.
10 I believed, therefore have I spoken: I was greatly afflicted.
11 I said in my haste, All men *are* liars.
12 What shall I render unto the Lord, *for* all his benefits toward me?
13 I will take the cup of salvation, and call upon the name of the Lord.
14 I will pay my vows unto the Lord, now in the presence of all his people.
15 Precious in the sight of the Lord *is* the death of his saints.
16 O Lord, truly I *am* thy servant, I *am* thy servant, *and* the son of thine hand-maid: thou hast loosed my bonds.
17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.
18 I will pay my vows unto the Lord, now in the presence of all his people.
19 In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

PSAL. CXVII.

O Praise the Lord, all ye nations: praise him, all ye people.
2 For his merciful kindness is great toward us: and the truth of the Lord *endureth* for ever. Praise ye the Lord.

PSAL. CXVIII.

O Give thanks unto the Lord, for *he is* good: because his mercy *endureth* for ever.
2 Let Israel now say, that his mercy *endureth* for ever.
3 Let the house of Aaron now say, that his mercy *endureth* for ever.
4 Let them now that fear the Lord, say, that his mercy *endureth* for ever.
5 I called upon the Lord in distress: the Lord answered me, *and set me* in a large place.
6 The Lord *is* on my side, I will not fear: what can man do unto me?
7 The Lord taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.
8 *It is* better to trust in the Lord, than to put confidence in man.
9 *It is* better to trust in the Lord, than to put confidence in princes.
10 All nations compassed me about: but in the name of the Lord will I destroy them.
11 They compassed me about, yea, they compassed me about: but in the name of the Lord I will destroy them.
12 They compassed me about like bees, they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.
13 Thou hast thrust sore at me that I might fall: but the Lord helped me.
14 The Lord *is* my strength and song, and is become my salvation.
15 The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.
16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.
17 I shall not die, but live, and declare the works of the Lord.
18 The Lord hath chastened me sore: but he hath not given me over unto death.
19 Open to me the gates of righteousness: I will go into them, *and* I will praise the Lord:
20 This gate of the Lord, into which the righteous shall enter.
21 I will praise thee, for thou hast heard me, and art become my salvation.
22 The stone *which* the builders refused, is become the head *stone* of the corner.
23 This is the Lord's doing, it *is* marvellous in our eyes.
24 This *is* the day *which* the Lord hath made, we will rejoice and be glad in it.
25 Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.
26 Blessed *be* he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.
27 God *is* the Lord, which hath shewed us light; bind the sacrifice with cords, *even* unto the horns of the altar.
28 Thou *art* my God, and I will praise thee; *thou art* my God, I will exalt thee.
29 O give thanks unto the Lord, for *he is* good: for his mercy *endureth* for ever.

P. SAL. CXIX.

ALEPH.

BLessed *are* the undefiled in the way, who walk in the law of the Lord.
2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.
3 They also do no iniquity: they walk in his ways.
4 Thou hast commanded *us* to keep thy precepts diligently.
5 O that my ways were directed to keep thy statutes!
6 Then shall I not be ashamed, when I have respect unto all thy commandments.
7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
8 I will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewith shall a young man cleanse his way? by taking heed *thereto* according to thy word.
10 With

PSALM CXVI.] This psalm was certainly wrote by David when he fled from his rebellious son, and when Ahitophel and others of his friends joined the rebels, and he had nothing to depend upon but the goodness of the Almighty.

PSALM CXVII.] 1 *O praise the Lord, all ye nations*, &c.] Let all the nations of the earth join with the seed of Jacob in celebrating the praises of the Lord, and in singing hymns of thanks to his great name.

This psalm like the cxth seems to be altogether prophetical of the joy that all the world should conceive at the coming of the Messiah.

PSALM CXVIII.] This psalm seems to have been composed by David after God had settled him on the throne of Israel as well as Judah, and subdued all his enemies round about him, who, during the beginning of his reign, attacked him on every side.

22 *The stone which the builders refused, is become the head stone of the corner.*] He whom the great men and rulers of the people rejected, is now become our king and our saviour, and in him alone we must hope for safety.

PSALM CXIX.] This psalm, of which David was confessedly the author, is written with great art; for it is not only divided into as many parts as there are letters in the Hebrew alphabet, but also each of these parts into eight verses; each of which, in the original, begins with the same letter that forms the title of the part. For instance, all the eight verses in the first part termed Aleph, begin with an Aleph or A; and those in the second with a Beth or B, &c. And hence this psalm is, in the Massora, stiled the *great Alphabet*.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.
11 Thy word have I hid in mine heart, that I might not ſin againſt thee.
12 Bleſſed *art* thou, O Lord: teach me thy ſtatutes.
13 With my lips have I declared all the judgments of thy mouth.
14 I have rejoiced in the way of thy teſtimonies, as *much as* in all riches.
15 I will meditate in thy precepts, and have reſpect unto thy ways.
16 I will delight myſelf in thy ſtatutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy ſervant, *that* I may live, and keep thy word.
18 Open thou mine eyes, that I may behold wondrous things out of thy law.
19 I *am* a ſtranger in the earth, hide not thy commandments from me.
20 My ſoul breaketh for the longing *that it hath* unto thy judgments at all times.
21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments.
22 Remove from me reproach and contempt, for I have kept thy teſtimonies.
23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.
24 Thy teſtimonies alſo *are* my delight, *and* my counſellors.

DALETH.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word.
26 I have declared my ways, and thou heardſt me: teach me thy ſtatutes.
27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.
28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.
29 Remove from me the way of lying: and grant me thy law graciouſly.
30 I have choſen the way of truth: thy judgments have I laid *before me.*
31 I have ſtuck unto thy teſtimonies: O Lord, put me not to ſhame.
32 I will run the way of thy commandments, when thou ſhalt enlarge my heart.

HE.

33 Teach me, O Lord, the way of thy ſtatutes, and I ſhall keep it *unto* the end.
34 Give me underſtanding, and I ſhall keep thy law; yea I ſhall obſerve it with *my* whole heart.
35 Make me to go in the path of thy commandments, for therein do I delight.
36 Incline mine heart unto thy teſtimonies, and not to covetouſneſs.
37 Turn away mine eyes from beholding vanity: *and* quicken thou me in thy way.
38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.
39 Turn away my reproach which I fear: for thy judgments *are* good.
40 Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

VAU.

41 Let thy mercies come alſo unto me, O Lord; *even* thy ſalvation according to thy word.
42 So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.
43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.
44 So ſhall I keep thy law continually for ever and ever.
45 And I will walk at liberty: for I ſeek thy precepts.
46 I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.
47 And I will delight myſelf in thy commandments which I have loved.
48 My hands alſo will I lift up unto thy commandments which I have loved: and I will meditate in thy ſtatutes.

ZAIN.

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.
50 This *is* my comfort in my affliction: for thy word hath quickened me.
51 The proud have had me greatly in deriſion: *yet* have I not declined from thy law.
52 I remembered thy judgments of old, O Lord; and have comforted myſelf.
53 Horror hath taken hold upon me, becauſe of the wicked that forſake thy law.
54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.
55 I have remembered thy name, O Lord, in the night, and have kept thy law.
56 This I had, becauſe I kept thy precepts.

CHETH.

57 *Thou art* my portion, O Lord; I have ſaid, that I would keep thy words.
58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.
59 I thought on my ways, and turned my feet unto thy teſtimonies.
60 I made haſte, and delayed not to keep thy commandments.
61 The bands of the wicked have robbed me: *but* have I not forgotten thy law.
62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.
63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts
64 The earth, O Lord, is full of thy mercy: teach me thy ſtatutes.

TETH.

65 Thou haſt dealt well with thy ſervant, O Lord, according unto thy word.
66 Teach me good judgment, and knowledge: for I have believed thy commandments.
67 Before I was afflicted, I went aſtray: but now I have kept thy word.
68 Thou *art* good, and doeſt good; teach me thy ſtatutes.
69 The proud have forged a lye againſt me: *but* I will keep thy precepts with *my* whole heart.
70 Their heart is as fat as greaſe, *but* I delight in thy law.
71 *It is* good for me that I have been afflicted: that I might learn thy ſtatutes.
72 The law of thy mouth *is* better unto me, than thouſands of gold and ſilver.

JOD.

73 Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments.
74 They that fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.
75 I know, O Lord, that thy judgments *are* right, and *that* thou in faithfulneſs haſt afflicted me.
76 Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant.
77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.
78 Let the proud be aſhamed, for they dealt perverſely with me without a cauſe; *but* I will meditate in thy precepts.
79 Let thoſe that fear thee, turn unto me, and thoſe that have known thy teſtimonies.
80 Let my heart be found in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul fainteth for thy ſalvation: *but* I hope in thy word.
82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?
83 For I am become like a bottle in the ſmoak: *yet* do I not forget thy ſtatutes.
84 How many *are* the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?
85 The proud have digged pits for me, which *are* not after thy law.
86 All thy commandments *are* faithful: they perſecute me wrongfully; help thou me.
87 They had almoſt conſumed me upon earth: but I forſook not thy precepts.
88 Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.

LAMED.

89 For ever, O Lord, thy word is ſettled in heaven.
90 Thy faithfulneſs *is* unto all generations: thou haſt eſtabliſhed the earth, and it abideth.
91 They continue this day according to thine ordinances: for all *are* thy ſervants.
92 Unle

32 *I will run the way of thy commandments, when thou ſhalt enlarge my heart.*] When thou haſt delivered me from my perſecutors, and ſet my feet at liberty, I will render thee more acceptable ſervice; and with a more chearful heart, perform all thy commandments.

55 *I have remembered thy name, O Lord, in the night, and have kept thy law.*] When others were buried in ſleep and ſilence, I have been recollecting on thy goodneſs, thy power, and thy truth; and reſolved with myſelf ſtill to keep the laws of thy mouth.

67 *Before I was afflicted, I went aſtray: but now I have kept thy word.*] Before I was acquainted with afflictions, I committed many errors; but ſince I have felt thy loving corrections, I have been more obſervant of thy word.

92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction.
93 I will never forget thy precepts: for with them thou haſt quickened me.
94 I *am* thine, ſave me: for I have ſought thy precepts.
95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.
96 I have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

M E M.

97 O how love I thy law! it *is* my meditation all the day.
98 Thou through thy commandments haſt made me wiſer than mine enemies: for they *are* ever with me.
99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation.
100 I underſtand more than the ancients: becauſe I keep thy precepts.
101 I have refrained my feet from every evil way: that I might keep thy word.
102 I have not departed from thy judgments: for thou haſt taught me.
103 How ſweet are thy words unto my taſte! *yea, ſweeter* than honey to my mouth.
104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

N U N.

105 Thy word *is* a lamp unto my feet, and a light unto my path.
106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgments.
107 I am afflicted very much: quicken me, O Lord, according unto thy word.
108 Accept, I beſeech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments.
109 My ſoul *is* continually in my hand: yet do I not forget thy law.
110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.
111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.
112 I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

S A M E C H.

113 I hate *vain* thoughts: but thy law do I love.
114 Thou *art* my hiding-place, and my ſhield: I hope in thy word.
115 Depart from me, ye evil doers; for I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.
117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.
118 Thou haſt trodden down all them that err from thy ſtatutes: for their deceit *is* falſhood.
119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies.
120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

A I N.

121 I have done judgment and juſtice: leave me not to mine oppreſſors.
122 Be ſurety for thy ſervant for good: let not the proud oppreſs me.
123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.
124 Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.
125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.
126 *It is* time for *thee*, Lord, to work: *for* they have made void thy law.
127 Therefore I love thy commandments above gold, yea, above fine gold.
128 Therefore I eſteem all *thy* precepts *concerning all things to be* right; *and* I hate every falſe way.

P E.

129 Thy teſtimonies are wonderful: therefore doth my ſoul keep them.
130 The entrance of thy words giveth light: it giveth underſtanding unto the ſimple.
131 I opened my mouth, and panted: for I longed for thy commandments.
132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.
133 Order my ſteps in thy word: and let not any iniquity have dominion over me.
134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.
135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.
136 Rivers of waters run down mine eyes: becauſe they keep not thy law.

T Z A D D I.

137 Righteous *art* thou, O Lord, and upright *are* thy judgments.
138 Thy teſtimonies *that* thou haſt commanded, *are* righteous and very faithful.
139 My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.
140 Thy word *is* very pure: therefore thy ſervant loveth it.
141 I *am* ſmall and deſpiſed: *yet* do not I forget thy precepts.
142 Thy righteouſneſs *is* an everlaſting righteouſneſs, and thy law is the truth.
143 Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delights.
144 The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live.

K O P H.

145 I cried with *my* whole heart, hear me, O Lord: I will keep thy ſtatutes.
146 I cried unto thee, ſave me, and I ſhall keep thy teſtimonies.
147 I prevented the dawning of the morning, and cried: I hoped in thy word.
148 Mine eyes prevent the *night* watches, that I might meditate in thy word.
149 Hear my voice according unto thy loving kindneſs: O Lord, quicken me according to thy judgment.
150 They draw nigh that follow after miſchief: they are far from thy law.
151 Thou *art* near, O Lord: and all thy commandments *are* truth.
152 Concerning thy teſtimonies, I have known of old, that thou haſt founded them for ever.

R E S H.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.
154 Plead my cauſe, and deliver me: quicken me according to thy word.
155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes.
156 Great *are* thy tender mercies, O Lord: quicken me according to thy judgments.
157 Many *are* my perſecutors, and mine enemies: *yet* do I not decline from thy teſtimonies.
158 I beheld the tranſgreſſors, and was grieved: becauſe they kept not thy word.
159 Conſider how I love thy precepts: quicken me, O Lord, according to thy loving kindneſs.
160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

S C H I N.

161 Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.
162 I rejoice at thy word, as one that findeth great ſpoil.
163 I hate and abhor lying: *but* thy law do I love.
164 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.
165 Great peace have they which love thy law: and nothing ſhall offend them.
166 Lord, I have hoped for thy ſalvation, and done thy commandments.
167 My ſoul hath kept thy teſtimonies: and I love them exceedingly.
168 I have kept thy precepts and thy teſtimonies: for all my ways *are* before thee.

T A U

108 *Accept, I beſeech thee, the free-will offering of my mouth, O Lord, and teach me thy judgments.*] I can offer thee no other ſacrifice in this exile than my prayers, thankful acknowledgments, and vows of ſincere and chearful obedience; and theſe I preſent to thee, O thou Holy One of Iſrael, in the moſt free and hearty manner; beſeeching thee to teach me more effectually thy judgments, that I may never fail to conform myſelf to thy will.

131 *I opened my mouth, and panted: for I longed for thy commandments.*] I have panted with my eager purſuit of the moſt excellent wiſdom, the knowledge of thy law; for I longed to have a perfect underſtanding of thy commandments, which afford ſuch abundant ſatisfaction.

139 *My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.*] The tranſgreſſors of thy laws have ſo greatly excited mine indignation, that I am even tormented to ſee mine enemies ſo forgetful of their own intereſt, as not to regard thy words.

164 *Seven times a day do I praiſe thee: becauſe of thy righteous judgments.*] It is the ſubject of my perpetual thanks and praiſe, that I have the happineſs of being acquainted with the juſtice and goodneſs of thoſe laws, by which thou governeſt the ſons of Jacob.

TAU.

169 Let my cry come near before thee, O Lord: give me underſtanding according to thy word.

170 Let my ſupplication come before thee: deliver me according to thy word.

171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs.

173 Let thine hand help me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord: and thy law *is* my delight.

175 Let my ſoul live, and it ſhall praiſe thee: and let thy jndgments help me.

176 I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.

PSAL. CXX.

IN my diſtreſs I cried unto the Lord, and he heard me.

2 Deliver my ſoul, O Lord, from lying lips, *and* from a deceitful tongue.

3 What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I ſojourn in Meſech *that* I dwell in the tents of Kedar.

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am for* peace: but when I ſpeak, they *are* for war.

PSAL. CXXI.

I Will lift up mine eyes unto the hills, from whence cometh my help.

2 My help *cometh* from the Lord, which made heaven and earth.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

4 Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

5 The Lord *is* thy keeper: the Lord *is* thy ſhade upon thy right hand.

6 The ſun ſhall not ſmite thee by day; nor the moon by night.

7 The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The Lord ſhall preſerve thy going out, and thy coming in, from this time forth and even for evermore.

CXXII.

I Was glad when they ſaid unto me, Let us go into the houſe of the Lord.

2 Our feet ſhall ſtand within thy gates, O Jeruſalem.

3 Jeruſalem is builded as a city, that is compact together:

4 Whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord.

5 For there are ſet thrones of judgment: the thrones of the houſe of David.

6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls, *and* proſperity within thy palaces.

8 For my brethren and companions ſakes, I will now ſay, Peace *be* within thee.

9 Becauſe of the houſe of the Lord our God, I will ſeek thy good.

PSAL. CXXIII.

UNTO thee lift I up mine eyes, O thou that dwelleſt in the heavens.

2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes *wait* upon the Lord our God, until that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

PSAL. CXXIV.

IF *it had not been* the Lord, who was on our ſide, now may Iſrael ſay:

2 If *it had not been* the Lord, who was on our ſide, when men roſe up againſt us:

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us.

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul.

5 Then the proud waters had gone over our ſoul.

6 Bleſſed *be* the Lord, who hath not given us *as* a prey to their teeth.

7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

8 Our help is in the name of the Lord, who made heaven and earth.

PSAL. CXXV.

THEY that truſt in the Lord *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the Lord *is* round about his people, from henceforth even for ever.

3 For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity.

4 Do good, O Lord, unto *thoſe that be* good, and to *them that are* upright in their hearts.

5 As for ſuch as turn aſide unto their crooked ways, the Lord ſhall lead them forth with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

PSAL. CXXVI.

WHEN the Lord turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us: *whereof* we are glad.

4 Turn again our captivity, O Lord, as the ſtreams in the ſouth.

5 They that ſow in tears, ſhall reap in joy.

6 He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him*.

PSAL. CXXVII.

EXcept the Lord build the houſe, they labour in vain that build it: except the Lord keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

3 Lo, children *are* an heritage of the Lord: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man: ſo *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

PSAL. CXXVIII.

BLeſſed *is* every one that feareth the Lord: that walketh in his ways:

2 For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy children like olive-plants, round about thy table.

4 Behold, that thus ſhall the man be bleſſed, that feareth the Lord.

5 The Lord ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem all the days of thy life.

6 Yea, thou ſhalt ſee thy children's children, and peace upon Iſrael.

PSAL.

175, 176 *Let my ſoul live, and it ſhall praiſe thee*, &c.] O let me not periſh in the ſnare they have laid around me; but ſpare my life, and I will devote it to thy praiſe.

PSALM CXX.] It is impoſſible to know with any certainty, why this, and the fourteen following pſalms, were called *Songs of degrees*, or ſteps. But the moſt probable conjecture is, that they were ſo called from the excellency of the compoſition, or the high eſteem the Hebrews entertained for them on ſome particular occaſion.

PSALM CXXI.] This pſalm ſeems to have been written by David, when he was obliged to fly from Jeruſalem to avoid the army of his rebellious ſon.

PSALM CXXII.] 1 *I was glad when they ſaid unto me, let us go into the houſe of the Lord.*] I was exceedingly delighted with the chearful devotion of thoſe who came to me before the approaching feaſt, and ſaid, Let us go and pay our thankful acknowledgments to the Lord, in the place where he hath choſen his habitation, and dwells viſibly among us.

PSALM CXXIII.] This pſalm was doubtleſs written in a time of great diſtreſs, when ſome haughty tyrant of the earth threatened to level the walls of Jeruſalem with the duſt; but the particular occaſion is not known. Poſſibly it was compoſed by ſome pious perſon, when the king of Aſſyria ſent his army againſt Jeruſalem.

PSALM CXXIV.] 1 *If it had not been the Lord, who was on our ſide, now may Iſrael ſay.*] Iſrael may now thankfully acknowledge, that it was the Lord alone that protected them from their numerous enemies.

This pſalm was written by David, after ſome remarkable victory over a numerous hoſt of his enemies. Perhaps the Philiſtines, when they ſpread themſelves in the valley of Rephaim, 2 Sam. v. 19. or the Ammonites and their aſſociates, 2 Sam. x. 6.

PSALM CXXV.] This pſalm, in all probability, was written by the prophet Iſaiah, and ſpoken to the people by Hezekiah, when Sennacherib's army threatened to deſtroy Jeruſalem, to comfort them under their great affliction.

PSALM CXXVI.] This pſalm is allowed to have been written by Ezra on the return of the Jews from the Babyloniſh captivity.

PSALM CXXVII.] 1 *Except the Lord build the houſe*, &c.] The ſucceſs of all our undertakings depend ſo entirely on the bleſſing of the Lord, that it is in vain to build houſes or cities, and form ſocieties, except he proſper the deſign.

PSALM CXXVIII.] 1 *Bleſſed is every one that feareth the Lord*, &c.] Whoever thou art that deſireſt to be happy, be careful to fear the Lord, and practiſe juſtice, charity, and univerſal benevolence, and thou ſhalt ſurely attain thy deſire.

This pſalm was probably written by the ſame author as the foregeing, to excite men to be truly religious, as the only way to obtain the bleſſings enumerated in this hymn.

PSALM

PSAL. CXXIX.

MANY a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 The plowers plowed upon my back: they made long their furrows.

4 The Lord *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the grass *upon* the house-tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves, his bosom.

8 Neither do they which go by, say, The blessing of the Lord be upon you: we bless you in the name of the Lord.

PSAL. CXXX.

OUT of the depths have I cried unto thee, O Lord.

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, Lord, shouldst mark iniquities: O Lord, who shall stand?

4 But *there is* forgiveness with thee: that thou mayest be feared.

5 I wait for the Lord, my soul doth wait, and in his word do I hope.

6 My soul *waiteth* for the Lord, more than they that watch for the morning: *I say, more than* they that watch for the morning.

7 Let Israel hope in the Lord: for with the Lord *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

PSAL. CXXXI.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 Let Israel hope in the Lord, from henceforth and for ever.

PSAL. CXXXII.

LORD, remember David, *and* all his afflictions.

2 How he sware unto the Lord, *and* vowed unto the mighty *God* of Jacob.

3 Surely I will not come into the tabernacle of my house, nor go up into my bed:

4 I will not give sleep to mine eyes, *or* slumber to mine eye-lids,

5 Until I find out a place for the Lord, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footstool.

8 Arise, O Lord, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake, turn not away the face of thine anointed.

11 The Lord hath sworn *in* truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant and my testimony, that I shall teach them; their children shall also sit upon thy throne for evermore.

13 For the Lord hath chosen Zion: he hath desired it for his habitation.

14 This *is* my rest for ever: here will I dwell, for I have desired it.

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

PSAL. CXXXIII.

BEhold, how good and how pleasant *it is* for brethren to dwell together in unity.

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard, that went down to the skirts of his garments.

3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion, for there the Lord commanded the blessing, *even* life for evermore.

PSAL. CXXXIV.

BEhold, bless ye the Lord, all *ye* servants of the Lord, which by night stand in the house of the Lord.

2 Lift up your hands *in* the sanctuary: and bless the Lord.

3 The Lord that made heaven and earth, bless thee out of Zion.

PSAL. CXXXV.

PRaise ye the Lord, praise ye the name of the Lord, praise *him*, O ye servants of the Lord.

2 Ye that stand in the house of the Lord, in the courts of the house of our God.

3 Praise the Lord, for the Lord *is* good: sing praises unto his name, for *it is* pleasant.

4 For the Lord hath chosen Jacob unto himself, *and* Israel for his peculiar treasure.

5 For I know that the Lord *is* great, and *that* our Lord *is* above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth, he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

8 Who smote the first-born of Egypt, both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings:

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Israel his people.

13 Thy name, O Lord, endureth for ever, *and* thy memorial, O Lord, throughout all generations.

14 For the Lord will judge his people, and he will repent himself concerning his servants.

15 The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not.

17 They have ears, but they hear not; neither is there any breath in their mouths.

18 They that make them are like unto them: *so is* every one that trusteth in them.

19 Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20 Bless the Lord, O house of Levi; ye that fear the Lord, bless the Lord.

21 Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

PSAL. CXXXVI.

OGive thanks unto the Lord, for he is good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To him that stretched out the earth above the waters: for his mercy *eudureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever.

8 The sun to rule by day: for his mercy *endureth* for ever.

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To

PSALM CXXIX.] 1 *Many a time have they afflicted me from my youth*, &c.] Our adversaries, may Israel, on this occasion truly say, have very often, and very sorely distressed us; ever since we became a people.

PSALM CXXX.] This psalm was, in all probability, composed by David, during the persecution of Saul, when he was reduced to so low a condition, that his heart began to sink within him.

PSALM CXXXI.] Though David did not pretend to be free from guilt, yet in that particular, namely, his affecting the kingdom, he could safely protest his innocence.

PSALM CXXXII.] 1 *Lord, remember David, and all his afflictions.*] Be not, O Lord, unmindful of the pious afflictions of thy servant David, who chose to endure many afflictions rather than, by unlawful means, place himself on the throne of a kingdom.

This psalm seems to have been written by some pious hand, after the Lord had commanded David, by Gad the seer, to build an altar in the threshing-floor of Araunah the Jebusite, where the destroying angel stood when he stretched out his hand over Jerusalem.

PSALM CXXXIII.] This psalm seems to have been composed when there was a strife between the men of Israel and the men of Judah, who should be most forward in returning to their allegiance, and be the most ready in bringing back David to his kingdom, from whence he had been driven by his rebellious son.

PSALM CXXXIV.] The author of this psalm is unknown: but seems to have been written by some pious Levite, to be sung at the shutting of the gates of the temple.

PSALM CXXXV.] This seems to have been the morning hymn, which the præcentor called upon the Levites to sing at the opening of the gates of the temple, as the foregoing was sung at the shutting them up in the evening.

PSALM CXXXVI.] This psalm, like the former, is a commemoration of the goodness of the Lord, especially of the wonderful works he had done for Israel. The form of acknowledgment, *for his mercy endureth for ever*, so often repeated in this psalm, was prescribed by David to be used continually in the divine service, 1 Chron. xvi. 41.

10 To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.

11 And brought out Iſrael from among them: for his mercy *endureth* for ever.

12 With a ſtrong hand, and with a ſtretched-out arm: for his mercy *endureth* foa ever.

13 To him which divided the Red-ſea into parts: for his mercy *endureth* for ever.

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever.

15 But overthrew Pharaoh and his hoſt in the Red-ſea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderneſs: for his mercy *endureth* for ever.

17 To him which ſmote great kings: for his mercy *endureth* for ever.

18 And ſlew famous kings: for his mercy *endureth* for ever.

19 Sihon king of the Amorites: for his mercy *endureth* for ever.

20 And Og the king of Baſhan: for his mercy *endureth* for ever.

21 And gave their land for an heritage: for his mercy *endureth* for ever.

22 Even an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.

23 Who remembered us in our low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all fleſh; for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* forever.

PSAL. CXXXVII.

BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows, in the midſt thereof.

3 For there they that carried us away captive, required of us a ſong; and they that waſted us, *required of us* mirth, *ſaying* Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing the Lord's ſong in a ſtrange land?

5 If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; If I prefer not Jeruſalem above my chief joy.

7 Remember, O Lord, the children of Edom, in the day of Jeruſalem; who ſaid, Raiſe *it*, raiſe *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be deſtroyed: happy *ſhall he be* that rewardeth thee, as thou haſt ſerved us.

9 Happy *ſhall he be* that taketh and daſheth thy little ones againſt the ſtones.

PSAL. CXXXVIII.

I Will praiſe thee with my whole heart, before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy name for thy loving-kindneſs, and for thy truth; for thou haſt magnified thy word above all thy name.

3 In the day when I cried, thou anſweredſt me: and ſtrengthenedſt me with ſtrength in my ſoul.

4 All the king's of the earth ſhall praiſe thee; O Lord, when they hear the words of thy mouth.

5 Yea. they ſhall ſing in the ways of the Lord: for great *is* the glory of the Lord.

6 Though the Lord *be* high, yet hath he reſpect unto the lowly; but the proud he knoweth afar off.

7 Though I walk in the midſt of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The Lord will perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: forſake not the works of thine own hands.

CHAP. CXXXIX.

O Lord, thou haſt ſearched me, and known *me*.

2 Thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thought afar off.

3 Thou compaſſeſt my path, and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but* lo, O Lord, thou knoweſt it altogether.

5 Thou haſt beſet me behind and before, and laid thine hand upon me.

6 Such knowledge is too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?

8 If I aſcend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 If I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea:

10 Even there ſhall thy hand lead me, and thy right hand ſhall hold me.

11 If I ſay, Surely the darkneſs ſhall cover me: even the night ſhall be light about me.

12 Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light *are* both alike *to thee*.

13 For thou haſt poſſeſſed my reins: thou haſt covered me in my mother's womb:

14 I will praiſe thee, for I *am* fearfully *and* wonderfully made: marvellous *are* thy works, and *that* my ſoul knoweth right well.

15 My ſubſtance was not hid from thee, when I was made in ſecret; *and* curiouſly wrought in the loweſt parts of the earth.

16 Thine eyes did ſee my ſubſtance yet being unperfect, and in thy book all *my members* were written, *which* in continuance were faſhioned, when *as yet there was* none of them.

17 How precious alſo are thy thoughts unto me, O God! how great is the ſum of them!

18 *If* I ſhould count them, they are more in number than the ſand: when I awake, I am ſtill with thee.

19 Surely thou wilt ſlay the wicked, O God: depart from me therefore, ye bloody men.

20 For they ſpeak againſt thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And ſee if *there be* any wicked way in me, and lead me in the way everlaſting.

PSAL CXL.

DEliver me, O Lord, from the evil man: preſerve me from the violent man.

2 Which imagine miſchiefs in their heart; continually are they gathered together for war.

3 They have ſharpened their tongues, like a ſerpent; adder's poiſon is under their lips. Selah.

4 Keep me, O Lord, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.

5 The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet gins for me. Selah.

6 I ſaid unto the Lord, Thou *art* my God: hear the voice of my ſupplications, O Lord.

7 O God the Lord, the ſtrength of my ſalvation; thou haſt covered my head in the day of battle.

8 Grant not, O Lord, the deſires of the wicked, further not his wicked device, *leſt* they exalt themſelves. Selah.

9 *As for* the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.

10 Let burning coals fall upon them, let them be caſt into the fire; into deep pits, that they riſe not up again.

11 Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow *him*.

12 I know that the Lord will maintain the cauſe of the afflicted, *and* the right of the poor.

13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall dwell in thy preſence.

PSAL. CXLI.

LORD, I cry unto thee, make haſte unto me; give ear unto my voice, when I cry unto thee.

PSALM CXXXVII.] 1 *By the rivers of Babylon, there we ſat down, &c.*] When we were carried from the land of promiſe to that of Babylon, and had the banks of the Euphrates aſſigned for our habitation, we there ſat down in the attitude of ſorrow; and when we reflected on the happy days we enjoyed in the holy hill of Sion, our eyes ſtreamed with tears.

PSALM CXXXVIII.] 1 *I will praiſe thee with my whole heart,* &c.] I will pay thee, O Lord, my thankful acknowledgments, with the devouteſt affections of my heart.

PSALM CXXXIX.] 7, 8, 9, 10, 11, 12 *Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?* &c.] The ſentiment in this noble paſſage is remarkably ſtriking, and the deſcription truly ſublime. To what part of the univerſe ſhall I go to avoid thy ſpirit? Or whither ſhall I flee to hide me from thy piercing ſight? If I climb up into the heights of heaven, thou art there enthroned in light. If I go down to the depths of the grave, thou art there in thy pavilion of darkneſs. If I retire to the remoteſt climates of the Eaſt, where the morning firſt takes wing; if ſwifter than the darting ray, I paſs to the oppoſite regions of the Weſt, and remain in the uttermoſt parts of the ſea, ſhall I, in that diſtant ſituation, be beyond thy reach, or, by this ſudden tranſition, eſcape thy notice? So far from it, that, could I, with one glance of thought, tranſport myſelf beyond the bounds of creation, I ſhould ſtill be encircled with the immenſity of thy eſſence; or, rather, ſtill be incloſed in the hollow of thy hand. Should I be ſo weak as to ſay, ſurely the raven-colour'd mantle of the night will cover me; the very night would be turned into day around me. The pitchy veil of darkneſs can hide nothing from thy preſence; its blackeſt obſcurity is to thee like the brilliant rays of the morning: to thy eye, keener than the lightning's flaſh, the moſt open, and the moſt ſecret practices are equally alike conſpicuous.

PSALM CXL.] 1 *Deliver me, O Lord, from the evil man,* &c.] Let not, O Lord, the deſigns formed againſt me by wicked men proſper; nor let me fall into the hands of the cruel and violent man, whom I never injured.

PSALM CXLI.] 1 *Lord, I cry unto thee, make haſte unto me,* &c.] My dangers, O Lord, that now ſurround me, are exceeding great; do not therefore delay to ſuccour, and ſend me relief.

Pſ

2 Let my prayer be ſet forth before thee *as* incenſe; *and* the liſting up of my hands, *as* the evening ſacrifice.

3 Set a watch, O Lord, before my mouth, keep the door of my lips.

4 Incline not my heart to any evil thing, to practiſe wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous ſmite me, *it ſhall be* a kindneſs; and let him reprove me, *it ſhall be* an excellent oil, which ſhall not break my head: for yet my prayer alſo *ſhall be* in their calamities.

6 When their judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet

7 Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O God the Lord: in thee is my truſt, leave not my ſoul deſtitute.

9 Keep me from the ſnares which which they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilſt that I withal eſcape.

PSAL. CXLII.

I Cried unto the Lord with my voice: with my voice unto the Lord did I make my ſupplication.

2 I poured out my complaint before him; I ſhewed before him my trouble.

3 When my ſpirit was overwhelmed within me, then thou kneweſt my path: in the way wherein I walked; have they privily laid a ſnare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my ſoul.

5 I cried unto thee, O Lord, I ſaid, Thou *art* my refuge, *and* my portion in the land of the living.

6 Attend unto my cry, for I am brought very low: deliver me from my perſecutors; for they are ſtronger than I.

7 Bring my ſoul out of priſon, that I may praiſe thy name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.

PSAL. CXLIII.

HEAR my prayer, O Lord, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.

4 Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.

5 I remember the days of old, I meditate on all thy works: I muſe on the work of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee, as a thirſty land. Selah.

7 Hear me ſpeedily, O Lord, my ſpirit faileth: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 Cauſe me to hear thy loving kindneſs in the morning, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will, for thou *art* my God: thy ſpirit *is* good, lead me into the land of uprightneſs.

11 Quicken me, O Lord, for thy name's ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy cut off mines enemies, and deſtroy all them that afflict my ſoul: for I *am* thy ſervant.

PSAL. CXLIV.

BLeſſed *be* the Lord my ſtrength, which teacheth my hands to war, *and* my fingers to fight.

2 My goodneſs and my fortreſs, my high tower, and my deliverer, my ſhield, and *he* in whom I truſt: who ſubdueth my people under me.

3 Lord, what *is* man, that thou takeſt knowledge of him? *or* the ſon of man, that thou makeſt account of him?

4 Man his like to vanity: his days *are* as a ſhadow that paſſeth away.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoak.

6 Caſt forth lightning, and ſcatter them: ſhoot out thine arrows, and deſtroy them.

7 Send thine hand from above, rid me, and deliver me out of great waters; from the hand of ſtrange children:

8 Whoſe mouth ſpeaketh vanity; and their right hand *is* a right hand of falſhood.

9 I will ſing a new ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee.

10 *It is he* that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword.

11 Rid me, and deliver me from the hand of ſtrange children; whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner ſtones, poliſhed *after* the ſimilitude of a palace:

13 *That* our garners *may be* full, affording all manner of ſtore; *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets:

14 *That* our oxen *may be* ſtrong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our ſtreets:

15 Happy *is that* people that is in ſuch a caſe: *yea*, happy *is that* people whoſe God *is* the Lord.

PSAL. CXLV.

I Will extol thee, my God, O King, and I will bleſs thy name for ever and ever.

2 Every day will I bleſs thee, and I will praiſe thy name for ever and ever.

3 Great *is* the Lord, and greatly to be praiſed; and his greatneſs *is* unſearchable.

4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

5 I will ſpeak of the glorious honour of thy majeſty, and of thy wonderous works.

6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.

7 They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

8 The Lord *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy.

9 The Lord *is* good to all: and his tender mercies *are* over all his works.

10 All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power.

12 To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.

13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

14 The Lord upholdeth all that fall, and raiſeth up all *thoſe that be* bowed down.

15 The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

17 The Lord *is* righteous inall his ways, and holy in all his works.

18 The Lord *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

20 The Lord preſerveth all them that love him: but all the wicked will he deſtroy.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh bleſs his holy name for ever and ever.

PSAL. CXLVI.

PRAISE ye the Lord. Praiſe the Lord, O my ſoul.

2 While I live, will I praiſe the Lord: I will ſing praiſes unto my God, while I have any being.

3 Put not your truſt in princes, *nor* in the ſon of man, in whom *there is* no help

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.

5 Happy *is he* that *hath* the God of Jacob for his help, whoſe hope *is* in the Lord his God.

6 Which made heaven and earth, the ſea, and all that therein *is*: which keepeth truth for ever.

7 Which executeth judgment for the oppreſſed, which giveth food to the hungry: the Lord looſeth the priſoners.

8 The Lord openeth *the eyes of* the blind: the Lord raiſeth *them that are* bowed down: the Lord loveth the righteous.

9 The

PSALM CXLII.] This prayer was made by David, when he hid himſelf from Saul, either in the cave of Adullam, or that of Engedi.

PSALM CXLIII.] 1 *Hear my prayer, O Lord, give ear to my ſupplications*, &c.] Hearken, O God of my ſalvation, to my earneſt ſupplications: though I am unworthy of thy favour; yet, in thy abundant mercy, ſend me relief, according to the promiſe thou haſt made me.

PSALM CXLIV.] This pſalm was doubtleſs written by David, after he had obtained ſome ſignal victory; but the particular one is not known. Perhaps it is that mentioned, 2 Sam. v. 18, &c.

PSALM CXLV.] This pſalm is compoſed with great art, each verſe, in the original, beginning a new letter of the alphabet; but the *nun* is wanting, poſſibly becauſe the copy from whence the collector took it was imperfect in that place. and he would not preſume to ſupply the defect himſelf. But however that be, this compoſition was always eſteemed ſo excellent, that the antient Hebrews uſed to ſay, *He could not fail of being an inhabitant of the heavenly Canaan, who repeated this pſalm three times a day.*

PSALM CXLVI.] 1 *Praiſe ye the Lord*, &c.] Exert thyſelf, O my ſoul, to render unto the Lord, who gave being to all things, thoſe affectionate praiſes he ſo juſtly deſerves.

PSALM

9 The Lord preſerveth the ſtrangers: he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.
10 The Lord ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the Lord.

PSAL. CXLVII.

PRaiſe ye the Lord: for *it is* good to ſing praiſes unto our God; for *it is* pleaſant, *and* praiſe is comely.
2 The Lord doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.
3 He healeth the broken in heart, and bindeth up their wounds.
4 He telleth the number of the ſtars: he calleth them all by *their* names.
5 Great is our Lord, and of great power: his underſtanding *is* infinite.
6 The Lord lifteth up the meek: he caſteth the wicked down to the ground.
7 Sing unto the Lord with thankſgiving: ſing praiſe upon the harp unto our God.
8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.
9 He giveth to the beaſt his food, *and* to the young ravens which cry.
10 He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.
11 The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy.
12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Zion.
13 For he hath ſtrengthened the bars of thy gates: he hath bleſſed thy children within thee.
14 He maketh peace *in* thy borders, *and* filleth thee with the fineſt of the wheat.
15 He ſendeth forth his commandment upon earth: his word runneth very ſwiftly.
16 He giveth ſnow like wool: he ſcattereth the hoar-froſt like aſhes.
17 He caſteth forth his ice like morſels: who can ſtand before his cold.
18 He ſendeth out his word, and melteth them: he cauſeth his wind to blow, *and* the waters flow.
19 He ſheweth his word unto Jacob, his ſtatutes, and his judgments unto Iſrael.
20 He hath not dealt ſo with any nation: and *as for his* judgments, they have not known them. Praiſe ye the Lord.

PSAL. CXLVIII.

PRaiſe ye the Lord, praiſe ye the Lord from the heavens: praiſe him in the heights.
2 Praiſe ye him, all his angels: praiſe ye him, all his hoſts.
3 Praiſe ye him, ſun and moon: praiſe him all ye ſtars of light.
4 Praiſe him, ye heavens of heavens, and ye waters that *be* above the heavens.
5 Let them praiſe the name of the Lord: for he commanded, and they were created.
6 He hath alſo ſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.
7 Praiſe the Lord from the earth, ye dragons and all deeps,
8 Fire and hail, ſnow and vapour, ſtormy wind fulfilling his word.
9 Mountains and all hills, fruitful trees and all cedars;
10 Beaſts and all cattle, creeping things, and flying fowl;
11 Kings of the earth, and all people; princes, and all judges of the earth;
12 Both young men and maidens, old men and children;
13 Let them praiſe the name of the Lord: for his name alone is excellent, his glory *is* above the earth and heaven.
14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; *even* of the children of Iſrael, a people near unto him. Praiſe ye the Lord.

PSAL. CXLIX.

PRaiſe ye the Lord. Sing unto the Lord a new ſong, *and* his praiſe in the congregation of ſaints.
2 Let Iſrael rejoice in him that made him: let the children of Zion be joyful in their king.
3 Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.
4 For the Lord taketh pleaſure in his people: he will beautify the meek with ſalvation.
5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds.
6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand.
7 To execute vengeance upon the heathen, and puniſhments upon the people;
8 To bind their kings with chains, and their nobles with fetters of iron;
9 To execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the Lord.

PSAL. CL.

PRaiſe ye the Lord. Praiſe God in his ſanctuary: praiſe him in the firmament of his power.
2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.
3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.
4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments, and organs.
5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.
6 Let every thing that hath breath, praiſe the Lord. Praiſe ye the Lord.

PSALM CXLVII.] This pſalm ſeems to have been written by Nehemiah, when he had finiſhed the walls, and ſet up the gates of Jeruſalem.

PSALM CXLVIII.] 1 *Praiſe ye Lord*, &c.] Let all the creatures in the univerſe praiſe the Lord. Begin this ſolemn act of thankſgiving, ye celeſtial choir; ye who are raiſed ſo high above us in power, might, dignity, and place.

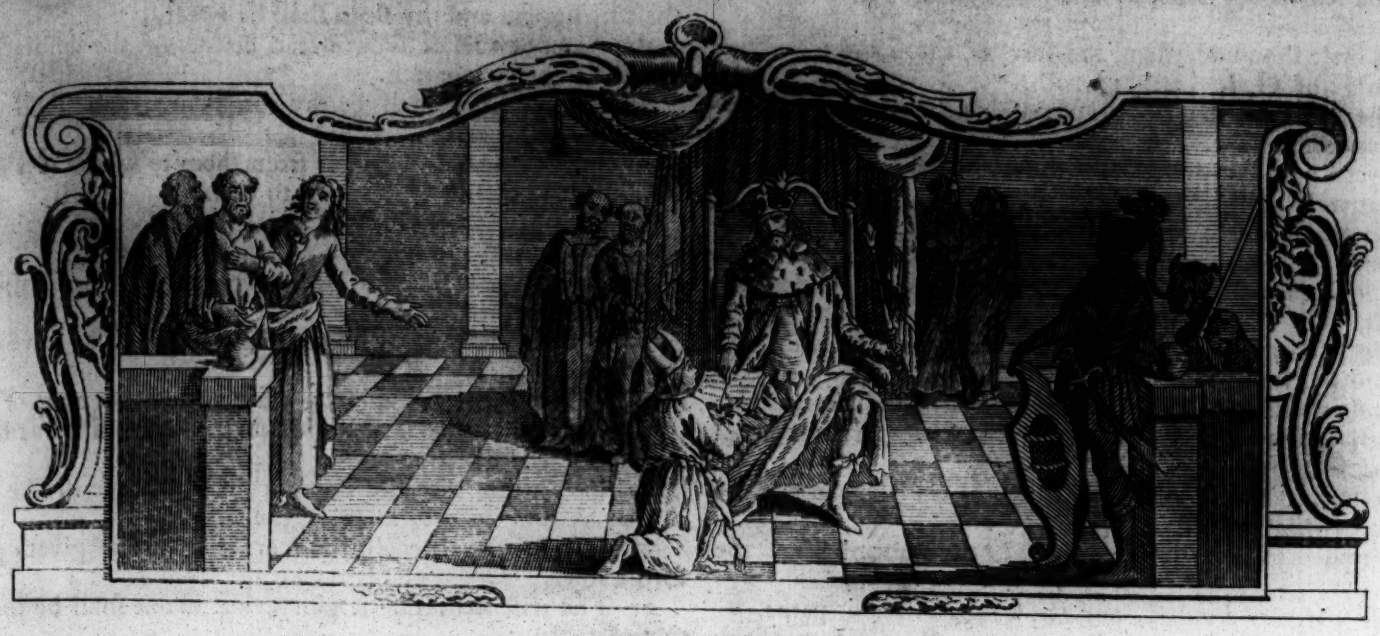
3 *Praiſe ye him, ſun and moon: praiſe him all ye ſtars of light.*] Praiſe him ye ſun and moon, his moſt conſpicuous miniſters, and unwearied in his ſervice: praiſe him ye glittering ſtars of light: and declare to all future generations, as ye have already done for ſo many ages paſt, how glorious your great Maſter is.

PSALM CXLIX.] This pſalm ſeems to have been written by David, after he had gained ſome ſignal victory.

PSALM CL.] 6 *Let every thing that hath breath, praiſe the Lord.*] Let every creature, eſpecially the human race, join with this ſacred choir, to praiſe the Almighty God of Jacob, from whom we receive all the good things we enjoy. To him, let all the world, with one conſent, give perpetual praiſe.

Thus have I endeavoured to explain the moſt difficult paſſages in the book of Pſalms, and to point out ſome of the moſt ſtriking parts in theſe beautiful compoſitions.

THE



THE

PROVERBS.

The ARGUMENT.

This collection is only a part of the proverbs of Solomon; *for we are told, that* he ſpake three thouſand proverbs, and his ſongs were a thouſand and five, 1 Kings iv. 13. *Nor was he the author of the whole book, though it is placed under his name. In the twenty-fifth chapter, it is obſerved, that the following proverbs belong to him, but that they were collected by perſons appointed by* Hezekiah *for that purpoſe. The thirtieth chapter is intitled,* the words of Agur the ſon of Jakeh. *The laſt chapter is inſcribed* the words of king Lemuel. *From theſe different titles, it is concluded, that the firſt twenty-four chapters are the genuine work of* Solomon; *that the five next are a collection of ſeveral of his proverbs, made by order of king* Hezekiah; *and that the two laſt chapters were added, and belong to different, though unknown, authors.*

CHAP. I.

THE proverbs of Solomon the ſon of David king of Iſrael;
2 To know wiſdom and inſtruction, to perceive the words of underſtanding;
3 To receive the inſtruction of wiſdom, juſtice, and judgment, and equity:
4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.
5 A wiſe *man* will hear, and will increaſe learning: and a man of underſtanding ſhall attain unto wiſe counſels:
6 To underſtand a proverb, and the interpretation; the words of the wiſe, and their dark ſayings.
7 ¶ The fear of the Lord *is* the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.
8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother.
9 For they *ſhall be* an ornament of grace unto thy head, and chains about thy neck.
10 ¶ My ſon, if ſinners entice thee, conſent thou not.
11 If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe:
12 Let us ſwallow them up alive as the grave, and whole as thoſe that go down into the pit:
13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:
14 Caſt in thy lot among us, let us all have one purſe:
15 My ſon, walk not thou in the way with them; refrain thy foot from their path.
16 For their feet run to evil, and make haſte to ſhed blood.
17 Surely in vain the net is ſpread in the ſight of any bird.
18 And they lay wait for their *own* blood, they lurk privily for their *own* lives.
19 So *are* the ways of every one that is greedy of gain: *which* taketh away the life of the owners thereof.
20 ¶ Wiſdom crieth without, ſhe uttereth her voice in the ſtreets:
21 She crieth in the chief place of concourſe, in the openings of the gtaes: in the city ſhe uttereth her words, ſaying,
22 How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?
23 Turn you at my reproof: behold, I will pour out my ſpirit unto you, I will make known my words unto you.
24 ¶ Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded;
25 But ye have ſet at nought all my counſel, and would none of my reproof:
26 I alſo will laugh at your calamity, I will mock when your fear cometh;
27 When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you.
28 Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me:
29 For that they hated knowledge, and did not chooſe the fear of the Lord.
30 They would none of my counſel: they deſpiſed all my reproof.
31 Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.
32 For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.
33 But whoſo hearkeneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

CHAP. II.

MY ſon, if thou wilt receive my words, and hide my commandments with thee:
2 So that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding:

3 Yea,

Commentary on the Book of Proverbs.

CHAP. I.] 10 *My ſon, if ſinners entice thee, conſent thou not.*] The inſtructions delivered in this and the following verſes merit the utmoſt attention. They teach us to reſiſt the firſt approaches of temptation, the only ſure method of being conquerors: for, if we liſten to the firſt attack, we are in the greateſt danger of being undone.

20, &c. *Wiſdom crieth without, ſhe uttereth her voice in the ſtreets,* &c.] By wiſdom, is here meant the eternal wiſdom, the word, the Son of God.

3 Yea, if thou crieſt after knowledge, *and* lifteſt up thy voice for underſtanding:

4 If thou ſeekeſt her as ſilver, and ſearcheſt for her, as *for* hid treaſures:

5 Then ſhalt thou underſtand the fear of the Lord; and find the knowledge of God.

6 For the Lord giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſs, and judgment, and equity; *yea*, every good path.

10 When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that ſpeaketh froward things.

13 Who leave the paths of uprightneſs, to walk in the ways of darkneſs:

14 Who rejoice to do evil, *and* delight in the frowardneſs of the wicked.

15 Whoſe ways *are* crooked, and *they* froward in their paths.

16 To deliver thee from the ſtrange woman, *even* from the ſtranger *which* flattereth with her words:

17 Which forſaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her houſe inclineth unto death, and her paths unto the dead.

19 None that go unto her, return again, neither take they hold of the paths of life.

20 That thou mayeſt walk in the way of good men, and keep the paths of the righteous.

21 For the upright ſhall dwell in the land, and the perfect ſhall remain in it.

22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

CHAP. III.

MY ſon, forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace ſhall they add to thee.

3 Let not mercy and truth forſake thee: bind them about thy neck, write them upon the table of thine heart.

4 So ſhalt thou find favour, and good underſtanding in the ſight of God and man.

5 ¶ Truſt in the Lord with all thine heart; and lean not unto thine own underſtanding.

6 In all thy ways acknowledge him, and he ſhall direct thy paths.

7 Be not wiſe in thine own eyes: fear the Lord, and depart from evil.

8 It ſhall be health to thy navel, and marrow to thy bones.

9 Honour the Lord with thy ſubſtance, and with the firſt-fruits of all thine increaſe.

10 So ſhall thy barns be filled with plenty, and the preſſes ſhall burſt out with new wine.

11 ¶ My ſon deſpiſe not the chaſtening of the Lord: neither be weary of his correction.

12 For whom the Lord loveth, he correcteth, even as a father the ſon, *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding.

14 For the merchandiſe of it *is* better than the merchandiſe of ſilver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire, are not to be compared unto her.

16 Length of days *is* in her right hand: *and* in her left hand riches and honour.

17 Her ways *are* ways of pleaſantneſs, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her; and happy *is every one* that retaineth her.

19 The Lord by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My ſon, let not them depart from thine eyes: keep ſound wiſdom and diſcretion.

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 Then ſhalt thou walk in thy way ſafely and thy foot ſhall not ſtumble.

24 When thou lieſt down, thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25 Be not afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh.

26 For the Lord ſhall be thy confidence, and ſhall keep thy foot from being taken.

27 ¶ With-hold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou haſt it by thee.

29 Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee.

30 ¶ Strive not with a man without cauſe, if he have done thee no harm.

31 ¶ Envy thou not the oppreſſor, and chooſe none of his ways.

32 For the froward *is* abomination to the Lord: but his ſecret *is* with the righteous.

33 ¶ The curſe of the Lord *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

34 ¶ Surely he ſcorneth the ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory, but ſhame ſhall be the promotion of fools.

CHAP. IV.

HEAR, ye children, the inſtruction of a father, and attend to know underſtanding.

2 For I give you good doctrine, forſake ye not my law.

3 For I was my father's ſon, tender and only beloved in the ſight of my mother.

4 He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wiſdom, get underſtanding: forget *it* not, neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee.

7 Wiſdom *is* the principal thing, *therefore* get wiſdom: and with all thy getting get underſtanding.

8 Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour, when thou doſt embrace her.

9 She ſhall give to thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee.

10 Hear, O my ſon, and receive my ſayings: and the years of thy life ſhall be many.

11 I have taught thee in the way of wiſdom: I have led thee in right paths.

12 When thou goeſt, thy ſteps ſhall not be ſtraitned, and when thou runneſt, thou ſhalt not ſtumble.

13 Take faſt hold of inſtruction, let *her* not go; keep her, for ſhe *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, paſs not by it, turn from it, and paſs away.

16 For they ſleep not except they have done miſchief: and their ſleep is taken away unleſs they cauſe *ſome* to fall.

17 For they eat the bread of wickedneſs, and drink the wine of violence.

18 But the path of the juſt *is* as the ſhining light, that ſhineth more and more unto the perfect day.

19 The way of the wicked is as darkneſs: they know not at what they ſtumble.

20 ¶ My ſon, attend to my words, incline thine ear unto my ſayings.

21 Let them not depart from thine eyes: keep them in the midſt of thine heart.

22 For they *are* life unto thoſe that find them, and health to all their fleſh.

23 ¶ Keep thy heart with all diligence: for out of it *are* the iſſues of life.

24 Put away from thee a froward mouth, and perverſe lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26 Ponder the path of thy feet, and let all thy ways be eſtabliſhed.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP.

CHAP. II.] 6 *For the Lord giveth wiſdom: out of his mouth cometh knowledge and underſtanding.*] It is in vain to ſearch for wiſdom, unleſs we previouſly ſeek the Lord and his righteouſneſs, in whoſe gift alone it is; but there is no doubt of his beſtowing it upon thoſe who eſteem it above the poſſeſſions of all earthly things.

16 *To deliver thee from the ſtrange woman*, &c.] True wiſdom will not only deliver thee from the ſnares of wicked men, but alſo from the more dangerous attempts of a lewd woman.

CHAP. III.] 1 *My ſon, forget not my law*, &c.] Let me again intreat thee, with the affection of a father, not to be careleſs and negligent in the obſervance of theſe inſtructions; but write them upon the table of thine heart.

18 *She is a tree of life to them that lay hold to her*, &c.] Wiſdom leads us to a paradiſe, and ſupplies the place of that tree of life from which our firſt parents were baniſhed.

CHAP. IV.] 1 *Hear, ye children, the inſtruction of a father*, &c.] Liſten all ye that are deſirous to learn unto the inſtructions which, out of a parental affection, I bring from God to you.

23 *Keep thy heart with all diligence: for out of it are the iſſues of life.*] Let this, above all things, be thy peculiar care, to ſet ſo ſtrict a guard upon the inward thoughts, motions, and affections of thy ſoul.

CHAP.

CHAP. V.

MY ſon, attend unto my wiſdom, and bow thine ear to my underſtanding.

2 That thou mayeſt regard diſcretion, and that thy lips may keep knowledge.

3 ¶ For the lips of a ſtrange woman drop *as* an honey-comb, and her mouth *is* ſmoother than oil.

4 But her end is bitter as wormwood, ſharp as a two-edged ſword.

5 Her feet go down to death: her ſteps take hold on hell.

6 Leſt thou ſhouldſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them*.

7 Hear me now, therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her houſe:

9 Leſt thou give thine honour unto others, and thy years unto the cruel.

10 Leſt ſtrangers be filled with thy wealth, and thy labours *be* in the houſe of a ſtranger.

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed,

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?

14 I was almoſt in all evil, in the midſt of the congregation and aſſembly.

15 ¶ Drink waters out of thine own ciſtern; and running waters out of thine own well.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be only thine own, and not ſtrangers with thee.

18 Let thy fountain be bleſſed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind, and pleaſant roe, let her breaſts ſatisfy thee at all times, and be thou raviſhed always with her love.

20 And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger?

21 For the ways of man *are* before the eyes of the Lord, and he pondereth all his goings.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.

23 He ſhall die without inſtruction, and in the greatneſs of his folly he ſhall go aſtray.

CHAP. VI.

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger,

2 Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my ſon, and deliver thyſelf, when thou art come into the hand of thy friend: go humble thyſelf, and make ſure thy friend.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.

5 Deliver thyſelf, as a roe, from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou ſluggard, conſider her ways, and be wiſe:

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep.

11 So ſhall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty perſon, a wicked man walketh with a froward mouth.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers.

14 Frowardneſs *is* in his heart, he deviſeth miſchief continually, he ſoweth diſcord.

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 ¶ Theſe ſix *things* doth the Lord hate: yea, ſeven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that ſhed innocent blood,

18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief,

19 A falſe witneſs *that* ſpeaketh lies, and he that ſoweth diſcord among brethren.

20 ¶ My ſon, keep thy father's commandment, and forſake not the law of thy mother.

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee: and when thou awakeſt, it ſhall talk with thee.

23 For the commandment *is* a lamp; and the law *is* light; and reproofs of inſtruction *are* the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman.

25 Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and the adultreſs will hunt for the precious life.

27 Can a man take fire in his boſom, and his cloaths not be burnt?

28 Can one go upon hot coals, and his feet nor be burnt?

29 So he that goeth into his neighbour's wife: whoſoever toucheth her ſhall not be innocent.

30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul, when he is hungry:

31 But *if* he be found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman, lacketh underſtanding: he *that* doeth it, deſtroyeth his own ſoul.

33 A wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

34 For jealouſy *is* the rage of a man: therefore he will not ſpare in the day of vengeance.

35 He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

CHAP. VII.

MY ſon, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live: and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman:

5 That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the window of my houſe I looked through my caſement.

7 And behold among the ſimple ones, I diſcerned among the youths, a young man void of underſtanding,

8 Paſſing through the ſtreet near her corner, and he went the way to her houſe.

9 In the twilight in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and ſubtil of heart.

11 (She *is* loud and ſtubborn, her feet abide not in her houſe.

12 Now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner)

13 So ſhe caught him, and kiſſed him, *and* with an impudent face ſaid unto him,

14 *I have* peace-offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

16 I have deckt my bed with coverings of tapeſtry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come let us take our fill of love until the morning, let us ſolace ourſelves with loves.

19 For the good man *is* not at home, he is gone a long journey;

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him.

22 He

CHAP. V.] 3 *For the lips of a ſtrange woman drop as an honey-comb*, &c.] As youth is remarkably prone to harlots, the wiſe man here adds another caution he had before given againſt this vice: and, with repeated intreaties, begs the attention of the gay and thoughtleſs to ſo weighty an argument, which he here proſecutes more at large, and preſſes with remarkable eloquence, and very powerful reaſons.

21 *For the ways of man are before the eyes of the Lord, and he pondereth all his goings.*] If the many calamities I have mentioned will not deter thee from thy evil courſes, remember that the eye of Omnipotence beholds all thy actions.

CHAP VI.] 6, 7, 8 *Go to the ant, thou ſluggard, conſider her ways, and be wiſe.*] Obſerve, thou ſluggard, the provident care of the ant, who, during the ſummer, and the plenty of harveſt, lays up a ſufficient ſtock of proviſions to ſupport her during the nipping blaſts and hoary rains of winter; and ſurely ſo ſtriking an inſtance of labour, induſtry, and conſummate policy, exhibited by one of the inſect race, muſt make thee aſhamed of thy indolence, and animate thee to imitate her provident care.

CHAP. VII.] 4 *Say unto wiſdom, thou art my ſiſter*, &c.] Embrace the precepts I have given thee with the moſt ardent affection; and place ſo high a value upon wiſdom, as to invite her continually to thee, 'till ſhe be as familiar with thee as an only ſiſter.

22 He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks:
23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.
24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.
25 Let not thine heart decline to her ways, go not aſtray in her paths.
26 For ſhe hath caſt down many wounded: yea, many ſtrong *men* have been ſlain by her.
27 Her houſe *is* the way to hell, going down to the chambers of death.

CHAP. VIII.

DOTH not wiſdom cry? and underſtanding put forth her voice?
2 She ſtandeth in the top of high places, by the way in the places of the paths.
3 She crieth at the gates, at the entry of the city, at the coming in at the doors.
4 Unto you, O men, I call, and my voice *is* to the ſons of man.
5 O ye ſimple, underſtand wiſdom; and ye fools, be ye of an underſtanding heart.
6 Hear, for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.
7 For my mouth ſhall ſpeak truth, and wickedneſs *is* an abomination to my lips.
8 All the words of my mouth *are* in righteouſneſs, *there is* nothing froward or perverſe in them.
9 They *are* all plain to him that underſtandeth, and right to them that find knowledge.
10 Receive my inſtruction, and not ſilver; and knowledge rather than choice gold.
11 For wiſdom *is* better than rubies; and all the things that may be deſired, are not to be compared to it.
12 I wiſdom dwell with prudence, and find out knowledge of witty inventions.
13 The fear of the Lord *is* to hate evil; pride and arrogancy, and the evil way, and the froward mouth do I hate.
14 Counſel *is* mine, and ſound wiſdom: I *am* underſtanding, I have ſtrength.
15 By me kings reign, and princes decree juſtice.
16 By me princes rule, and nobles, *even* all the judges of the earth.
17 I love them that love me, and thoſe that ſeek me early ſhall find me.
18 Riches and honour *are* with me; *yea*, durable riches and righteouſneſs.
19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver.
20 I lead in the way of righteouſneſs, in the midſt of the paths of judgment.
21 That I may cauſe thoſe that love me, to inherit ſubſtance; and I will fill their treaſures.
22 The Lord poſſeſſed me in the beginning of his way, before his works of old.
23 I was ſet up from everlaſting, from the beginning, or ever the earth was.
24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.
25 Before the mountains were ſettled; before the hills was I brought forth:
26 While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world.
27 When he prepared the heavens, I *was* there: when he ſet a compaſs upon the face of the depth:
28 When he eſtabliſhed the clouds above: when he ſtrengthned the fountains of the deep:
29 When he gave to the ſea his decree, that the waters ſhould not paſs his commandment, when he appointed the foundations of the earth:
30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him:
31 Rejoicing in the habitable part of his earth, and my delights *were* with the ſons of men.
32 Now therefore hearken unto me, O ye children: for bleſſed *are they that* keep my ways.
33 Hear inſtruction, and be wiſe, and refuſe it not.
34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.
35 For whoſo findeth me, findeth life, and ſhall obtain favour of the Lord.
36 But he that ſinneth againſt me, wrongeth his own ſoul; all they that hate me, love death.

CHAP. IX.

WIſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars.
2 She hath killed her beaſts, ſhe hath mingled her wine; ſhe hath alſo furniſhed her table.
3 She hath ſent forth her maidens, ſhe crieth upon the higheſt places of the city.
4 Whoſo *is* ſimple, let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him,
5 Come, eat of my bread, and drink of the wine *which* I have mingled.
6 Forſake the fooliſh, and live; and go in the way of underſtanding.
7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man*, *getteth* himſelf a blot.
8 Reprove not a ſcorner, leſt he hate thee: rebuke a wiſe *man*, and he will love thee.
9 Give *inſtruction* to a wiſe *man*, and he will be yet wiſer: teach a juſt *man*, and he will increaſe in learning.
10 The fear of the Lord *is* the beginning of wiſdom: and the knowledge of the holy *is* underſtanding.
11 For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.
12 If thou be wiſe, thou ſhalt be wiſe for thyſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it*.
13 ¶ A fooliſh woman *is* clamorous; *ſhe is* ſimple, and knoweth nothing.
14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city,
15 To call paſſengers who go right on their ways.
16 Whoſo *is* ſimple, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him,
17 Stolen waters are ſweet, and bread *eaten* in ſecret is pleaſant.
18 But he knoweth not that the dead *are* there; *and that* her gueſts *are* in the depths of hell.

CHAP. X.

THE proverbs of Solomon. A wiſe ſon maketh a glad father; but a fooliſh ſon *is* the heavineſs of his mother.
2 Treaſures of wickedneſs profit nothing: but righteouſneſs delivereth from death.
3 The Lord will not ſuffer the ſoul of the righteous to famiſh: but he caſteth away the ſubſtance of the wicked.
4 He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich.
5 He that gathereth in ſummer, *is* a wiſe ſon: *but* he that ſleepeth in harveſt, *is* a ſon that cauſeth ſhame.
6 Bleſſings *are* upon the head of the juſt: but violence covereth the mouth of the wicked.
7 The memory of the juſt *is* bleſſed: but the name of the wicked ſhall rot.
8 The wiſe in heart will receive commandments: but a prating fool ſhall fall.
9 He that walketh uprightly, walketh ſurely: but he that perverteth his ways, ſhall be known.
10 He that winketh with the eye cauſeth ſorrow: but a prating fool ſhall fall.
11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.
12 Hatred ſtirreth up ſtrifes, but love covereth all ſins.
13 In the lips of him that hath underſtanding, wiſdom is found: but a rod *is* for the back of him that is void of underſtanding.
14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction.
15 The rich man's wealth *is* his ſtrong city: the deſtruction of the poor *is* their poverty.
16 The labour of the righteous *tendeth* to life; the fruit of the wicked to ſin.
17 *He is* in the way of life that keepeth inſtruction: but he that refuſeth reproof, erreth.
18 He

CHAP. VIII.] 1 *Doth not wiſdom cry? and underſtanding put forth her voice?*] Can any pretend ignorance, or ſay they were never cautioned againſt theſe ſnares? Or, rather, is not there the greateſt reaſon to chide you for your ſtupidity, in hearkening to thoſe ſecret allurements to the deeds of darkneſs, when their conſequences are ſo apparent?

23 *I was ſet up from everlaſting, from the beginning, or ever the earth was.*] My ſovereignty and dominion is from everlaſting, nor hath it any ſuperior: all antiquity comes infinitely ſhort of mine, who was before even the earth itſelf had any exiſtence, and therefore before all mankind.

30, 31 *Then I was by him, as one brought up with him,* &c.] Then was I conſtantly with him; was daily his delight, rejoicing in the lovely work of creation. The perſon who here ſpeaks in the character of wiſdom is generally ſuppoſed to be the ſon of God, who was in the boſom of his father before this world had exiſtence.

CHAP. IX.] 6 *Forſake the fooliſh, and live; and go in the way of underſtanding.*] Be perſuaded to make trial of theſe precepts; forſake the company of wicked men, and abandon all childiſh and ſenſeleſs actions.

CHAP. X.] 19 *In the multitude of words there wanteth not ſin: but he that refraineth his lips is wiſe.*] Nor are calumny and flattery the only vices of the tongue; many words are rarely innocent: he therefore that is ſparing of ſpeech, and conſiders well what he is going to utter, is truly prudent.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool.

19 In the multitude of words there wanteth not ſin: but he that refraineth his lips, *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of wiſdom.

22 The bleſſing of the Lord, it maketh rich, and he addeth no ſorrow with it.

23 *It is* a ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwind paſſeth, ſo *is* the wicked no *more:* but the righteous *is* an everlaſting foundation.

26 As vinegar to the teeth, and as ſmoak to the eyes, ſo *is* the ſluggard to them that ſend him.

27 The fear of the Lord prolongeth days: but the years of the wicked ſhall be ſhortned.

28 The hope of the righteous *ſhall be* gladneſs: but the expectation of the wicked ſhall periſh.

29 The way of the Lord *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity

30 The righteous ſhall never be removed: but the wicked ſhall not inhabit the earth.

31 The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out.

32 The lips of the righteous know what is acceptable; but the mouth of the wicked *ſpeaketh* frowardneſs.

CHAP. XI.

A Falſe balance *is* abomination to the Lord: but a juſt weight *is* his delight.

2 *When* pride cometh, then cometh ſhame: but with the lowly *is* wiſdom.

3 The integrity of the upright ſhall guide them: but the perverſeneſs of tranſgreſſors ſhall deſtroy them.

4 Riches profit not in the day of wrath: but righteouſneſs delivereth from death.

5 The righteouſneſs of the perfect ſhall direct his way: but the wicked ſhall fall by his own wickedneſs.

6 The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in *their own* naughtineſs.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt *men* periſheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his ſtead.

9 An hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked periſh, *there is* ſhouting.

11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wiſdom, deſpiſeth his neighbour: but a man of underſtanding holdeth his peace.

13 A tale-bearer revealeth ſecrets: but he that is of a faithful ſpirit concealeth the matter.

14 Where no counſel *is*, the people fall: but in the multitude of counſellors *there is* ſafety.

15 He that is ſurety for a ſtranger, ſhall ſmart *for it:* and he that hateth ſuretiſhip, *is* ſure.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doeth good to his own ſoul: but *he that is* cruel, troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs, *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil, *purſueth* it to his own death.

20 They that are of a froward heart, *are* abomination to the Lord: but *ſuch as are* upright in *their* way, *are* his delight.

21 *Though* hand *join* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwine's ſnout, ſo is a fair woman which is without diſcretion.

23 The deſire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that ſcattereth, and yet increaſeth; and *there is* that withholdeth more than is meet, but it *tendeth* to poverty.

25 The liberal ſoul ſhall be made fat: and he that watereth, ſhall be watered alſo himſelf.

26 He that withholdeth corn, the people ſhall curſe him: but bleſſing *ſhall be* upon the head of him that ſelleth *it*.

27 He that diligently ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches ſhall fall: but the righteous ſhall flouriſh as a branch.

29 He that troubleth his own houſe, ſhall inherit the wind: and the fool *ſhall be* ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth ſouls, *is* wiſe.

31 Behold the righteous ſhall be recompenſed in the earth: much more the wicked and the ſinner.

CHAP. XII.

WHoſo loveth inſtruction, loveth knowledge: but he that hateth reproof, *is* bruti ſh.

2 A good *man* obtaineth favour of the Lord: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved.

4 A virtuous woman *is* a crown to her huſband: but ſhe that maketh aſhamed, *is* as rottenneſs in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright ſhall deliver them.

7 The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart ſhall be deſpiſed.

9 *He that is* deſpiſed, and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread.

10 A righteous *man* regardeth the life of his beaſt: but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth vain *perſons*, *is* void of underſtanding.

12 The wicked deſireth the net of evil *men:* but the root of the righteous yieldeth *fruit*.

13 The wicked is ſnared by the tranſgreſſion of *his* lips: but the juſt ſhall come out of trouble.

14 A man ſhall be ſatisfied with good by the fruit of *his* mouth, and the recompenſe of a man's hands ſhall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counſel, *is* wiſe.

16 A fool's wrath is preſently known: but a prudent *man* covereth ſhame.

17 *He that* ſpeaketh truth, ſheweth forth righteouſneſs; but a falſe witneſs, deceit.

18 There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe *is* health.

19 The lip of truth ſhall be eſtabliſhed for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellers of peace *is* joy.

21 There ſhall no evil happen to the juſt: but the wicked ſhall be filled with miſchief.

22 Lying lips *are* abomination to the Lord: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſs.

24 The hand of the diligent ſhall bear rule: but the ſlothful ſhall be under tribute.

25 Heavineſs in the heart of man maketh it ſtoop: but a good word maketh it glad.

26 The righteous *is* more excellent than his neighbour: but the way of the wicked ſeduceth them.

27 The ſlothful *man* roaſteth not that which he took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſs *is* life, and in the path-way *thereof there is* no death.

CHAP. XIII.

A Wiſe ſon *heareth* his father's inſtruction: but a ſcorner heareth not rebuke.

2 A man ſhall eat good by the fruit of *his* mouth: but the ſoul of the tranſgreſſors *ſhall eat* violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth wide his lips, ſhall have deſtruction.

4 The

CHAP. XI.] 1 *A falſe balance is an abomination to the Lord,* &c.] The Lord deteſteth thoſe who endeavour to defraud their neighbour of his juſt weight; whilſt thoſe, who are honeſt in their dealings, are his favourites.

30 *The fruit of the righteous is a tree of life; and he that winneth ſouls, is wiſe.*] The benefit ſociety receives from a juſt and charitable man may be compared to the fruit of the tree of life, which keeps the ſon of man from miſery.

CHAP. XII.] 1 *Whoſo loveth inſtruction, loveth knowledge,* &c.] It is a certain indication of a wiſe and good man, to liſten with attention and patience to thoſe who tell him of his faults, and who is thankful for reproof,

28 *In the way of righteouſneſs is life, and in the path-way thereof is no death.*] True goodneſs leads unto endleſs proſperity and happineſs; nor is there any one action of virtue that tends to make a man miſerable.

CHAP. XIII.] 1 *A wiſe ſon heareth his father's inſtruction; but a ſcorner heareth not rebuke.*] A good child will kindly receive and obey both the inſtruction and the reprehenſion of his father: but there is not the leaſt hope of him that laughs at admonition, and is ſul en when corrected.

4 The ſoul of the ſluggard deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathſome, and cometh to ſhame.

6 Righteouſneſs keepeth *him that is* upright in the way: but wickedneſs overthroweth the ſinner.

7 There is that maketh himſelf rich, yet *hath* nothing: *there is* that maketh himſelf poor, yet *hath* great riches.

8 The ranſom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked ſhall be put out

10 Only by pride cometh contention: but with the well-adviſed *is* wiſdom.

11 Wealth *gotten* by vanity ſhall be diminiſhed: but he that gathereth by labour, ſhall encreaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life.

13 Whoſo deſpiſeth the word, ſhall be deſtroyed: but he that feareth the commandment, ſhall be rewarded.

14 The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of tranſgreſſors *is* hard.

16 Every prudent man dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked meſſenger falleth into miſchief: but a faithful ambaſſador *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof, ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men*, ſhall be wiſe: but a companion of fools ſhall be deſtroyed.

21 Evil purſueth ſinners: but to the righteous good ſhall be repayed.

22 A good *man* leaveth an inheritance to his children's children: and the wealth of the ſinner *is* laid up for the juſt.

23 Much food *is in* the tillage of the poor: but there is *that is* deſtroyed for want of judgment.

24 He that ſpareth his rod, hateth his ſon: but he that loveth him chaſteneth him betimes.

25 The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

CHAP. XIV.

EVERY wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his uprightneſs, feareth the Lord: but *he that is* perverſe in his ways, deſpiſeth him.

3 In the mouth of the fooliſh *is* a rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 A faithful witneſs will not lie: but a falſe witneſs will utter lies.

6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge *is* eaſy unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 Fools make a mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 There is a way which ſeemeth right unto a man; but the end thereof *are* the ways of death.

13 Even in laughter the heart is ſorrowful; and the end of that mirth *is* heavineſs.

14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe *man* feareth and departeth from evil: but the fool rageth and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good: and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that deſpiſeth his neighbour ſinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 A true witneſs delivereth ſouls, but a deceitful *witneſs* ſpeaketh lies.

26 In the fear of the Lord *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 The fear of the Lord *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the deſtruction of the prince.

29 *He that is* ſlow to wrath is of great underſtanding; t he *that is* haſty of ſpirit exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy the rottenneſs of the bones.

31 He that oppreſſeth the poor, reproacheth his maker: but he that honoureth him, hath mercy on the poor.

32 The wicked is driven away in his wickedneſs: but the righteous hath hope in death.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people.

35 The king's favour *is* toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

CHAP. XV.

A Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs.

3 The eyes of the Lord *are* in every place, beholding the evil and the good.

4 A wholeſome tongue *is* a tree of life: but perverſeneſs therein *is* a breach in the ſpirit.

5 A fool deſpiſeth his father's inſtruction: but he that regardeth reproof is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh doth not ſo.

8 The ſacrifice of the wicked *is* an abomination to the Lord: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the Lord: but he loveth him that followeth after righteouſneſs.

10 Correction *is* grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die.

11 Hell and deſtruction *are* before the Lord: how much more than the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 A merry heart maketh a chearful countenance: but by ſorrow of the heart the ſpirit is broken.

14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs.

15 All the days of the afflicted *are* evil: but he that is of a merry heart, hath a continual feaſt.

16 Better *is* little with the fear of the Lord, than great treaſure, and trouble therewith.

17 Better *is* a dinner of herbs, where love is, than a ſtalled ox, and hatred therewith.

18 A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger, appeaſeth ſtrife.

19 The way of the ſlothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

20 A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother.

21 Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

22 With-

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20 *He that walketh with wiſe men, ſhall be wiſe: but a companion of fools ſhall be deſtroyed.*] He that keeps company with wiſe and good men is likely to be himſelf wiſe and good: but he who aſſociates with the wicked will unavoidably be infected with their wickedneſs.

CHAP. XIV.] 1 *Every wiſe woman buildeth her houſe.*] He hath a valuable treaſure who hath a wiſe and virtuous wife; for ſhe alone, by her diligent and prudent adminiſtration, is capable of raiſing the riches of her family, and increaſing its reputation.

23 *In all labour there is profit: but the talk of the lips tendeth only to penury.*] Solomon here diſtinguiſhes between the labour of the tongue, and the labour of the hands; conſidering want as the reward of one, and wealth as that of the other. For it is commonly found, that thoſe who talk liberally, boaſt highly, and promiſe mighty things, are beggars, and receive no benefit from their idle talk.

CHAP. XV.] 11 *Hell and deſtruction are before the Lord: how much more than the children of men?*] The Lord is perfectly acquainted with the moſt ſecret tranſactions; neither the chambers of the grave, nor the depths of hell can conceal any thing from him: how then can the thoughts of the human heart eſcape his notice, or the ſinner hope to form his wicked ſchemes in ſecret?

CHAP.

22 Without counſel, purpoſes are diſappointed: but in the multitude of counſellors they are eſtabliſhed.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* in due ſeaſon, how good *is it?*

24 The way of life *is* above to the wiſe, that he may depart from hell beneath.

25 The Lord will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

26 The thoughts of the wicked *are* an abomination to the Lord: but *the words* of the pure *are* pleaſant words.

27 He that is greedy of gain, troubleth his own houſe: but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 The Lord *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life, abideth among the wiſe.

32 He that refuſeth inſtruction, deſpiſeth his own ſoul: but he that heareth reproof, getteth underſtanding.

33 The fear of the Lord *is* the inſtruction of wiſdom; and before honour *is* humility.

CHAP. XVI.

THE preparations of the heart in man, and the anſwer of the tongue *is* from the Lord.

2 All the ways of a man *are* clean in his own eyes: but the Lord weigheth the ſpirits.

3 Commit thy works unto the Lord, and thy thoughts ſhall be eſtabliſhed.

4 The Lord hath made all *things* for himſelf: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart, *is* an abomination to the Lord: *though* hand *join* in hand, he ſhall not be unpuniſhed.

6 By mercy and truth iniquity is purged; and by the fear of the Lord, *men* depart from evil.

7 When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteouſneſs, than great revenues without right.

9 A man's heart deviſeth his way: but the Lord directeth his ſteps.

10 A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgment.

11 A juſt weight and balance *are* the Lord's: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed by righteouſneſs.

13 Righteous lips *are* the delight of kings: and they love him that ſpeaketh right.

14 The wrath of a king *is as* meſſengers of death, but a wiſe man will pacify it.

15 In the light of the king's countenance *is* life, and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wiſdom than gold? and to get underſtanding, rather to be choſen than ſilver?

17 The high-way of the upright *is* to depart from evil: he that keepeth his way preſerveth his ſoul.

18 Pride *goeth* before deſtruction: and an haughty ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

20 He that handleth a matter wiſely, ſhall find good: and whoſo truſteth in the Lord, happy *is* he.

21 The wiſe in heart ſhall be called prudent, and the ſweetneſs of the lips increaſeth learning.

22 Underſtanding *is* a well-ſpring of life unto him that hath it: but the inſtruction of fools *is* folly.

23 The heart of the wiſe teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are as* an honey-comb, ſweet to the ſoul, and health to the bones.

25 There is a way that ſeemeth right unto a man: but the end thereof *are* the ways of death.

26 He that laboureth, laboureth for himſelf; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſs.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteouſneſs.

32 *He that is* ſlow to anger, *is* better than the mighty: and he that ruleth his ſpirit, than he that taketh a city.

33 The lot is caſt into the lap: but the whole diſpoſing thereof *is* of the Lord.

CHAP. XVII.

BETTER *is* a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame: and ſhall have part of the inheritance among the brethren.

3 The fining-pot *is* for ſilver, and the furnace for gold; but the Lord trieth the hearts.

4 A wicked doer giveth heed to falſe lips: *and* a liar giveth ear to a naughty tongue.

5 Whoſo mocketh the poor, reproacheth his maker: *and* he that is glad at calamities, ſhall not be unpuniſhed.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent ſpeech becometh not a fool; much leſs do lying lips a prince.

8 A gift *is as* a precious ſtone in the eyes of him that hath it: whitherſoever it turneth, it proſpereth.

9 He that covereth a tranſgreſſion, ſeeketh love; but he that repeateth a matter, ſeparateth *very* friends.

10 A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool.

11 An evil *man* ſeeketh only rebellion: therefore a cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the Lord.

16 Wherefore *is there* a price in the hand of a fool, to get wiſdom, ſeeing *he hath* no heart *to it?*

17 A friend loveth at all times, and a brother is born for adverſity.

18 A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend.

19 He loveth tranſgreſſion, that loveth ſtrife: *and* he that exalteth his gate, ſeeketh deſtruction.

20 He that hath a froward heart, findeth no good: and he that hath a perverſe tongue, falleth into miſchief.

21 He that begetteth a fool, *doth it* to his ſorrow: and the father of a fool hath no joy.

22 A merry heart doth good *like* a medicine: but a broken ſpirit drieth the bones.

23 A wicked *man* taketh a gift out of the boſom, to pervert the ways of judgment.

24 Wiſdom *is* before him that hath underſtanding; but the eyes of a fool *are* in the ends of the earth.

25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity.

27 He that hath knowledge ſpareth his words: *and* a man of underſtanding is of an excellent ſpirit.

28 Even a fool, when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

CHAP. XVIII.

THROUGH deſire a man having ſeparated himſelf, ſeeketh *and* intermeddleth with all wiſdom.

2 A fool hath no delight in underſtanding, but that his heart may diſcover itſelf.

3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the well-ſpring of wiſdom *as* a flowing brook.

5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for ſtrokes.

7 A fool's

CHAP. XVI.] 33 *The lot is caſt into the lap: but the whole diſpoſing thereof is of the Lord.*] Acknowledge the divine providence in all things, even in thoſe which ſeem moſt caſual: for though men caſt the lot, it is the Lord who directs in what order they ſhall be drawn, and thence determines the doubtful matter according to his own pleaſure.

CHAP. XVII.] 9 *He that covereth a tranſgreſſion, ſeeketh love; but he that repeateth a matter ſeparateth very friends.*] He that paſſes by and buries in oblivion a fault which hath been committed againſt him, takes the beſt courſe to preſerve friendſhip, and to render himſelf univerſally beloved: but he who publiſhes a fault when it was forgotten, breaks the ſtricteſt bands of amity, and makes an irreconcilable ſeparation.

17 *A friend loveth at all times, and a brother is born for adverſity.*] Time is the true touch-ſtone of a friend: for, if his profeſſions are ſincere, no change of condition will alter his ſentiments; but, in adverſity as well as proſperity, he will continue ſtedfaſt.

7 A fool's mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

8 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

9 He alſo that his ſlothful in his work, is brother to him that is a great waſter.

10 The name of the Lord *is* a ſtrong tower: the righteous runneth into it, and is ſafe.

11 The rich man's wealth *is* his ſtrong city, and as an high wall in his own conceit.

12 Before deſtruction the heart of man is haughty, and before honour *is* humility.

13 He that anſwereth a matter before he heareth *it*, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* firſt in his own cauſe *ſeemeth* juſt; but his neighbour cometh, and ſearcheth him.

18 The lot cauſeth contentions to ceaſe, and parteth between the mighty.

19 A brother offended *is harder to be won* than a ſtrong city: and *their* contentions *are* like the bars of a caſtle.

20 A man's belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue; and they that love it, ſhall eat the fruit thereof.

22 *Whoſo* findeth a wife, findeth a good *thing*, and obtaineth favour of the Lord.

23 The poor uſeth intreaties; but the rich anſwereth roughly.

24 A man *that hath* friends, muſt ſhew himſelf friendly: and there is a friend *that* ſticketh cloſer than a brother.

CHAP. XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul be without knowledge, it is not good; and he that haſteth with his feet, ſinneth.

3 The fooliſhneſs of man perverteth his way; and his heart fretteth againſt the Lord.

4 Wealth maketh many friends; but the poor is ſeparated from his neighbour.

5 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies ſhall not eſcape.

6 Many will intreat the favour of the prince; and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him; he purſueth *them with* words, yet they are wanting to him.

8 He that getteth wiſdom, loveth his own ſoul: he that keepeth underſtanding ſhall find good.

9 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies ſhall periſh.

10 Delight is not ſeemly for a fool: much leſs for a ſervant to have rule over princes.

11 The diſcretion of a man deferreth his anger, and *it is* his glory to paſs over a tranſgreſſion.

12 The king's wrath *is* as the roaring of a lion; but his favour is as dew upon the graſs.

13 A fooliſh ſon is the calamity of his father; and the contentions of a wife *are* a continual dropping.

14 Houſe and riches *are* the inheritance of fathers; and a prudent wife is from the Lord.

15 Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger.

16 He that keepeth the commandment, keepeth his own ſoul; *but* he that deſpiſeth his ways, ſhall die.

17 He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.

18 Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying.

19 A man of great wrath ſhall ſuffer puniſhment: for if thou deliver *him*, yet thou muſt do it again.

20 Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in the latter end.

21 *There are* many devices in a man's heart; nevertheleſs, the counſel of the Lord, that ſhall ſtand.

22 The deſire of a man *is* his kindneſs: and a poor man *is* better than a liar.

23 The fear of the Lord *tendeth* to life, and *he that hath it* ſhall abide ſatisfied: he ſhall not be viſited with evil.

24 A ſlothful *man* hideth his hand in his boſom, and will not ſo much as bring it to his mouth again.

25 Smite a ſcorner, and the ſimple will beware; and reprove one that hath underſtanding, *and* he will underſtand knowledge.

26 He that waſteth *his* father, and chaſeth away *his* mother, *is* a ſon that cauſeth ſhame, and bringeth reproach.

27 Ceaſe, my ſon, to hear the inſtruction *that cauſeth* to err from the words of knowledge.

28 An ungodly witneſs ſcorneth judgment: and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for ſcorners, and ſtripes for the back of fools.

CHAP. XX.

WINE *is* a mocker, ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe.

2 The fear of a king *is* as the roaring of a lion: *whoſo* provoketh him to anger, ſinneth againſt his own ſoul.

3 *It is* an honour for a man to ceaſe from ſtrife: but every fool will be meddling.

4 The ſluggard will not plow by reaſon of the cold; *therefore* ſhall he beg in harveſt, *and* have nothing.

5 Counſel in the heart of man *is like* deep water; but a man of underſtanding will draw it out.

6 Moſt men will proclaim every one his own goodneſs; but a faithful man who can find?

7 The juſt *man* walketh in his integrity: his children *are* bleſſed after him.

8 A king that ſitteth in the throne of judgment, ſcattereth away all evil with his eyes.

9 Who can ſay, I have made my heart clean, I am pure from my ſin?

10 Divers weights *and* divers meaſures, both of them *are* alike abomination to the Lord.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the ſeeing eye, the Lord hath made even both of them.

13 Love not ſleep, leſt thou come to poverty; open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 *It is* nought, *it is* nought, ſaith the buyer: but when he is gone his way, then he boaſteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is ſurety *for* a ſtranger: and take a pledge of him for a ſtrange woman.

17 Bread of deceit *is* ſweet to a man: but afterwards his mouth ſhall be filled with gravel.

18 *Every* purpoſe is eſtabliſhed by counſel: and with good advice make war.

19 He that goeth about *as* a tale-bearer, revealeth ſecrets: therefore meddle not with him that flattereth with his lips.

20 Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs.

21 An inheritance *may be* gotten haſtily at the beginning: but the end thereof ſhall not be bleſſed.

22 Say not thou, I will recompenſe evil: *but* wait on the Lord, and he ſhall ſave thee.

23 Divers weights *are* an abomination unto the Lord: and a falſe balance *is* not good.

24 Man's goings *are* of the Lord, how can a man then underſtand his own way?

25 *It is* a ſnare to the man *who* devoureth *that which is* holy: and after vows to make enquiry.

26 A wiſe king ſcattereth the wicked, and bringeth the wheel over them.

27 The ſpirit of man *is* the candle of the Lord, ſearching all the inward parts of the belly.

28 Mercy and truth preſerve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their ſtrength: and the beauty of old men *is* the gray head.

30 The bluneſs of a wound cleanſeth away evil; ſo *do* ſtripes the inward parts of the belly.

CHAP. XXI.

THE king's heart *is* in the hand of the Lord, *as* the rivers of water: he turneth it whitherſoever he will.

2 Every way of a man *is* right in his own eyes: but the Lord pondereth the hearts.

3 To

CHAP. XVIII.] 19 *A brother offended is harder to be won than a ſtrong city*, &c.] No contentions are ſo ſharp and obſtinate as thoſe between brethren, who grow ſo inveterate when they have tranſgreſſed againſt each other, that it is eaſier to take a ſtrong city, or break the bars of a caſtle, than compoſe their differences.

CHAP. XIX.] 10 *Delight is not ſeemly for a fool*, &c.] Pleaſure doth not become a man void of underſtanding, who is never more ridiculous than when he is without reſtraint.

17 *He that hath pity upon the poor, lendeth unto the Lord*, &c.] He that compaſſionates and relieves the neceſſities of the poor, inſtead of impoveriſhing, enricheth himſelf; for the Lord conſiders what is given to the poor as lent unto him, and he will not fail to make him a full compenſation.

CHAP. XX.] 27 *The ſpirit of man is the candle of the Lord, ſearching all the inward parts of the belly.*] The active ſpirit which the Almighty has breathed into man, is like a torch lighted at the divine underſtanding, to guide and direct him in all his actions.

CHAP.

3 To do juſtice and judgment *is* more acceptable to the Lord than ſacrifice.

4 An high look, and a proud heart, *and* the plowing of the wicked *is* ſin.

5 The thoughts of the diligent *tend* only to plenteouſneſs; but of every one *that is* haſty, only to want.

6 The getting of treaſures by a lying tongue *is* a vanity toſſed to and fro of them that ſeek death.

7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgment.

8 The way of man *is* froward and ſtrange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman in a wide houſe.

10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes.

11 When the ſcorner is puniſhed, the ſimple is made wiſe: and when the wiſe is inſtructed, he receiveth knowledge.

12 The righteous *man* wiſely conſidereth the houſe of the wicked: *but God* overthroweth the wicked for *their* wickedneſs.

13 Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, and ſhall not be heard.

14 A gift in ſecret pacifieth anger: and a reward in the boſom, ſtrong wrath.

15 *It is* joy to the juſt to do judgment: but deſtruction *ſhall be* to the workers of iniquity.

16 The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead.

17 He that loveth pleaſure ſhall be a poor man: he that loveth wine and oil ſhall not be rich.

18 The wicked *ſhall be* a ranſom for the righteous; and the tranſgreſſor for the upright.

19 *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman.

20 *There is* treaſure to be deſired, and oil in the dwelling of the wiſe: but a fooliſh man ſpendeth it up.

21 He that followeth after righteouſneſs and mercy, findeth life, righteouſneſs, and honour.

22 A wiſe *man* ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof.

23 Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth in proud wrath.

25 The deſire of the ſlothful killeth him: for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the righteous giveth, and ſpareth not.

27 The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A falſe witneſs ſhall periſh: but the man that heareth, ſpeaketh conſtantly.

29 A wicked man hardneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wiſdom nor underſtanding, nor counſel againſt the Lord.

31 The horſe *is* prepared againſt the day of battle: but ſafety *is* of the Lord.

CHAP. XXII.

A *Good* name *is* rather to be choſen than great riches, *and* loving favour rather than ſilver and gold.

2 The rich and poor meet together: the Lord *is* the maker of them all.

3 A prudent *man* foreſeeth the evil, and hideth himſelf: but the ſimple paſs on, and are puniſhed.

4 By humility *and* the fear of the Lord, *are* riches, and honour, and life.

5 Thorns and ſnares are in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 Train up a child in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower is ſervant to the lender.

8 He that ſoweth iniquity, ſhall reap vanity: and the rod of his anger ſhall fail.

9 He that hath a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor.

10 Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He that loveth pureneſs of heart, *for* the grace of his lips, the king *ſhall be* his friend.

12 The eyes of the Lord preſerve knowledge, and he overthroweth the words of the tranſgreſſor.

13 The ſlothful man ſaith, *There is* a lion without, I ſhall be ſlain in the ſtreets.

14 The mouth of ſtrange women *is* a deep pit: he that is abhorred of the Lord ſhall fall therein.

15 Fooliſhneſs *is* bound in the heart of a child, *but* the rod of correction ſhall drive it far from him.

16 He that oppreſſeth the poor to increaſe his *riches, and* he that giveth to the rich *ſhall* ſurely *come* to want.

17 Bow down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it is* a pleaſant thing, if thou keep them within thee; they ſhall withal be fitted in thy lips.

19 That thy truſt may be in the Lord, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counſels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee?

22 Rob not the poor becauſe he *is* poor: neither oppreſs the afflicted in the gate.

23 For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 Make no friendſhip with an angry man: and with a furious man thou ſhalt not go:

25 Leſt thou learn his ways, and get a ſnare to thy ſoul.

26 Be not thou *one* of them that ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 Remove not the antient land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings, he ſhall not ſtand before mean *men*.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a ruler, conſider diligently what *is* before thee.

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not deſirous of his dainties; for they *are* deceitful meat.

4 Labour not to be rich: ceaſe from thine own wiſdom.

5 Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings, they fly away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither deſire thou his dainty meats.

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee, but his heart *is* not with thee.

8 The morſel which thou haſt eaten, ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the ears of a fool; for he will deſpiſe the wiſdom of thy words.

10 Remove not the old land-mark; and enter not into the fields of the fatherleſs.

11 For their redeemer *is* mighty; he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for *if* thou beateſt him with the rod, he ſhall not die.

14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

15 My ſon, if thine heart be wiſe, my heart ſhall rejoice, even mine.

16 Yea, my reins ſhall rejoice, when thy lips ſpeak right things.

17 Let not thine heart envy ſinners: but be thou in the fear of the Lord all the day long.

18 For ſurely there is an end, and thine expectation ſhall not be cut off.

19 Hear thou, my ſon, and be wiſe, and guide thine heart in the way.

20 Be not among wine-bibbers; amongſt riotous eaters of fleſh.

21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall cloath *a man* with rags.

22 Hearken

Chap XXI.] 4 *An high look, and a proud heart, and the plowing of the wicked is ſin.*] The pride, the inſolence, the ambition; nay even the vaſt deſigns of wicked, togther with all their ſucceſs, plunge them ſtill deeper into ſin, and afterwards into miſeries, both here and hereafter.

30 *There is no wiſdom, nor underſtanding, nor counſel againſt the Lord.*] It is the higheſt pitch of folly to attempt any thing that the Almighty diſapproves; for, whatever ſkill, ſagacity, ſtudy, and experience, are uſed in the execution, they are of no conſequence when oppoſed to the counſels and decrees of heaven.

Chap. XXII.] 6 *Train up a child in the way he ſhould go: and when he is old, he will not depart from it.*] Be early in giving proper inſtructions to a child, and ſeaſon his mind with the precepts of virtue before he hath received any other impreſſions: for then, in all probability, he will never forſake the path of goodneſs, but continue to walk in it to the laſt moments of his life.

Chap. XXIII.] *Labour not to be rich: ceaſe from thine own wiſdom.*] Do not weary thyſelf with laborious toil to amaſs a large eſtate; let not thy breaſt be filled with anxious cares about ſuch tranſitory enjoyments: nor depend on thy own prudent management for the ſucceſs of thy honeſt endeavours, but on the bleſſing of the Almighty.

22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding.

24 The father of the righteous ſhall greatly rejoice: and he that begetteth a wiſe child, ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice.

26 My ſon, give me thine heart, and let thine eyes obſerve my ways.

27 For an whore *is* a deep ditch; and a ſtrange woman *is* a narrow pit.

28 She alſo lieth in wait as *for* a prey, and increaſeth the tranſgreſſors among men.

29 Who hath woe? who hath ſorrow? who hath contentions? who hath babbling? who hath wounds without cauſe? who hath redneſs of eyes?

30 They that tarry long at the wine, they that go to ſeek mixt wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itſelf aright.

32 At the laſt it biteth liketh a ſerpent, and ſtingeth like an adder.

33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt.

34 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick; they have beaten me, and I felt it not: when ſhall I awake; I will ſeek it yet again.

CHAP. XXIV.

BE not thou envious againſt evil men, neither deſire to be with them.

2 For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdom is an houſe builded, and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong, yea, a man of knowledge increaſeth ſtrength.

6 For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellors *there is* ſafety.

7 Wiſdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviſeth to do evil, ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou faint in the day of adverſity, thy ſtrength *is* ſmall.

11 If thou forbear to deliver *them that are* drawn unto death, and *thoſe that are* ready to be ſlain:

12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall *not* he render to every man according to his works?

13 My ſon, eat thou honey, becauſe *it is* good; and the honeycomb, *which is* ſweet to thy taſte:

14 So *ſhall* the knowledge of wiſdom *be* unto thy ſoul; when thou haſt found *it*, then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait, O wicked *man*, againſt the dwelling of the righteous: ſpoil not his reſting-place.

16 For a juſt *man* falleth ſeven times, and riſeth up *again:* but the wicked ſhall fall into miſchief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth:

18 Leſt the Lord ſee *it*, and it diſpleaſe him, and he turn away his wrath from him.

19 Fret not thyſelf becauſe of evil *men*, neither be thou envious at the wicked.

20 For there ſhall be no reward to the evil *man*, the candle of the wicked ſhall be put out.

21 My ſon, fear thou the Lord, and the king: *and* meddle not with them that are given to change.

22 For their calamity ſhall riſe ſuddenly, and who knoweth the ruin of them both.

23 Theſe *things* alſo *belong* to the wiſe. *It is* not good to have reſpect of perſons in judgment.

24 He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him.

25 But to them that rebuke *him* ſhall be delight, and a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſs his lips that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thyſelf in the field; and afterwards build thine houſe.

28 Be not a witneſs againſt thy neighbour without cauſe: and deceive not with thy lips.

29 Say not I will do ſo to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding:

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken down.

32 Then I ſaw *and* conſidered it well: I looked upon *it, and* received inſtruction.

33 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep.

34 So ſhall thy poverty come, *as* one that travelleth; and thy want as an armed man.

CHAP. XXV.

THESE *are* alſo proverbs of Solomon, which the men of Hezekiah king of Jupah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings is to ſearch out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings is unſearchable.

4 Take away the droſs from the ſilver, aud there ſhall come forth a veſſel for the finer.

5 Take away the wicked from before the king, and his throne ſhall be eſtabliſhed in righteouſneſs.

6 Put not forth thyſelf in the preſence of the king, and ſtand not in the place of great *men*.

7 For better it is that it be ſaid unto chee, Come up hither: than that thou ſhouldeſt be put lower in the preſence of the prince whom thine eyes have ſeen.

8 Go not forth haſtily to ſtrive, leſt *thou know* not what to do in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy cauſe with thy neighbour himſelf; and diſcover not a ſecret to another:

10 Leſt he that heareth it, put thee to ſhame, and thine infamy turn not away.

11 A word fitly ſpoken *is like* apples of gold in pictures of ſilver.

12 *As* an ear-ring of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear.

13 As the cold of ſnow in the time of harveſt, *ſo is* a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

14 Whoſo boaſteth himſelf of a falſe gift, *is like* clouds and wind without rain.

15 By long forbearing is a prince perſuaded, and a ſoft tongue breaketh the bone.

16 Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's houſe: leſt he be weary of thee, and *ſo* hate thee.

18 A man that beareth falſe witneſs againſt his neighbour, *is* a maul, and a ſword, and a ſharp arrow.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre: ſo *is* he that ſingeth ſongs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink.

22 For thou ſhalt heap coals of fire upon his head, and the Lord ſhall reward thee.

23 The north-wind driveth away rain: ſo *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman, and in a wide houſe.

25 *As* cold waters to a thirſty ſoul: ſo *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt ſpring.

27 *It is* not good to eat much honey: ſo *for men* to ſearch their own glory, *is not* glory.

28 He that *hath* no rule over his own ſpirit, *is like* a city that is broken down, and without walls.

CHAP.

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23 *Buy the truth, and ſell it not; alſo wiſdom, and inſtruction, and underſtanding.*] Let no pains or coſt deter thee from acquiring the knowledge of what is true and falſe, good and evil: neglect not this neceſſary ſtudy, whatever honours or riches thou mayeſt loſe by purſuing it; but prefer wiſdom and virtue to all the pleaſures and advantages of this life.

CHAP. XXIV.] 21 *My ſon, fear thou the Lord, and the king,* &c.] Be very careful, my ſon, to obey the precepts of religion, and conſider the king as God's vicegerent upon earth: nor have any connection with thoſe diſcontented mortals.

CHAP. XXV.] 2 *It is the glory of God to conceal a thing,* &c.] The Almighty Creator and Sovereign of the world, declares his glorious ſuperintendency of authority and wiſdom, by concealing the reaſons of his decrees, and the motives of his judgments: but earthly princes, acquire the greateſt honour by making the minuteſt ſcrutiny into every particular, before they deliver their judgment.

CHAP.

CHAP. XXVI.

AS ſnow in ſummer, and as rain in harveſt; ſo honour is not ſeemly for a fool.

2 As the bird by wandering, as the ſwallow by flying, ſo the curſe cauſeleſs ſhall not come.

3 A whip for the horſe, a bridle for the aſs, and a rod for the fool's back.

4 Anſwer not a fool according to his folly, leſt thou alſo be like unto him.

5 Anſwer a fool according to his folly, leſt he be wiſe in his own conceit.

6 He that ſendeth a meſſage by the hand of a fool, cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: ſo *is* a parable in the mouth of fools.

8 As he that bindeth a ſtone in a ſling: ſo *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, ſo *is* a parable in the mouth of fools.

10 The great *God* that formed all *things*, both rewardeth the fool, and rewardeth tranſgreſſors.

11 As a dog returneth to his vomit; *ſo* a fool returneth to his folly.

12 Seeſt thou a man wiſe in his own conceit? *there is* more hope of a fool than of him.

13 The ſlothful *man* ſaith, *There is* a lion in the way, a lion *is* in the ſtreets.

14 As the door turneth upon his hinges, ſo *doth* the ſlothful upon his bed.

15 The ſlothful hideth his hand in *his* boſom, it grieveth him to bring it again to his mouth.

16 The ſluggard *is* wiſer in his own conceit, than ſeven men that can render a reaſon.

17 He that paſſeth by, *and* meddleth with ſtrife *belonging* not to him, *is like* once that taketh a dog by the ears.

18 As a mad *man* who caſteth fire-brands, arrows, and death:

19 So *is* the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport?

20 Where no wood is, *there* the fire goeth out: ſo where *there is* no tale-bearer, the ſtrife ceaſeth.

21 *As* coals *are* to burning-coals, and wood to fire? ſo *is* a contentious man to kindle ſtrife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

23 Burning lips, and a wicked heart *are like* a potſherd covered with ſilver droſs.

24 He that hateth, diſſembleth with his lips, and layeth up deceit within him.

25 When he ſpeaketh fair, believe him not: for *there are* ſeven abominations in his heart.

26 *Whoſe* hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the *whole* congregation.

27 Whoſo diggeth a pit ſhall fall therein: and he that rolleth a ſtone, it will return upon him.

28 A lying tongue hateth *thoſe that are* afflicted by it, and a flattering mouth worketh ruin.

CHAP. XXVII.

BOAST not thyſelf of to-morrow; for thou knoweſt not what a day may bring forth.

2 Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips.

3 A ſtone *is* heavy, and the ſand weighty; but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous; but who is able to ſtand before envy?

5 Open rebuke *is* better than ſecret love.

6 Faithful *are* the wounds of a friend; but the kiſſes of an enemy *are* deceitful.

7 The full ſoul loathed an honey-comb; but to the hungry ſoul every bitter thing is ſweet.

8 As a bird that wandereth from her neſt: ſo *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: ſo *doth* the ſweetneſs of a man's friend by hearty counſel.

10 Thine own friend and thy father's friend forſake not; neither go into thy brother's houſe in the day of thy calamity: *for* better *is* a neighbour *that is* near, than a brother far off.

11 My ſon, be wiſe, and make my heart glad, that I may anſwer him that reproacheth me.

12 A prudent *man* foreſeeth the evil, *and* hideth himſelf: *but* the ſimple paſs on, *and* are puniſhed.

13 Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman.

14 He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curſe to him.

15 A continual dropping in a very rainy day, and a contentious woman are alike.

16 Whoſoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *itſelf*.

17 Iron ſharpeneth iron, ſo a man ſharpeneth the countenance of his friend.

18 Whoſo keepeth the fig-tree, ſhall eat the fruit thereof: ſo he that waiteth on his maſter ſhall be honoured.

19 As in water face *anſwereth* to face: ſo the heart of man to man.

20 Hell and deſtruction are never full; ſo the eyes of man are never ſatisfied.

21 *As* the fining pot for ſilver, and the furnace for gold; ſo *is* a man to his praiſe.

22 Though thou ſhouldſt bray a fool in a mortar among wheat with a peſtle, *yet* will not his fooliſhneſs depart from him.

23 Be thou diligent to know the ſtate of thy flocks, *and* look well to thy herds.

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender graſs ſheweth itſelf, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou ſhalt have* goats milk enough for thy food, for the food of thy houſhold and for the maintenance for thy maidens.

CHAP. XXVIII.

THE wicked flee when no man purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of a land many *are* the princes thereof: but by a man of underſtanding *and* knowledge the ſtate *thereof* ſhall be prolonged.

3 A poor man that oppreſſeth the poor, *is like* a ſweeping rain which leaveth no food.

4 They that forſake the law, praiſe the wicked: but ſuch as keep the law, contend with them.

5 Evil men underſtand not judgment: but they that ſeek the Lord, underſtand all *things*.

6 Better *is* the poor that walketh in his uprightneſs, than *he that is* perverſe *in his* ways, though he *be* rich.

7 Whoſo keepeth the law, *is* a wiſe ſon: but he that is a companion of riotous *men*, ſhameth his father.

8 He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *ſhall be* abomination.

10 Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the upright ſhall have good *things* in poſſeſſion.

11 The rich man *is* wiſe in his own conceit: but the poor that hath underſtanding ſearcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked riſe, a man is hidden.

13 He that covereth his ſins, ſhall not proſper: but whoſo confeſſeth and forſaketh *them* ſhall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart, ſhall fall into miſchief.

15 *As* a roaring lion, and a ranging bear: *ſo is* a wicked ruler over the poor people.

16 The prince that wanteth underſtanding, *is* alſo a great oppreſſor: *but* he that hateth covetouſneſs, ſhall prolong *his* days.

17 A man that doth violence to the blood of *any* perſon, ſhall flee to the pit, let no man ſtay him.

18 Whoſo walketh uprightly, ſhall be ſaved: but *he that is* perverſe *in his* ways, ſhall fall at once.

19 He that tilleth his land, ſhall have plenty of bread: but he that followeth after vain *perſons*, ſhall have poverty enough.

20 A faithful man ſhall abound with bleſſings: but he that maketh haſte to be rich, ſhall not be innocent.

21 To have reſpect of perſons, *is* not good: for, for a piece of bread *that* man will tranſgreſs.

22 He that haſteth to be rich, *hath* an evil eye, and conſidereth not that poverty ſhall come upon him.

23 He

CHAP. XXVI.] 18, 19 *As a madman who caſteth firebrands, arrows and death*, &c.] As he that throws abroad flames, darts, and other deſtructive things, and conceals his malice by feigning himſelf mad, is far more dangerous than he who is mad in reality: ſo he is much worſe than an open enemy, who artfully abuſes his neighbour, and under the faireſt pretences, cheats him in the fouleſt manner; and then pretends he did it only in ſport.

CHAP. XXVII.] 1 *Boaſt not thyſelf of to-morrow; for thou knoweſt not what a day may bring forth.*] Be not ſo confident of thy preſent riches or power, as to boaſt what thou will do or enjoy hereafter; for thou canſt not be ſecure of this very day, which may produce ſomething, for ought thou knoweſt, that may fruſtrate all the expectations thou haſt for to-morrow.

CHAP. XXVIII.] 1 *The wicked flee when no man purſueth: but the righteous are bold as a lion.*] A guilty conſcience renders men timorous and fearful, like a cowardly ſoldier, who flies at the very firſt appearance of an enemy: but men of virtue and integrity are not eaſily terrified.

14 *Happy is the man that feareth alway*, &c.] That man is truly happy, who, fearing to offend the Almighty, is cautious and circumſpect in all his actions.

23 He that rebuketh a man, afterwasds ſhall find more favour than he that flattereth with the tongue.

24 Whoſo robbeth his father or his mother, and ſaith, *It is* no tranſgreſſion; the ſame *is* the companion of a deſtroyer.

25 He that is of a proud heart, ſtirreth up ſtrife: but he that putteth his truſt in the Lord ſhall be made fat.

26 He that truſteth in his own heart, is a fool: but whoſo walketh wiſely, he ſhall be delivered.

27 He that giveth unto the poor, ſhall not lack: but he that hideth his eyes, ſhall have many a curſe.

28 When the wicked riſe, men hide themſelves: but when they periſh, the righteous increaſe.

CHAP. XXIX.

HE that being of often reproved hardneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoſo loveth wiſdom, rejoiceth his father: but he that keepeth company with harlots, ſpendeth *his* ſubſtance.

4 The king by judgment eſtabliſheth the land: but he that receiveth gifts, overthroweth it.

5 A man that flattereth his neighbour, ſpreadeth a net for his feet.

6 In the tranſgreſſion of an evil man *there is* a ſnare: but the righteous doth ſing and rejoice.

7 The righteous conſidereth the cauſe of the poor: but the wicked regardeth not to know *it*.

8 Scornful men bring a city in a ſnare: but wiſe *men* turn away wrath.

9 *If* a wiſe man contendeth with a fooliſh man, whether he rage or laugh, *there is* no reſt.

10 The blood-thirſty hate the upright: but the juſt ſeek his ſoul.

11 A fool uttereth all his mind: but a wiſe *man* keepeth it in 'till afterwards.

12 If a ruler hearken to lies, all his ſervants *are* wicked.

13 The poor and the deceitful man meet together: the Lord lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne ſhall be eſtabliſheth for ever.

15 The rod and reproof give wiſdom: but a child left *to himſelf*, bringeth his mother to ſhame.

16 When the wicked are multiplied, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

17 Correct thy ſon, and he ſhall give thee reſt: yea, he ſhall give delight unto thy ſoul.

18 Where *there is* no viſion, the people periſh: but he that keepeth the law, happy *is* he.

19 A ſervant will not be corrected by words: for though he underſtand, he will not anſwer.

20 Seeſt thou a man *that is* haſty in his words? there is more hope of a fool than of him.

21 He that delicately bringeth up his ſervant from a child, ſhall have him become *his* ſon at the length.

22 An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

23 A man's pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

24 Whoſo is partner with a thief, hateth his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth a ſnare: but whoſo putteth his truſt in the Lord, ſhall be ſafe.

26 Many ſeek the ruler's favour, but every man's judgment *cometh* from the Lord.

27 An unjuſt man *is* an abomination to the juſt, and he that is upright in the way is abomination to the wicked.

CHAP. XXX.

THE words of Agur the ſon of Jakeh, *even* the propheſy: the man ſpake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I *am* more brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdom, nor have the knowledge of the holy.

4 Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſon's name, if thou canſt tell?

5 Every word of God *is* pure: he *is* a ſhield unto them that put their truſt in him.

6 Add thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee, deny me *them* not before I die.

8 Remove far from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me:

9 Leſt I be full, and deny *thee*, and ſay, Who *is* the Lord? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

10 Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty.

11 *There is* a generation *that* curſeth their father, and doth not bleſs their mother.

12 *Their is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs.

13 *There is* a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *Their is* a generation whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The horſe-leach hath two daughters, *crying*, Give, give, There are three *things that* are never ſatisfied, *yea*, four *things* ſay not, *It is* enough.

16 The grave, and the barren womb, the earth *that* is not filled with water, and the fire *that* ſaith, not, *It is* enough.

17 The eye *that* mocketh at *his* father, and deſpiſeth to obey *his* father, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a ſerpent upon a rock, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs.

21 For three *things* the earth is diſquieted, and for four *which* it cannot bear:

22 For a ſervant when he reigneth, and a fool when he is filled with meat,

23 For an odious *woman* when ſhe is married, and an handmaid that is heir to her miſtreſs.

24 There be four *things which are* little upon the earth, but they *are* exceeding wiſe:

25 The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks:

27 The locuſts have no king, yet go they forth all of them by bands;

28 The ſpider taketh hold with her hands, and is in king's palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* ſtrongeſt among beaſts and turneth not away for any.

31 A grey-hound, an he-goat alſo, and a king, againſt whom *there is* no riſing up.

32 If thou haſt done fooliſhly in lifting up thyſelf, or if thou haſt thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my ſon? and what, the ſon of my womb? and what, the ſon of my vows?

3 Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes ſtrong drink:

5 Leſt they drink and forget the law, and pervert the judgment of any of the afflicted.

6 Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts.

7 Let him drink and forget his poverty, and remember his miſery no more.

8 Open

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26 *He that truſteth in his own heart is a fool: but whoſo walketh wiſely, he ſhall be delivered.*] He that relies entirely on his own judgment, will often miſcarry; but he that diſtruſting his own wiſdom, ſeeks and follows good advice, ſhall eſcape many misfortunes.

CHAP. XXIX.] 10 *The blood-thirſty hate the upright: but the juſt ſeek his ſoul.*] Men enormouſly wicked hate the upright, who exerts his power to puniſh their egregious crimes; but all virtuous men love him the more ſincerely, and heartily labour to defend him from the attacks of ſuch miſcreants.

CHAP. XXX.] 1 *The words of Agur the ſon of Jakeh, &c.*] This chapter contains a fragment of ſome wiſe ſentences, delivered by one whoſe name was Agur. They are called *Maſſa*, which we tranſlate *prophecy*, either to denote the weight of the ſentences, or that they were ſelected from ſome works of his then remaining in the public records.

15, 16 *The horſe-leach hath two daughters, crying, Give, give, &c.*] This ſeems to be an anſwer to the following queſtion propoſed to Agur by his ſcholars: *What creature is moſt unſatiable?* To this the wiſe man anſwers, the horſe-leach; which ſucks the blood of other creatures 'till it burſts; as thoſe wicked men do the livelihood of the poor, 'till they ruin themſelves.

CHAP. XXXI.] 1 *The words of king Lemuel, the prophecy that his mother taught him.*] It is generally agreed, both by Hebrew and Chriſtian writers, that king Lemuel was Solomon; and that the precepts contained in this chapter were taught him by his mother Bethſheba, whom ſome imagine to have been divinely inſpired. But all this is founded wholly on conjecture: and it ſeems far more reaſonable to conclude, that this Lemuel was ſome foreign prince of great wiſdom, who had collected theſe weighty ſentences from the inſtruction of his mother.

10 *Wh*

8 Open thy mouth for thedumb in the cauſe of all ſuch as are appointed to deſtruction.

9 Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her huſband doth ſafely truſt in her, ſo that he ſhall have no need of ſpoil.

12 She will do him good, and not evil, all the days of her life.

13 She ſeeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants ſhips, ſhe bringeth her food from afar.

15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a portion to her maidens.

16 She conſidereth a field, and buyeth it: with the fruit of her hands ſhe planteth a vineyard.

17 She girdeth her loins with ſtrength, and ſtrengtheneth her arms.

18 She perceiveth that her merchandiſe *is* good: her candle goeth not out by night.

19 She layeth her hands to the ſpindle, and her hands hold the diſtaff.

20 She ſtretcheth out her hand to the poor; yea, ſhe reacheth forth her hands to the needy.

21 She is not afraid of the ſnow for the houſhold: for all her houſhold *are* clothed with ſcarlet.

22 She maketh herſelf coverings of tapeſtry, her clothing *is* ſilk and purple.

23 Her huſband is known in the gates, when he ſitteth among the elders of the land.

24 She maketh fine linen, and ſelleth *it*, and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing, and ſhe ſhall rejoice in time to come.

26 She openeth her mouth with wiſdom, and in her tongue *is* the law of kindneſs.

27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs.

28 Her children ariſe up, and call her bleſſed; her huſband *alſo*, and he praiſeth her:

29 Many daughters have done virtuouſly, but thou excelleſt them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the Lord, ſhe ſhall be praiſed.

31 Give her of the fruit of her hands, and let her own works praiſe her in the gates.

10 *Who can find a virtuous woman? for her price is far above rubies.*] From this verſe, to the end of the chapter, containing the deſcription of a virtuous woman, is a ſhort poem, and, according to St. Jerom, conſiſts of a ſort of Iambic verſes, each of which begins with a new letter of the Hebrew Alphabet; the tenth with *Aleph*, the eleventh with *Beth*, &c. to the end. This was conſidered among the ancients as an elegant ſpecies of compoſition, and at the ſame time, as a great help to the memory.

Eccleſiaſtes; *or the* PREACHER.

The ARGUMENT.

That Solomon *was the author of this book is evident from the firſt line of it.* The words of the Preacher, the ſon of David, king of Jeruſalem. *And the deſign of it is to ſhew the vanity of all ſublunary things: in order to which the author enumerates the ſeveral objects on which men place their happineſs in this life, and then diſcovers the emptineſs and inſufficiency of all wordly enjoyments, by many curious reflections on the evils of human life.*

The word Eccleſiaſtes *is* Greek, *and ſignifies* the Preacher. *The* Hebrews *call it* Coheleth, *which literally ſignifies* a Collector, *becauſe it is ſuppoſed to be a ſermon or diſcourſe delivered to an aſſembly.*

CHAP. I.

THE words of the Preacher, the ſon of David king of Jeruſalem.

2 Vanity of vanities, ſaith the Preacher, vanity of vanities; all *is* vanity.

3 What profit hath a man of all his labour, which he taketh under the ſun;

4 *One* generation paſſeth away, and *another* generation cometh: but the earth abideth for ever.

5 The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe.

6 The wind goeth toward the ſouth, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the ſea; yet the ſea *is* not full: unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour; man cannot utter *it*: the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.

9 The

Commentary on the Book of Eccleſiaſtes.

CHAP. I.] 1 *The words of the preacher, the ſon of David, king of Jeruſalem.*] Theſe are the words of him who thought the name of a preacher, or public inſtructor of God's people, no leſs honourable than that of the ſon of king David.

2 *Vanity of vanities, ſaith the preacher, vanity of vanities, all is vanity.*] This is the ſubject of the preacher's diſcourſe, to ſhew how ridiculous it is to place our happineſs in the frail and inconſtant things we enjoy in this tranſitory life.

9 The thing that hath been, it *is that* which ſhall be; and that which is done, *is* that which ſhall be done: and *there is* no new *thing* under the ſun.

10 Is there *any* thing whereof it may be ſaid, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former things; neither ſhall there be *any* remembrance of *things* that are to come, with *thoſe* that ſhall come after.

12 ¶ I the Preacher was king over Iſrael in Jeruſalem.

13 And I gave my heart to ſeek and ſearch out by wiſdom, concerning all *things* that are done under heaven: this ſore travel hath God given to the ſons of man, to be exerciſed therewith.

14 I have ſeen all the works that are done under the ſun; and, behold, all is vanity and vexation of ſpirit.

15 *That which is* crooked, cannot be made ſtraight: and that which is wanting, cannot be numbered.

16 I communed with mine own heart, ſaying, lo, I am come to great eſtate, and have gotten more wiſdom than all *they* that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge.

17 And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit.

18 For in much wiſdom *is* much grief: and he that increaſeth knowledge, increaſeth ſorrow.

CHAP. II.

I ſaid in mine heart Go to now, I will prove thee with mirth, therefore enjoy pleaſure: and behold, this alſo *is* vanity.

2 I ſaid of laughter, *it is* mad: and of mirth, What doeth it?

3 I ſought in mine heart to give myſelf unto wine; (yet acquainting mine heart wth wiſdom) and to lay hold on folly, till I might ſee what *was* that good for the ſons of men, which they ſhould do under the heaven, all the days of their life.

4 I made me great works; I builded me houſes; I planted me vineyards;

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me:

8 I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I gat me men ſingers and women ſingers, and the delights of the ſons of men, *as* muſical inſtruments, and that of all ſorts.

9 So I was great, and increaſed more than all that were before me in Jeruſalem: alſo my wiſdom remained with me.

10 And whatſoever mine eyes deſired, I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* vanity and vexation of ſpirit, and *there was* no profit under the ſun.

12 And I turned myſelf to behold wiſdom, and madneſs, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs.

14 The wiſe man's eyes are in his head; but the fool walketh in darkneſs: and I myſelf perceived alſo, that one event happeneth to them all.

15 Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then more wiſe? Then I ſaid in my heart, that this alſo *is* vanity.

16 For *there is* no remembrance of the wiſe more than of the fool for ever; ſeeing that which now *is*, in the days to come ſhall all be forgotten. And how dieth the wiſe *man?* as the fool.

17 Therefore I hated life; becauſe the work that is wrought under the ſun *is* grievous unto me: for all *is* vanity and vexation of ſpirit.

18 ¶ Yea, I hated all my labour which I had taken under the ſun: becauſe I ſhould leave it unto the man that ſhall be after me.

19 And who knoweth whether he ſhall be a wiſe *man*, or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe under the ſun. This *is* alſo vanity.

20 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.

21 For there is a man whoſe labour is in wiſdom, and in knowledge, and in equity; yet to a man that hath not laboured therein ſhall he leave it *for* his portion. This alſo *is* vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the ſun?

23 For all his days are ſorrows, and his travel grief: yea, his heart taketh not reſt in the night. This is alſo vanity.

24 ¶ *There is* nothing better for a man *than* that he ſhould eat and drink, and *that* he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it *was* from the hand of God.

25 For who can eat, or who elſe can haſten *hereunto* more than I?

26 For *God* giveth to a man that is good in his ſight, wiſdom, and knowledge, and joy: but to the ſinner he giveth travel, to gather, and to heap up, that he may give to *him that is* good before God. This alſo *is* vanity and vexation of ſpirit.

CHAP. III.

TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted,

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to caſt away ſtones, and a time to gather ſtones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to looſe; a time to keep, and a time to caſt away;

7 A time to rent, and a time to ſew; a time to keep ſilence, and a time to ſpeak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh, in that wherein he laboureth?

10 I have ſeen the travel which God hath given to the ſons of men to be exerciſed in it.

11 He hath made every *thing* beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end.

12 I know that there is no good in them, but for a man to rejoice, and to do good in his life.

13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it is the gift of God.

14 I know that whatſoever God doeth, it ſhall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* ſhould fear before him.

15 That which hath been is now; and that which is to be, hath already been; and God requireth that which is paſt.

16 ¶ And moreover, I ſaw under the ſun the place of judgment, *that* wickedneſs *was* there; and the place of righteouſneſs, *that* iniquity *was* there.

17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* a time there for every purpoſe, and for every work.

18 I ſaid in mine heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.

19 For that which befalleth the ſons of men, befalleth beaſts; even one thing befalleth them: as the one dieth, ſo dieth the other; yea, they have all one breath; ſo that a man hath no pre-eminence above a beaſt: for all *is* vanity.

20 All go unto one place; all are of the duſt, and all turn to duſt again.

21 Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man ſhould rejoice in his own works: for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him.

CHAP. IV.

SO I returned, and conſidered all the oppreſſions that are done under the ſun: and behold the tears of *ſuch as were* oppreſſed, and they had no comforter; and on the ſide of their oppreſſors *there was* power, but they had no comforter.

2 Wherefor

17, 18. *And I gave my heart to know wiſdom, and to know madneſs, and folly,* &c.] This cenſure is not abſolutely paſſed upon wiſdom and knowledge conſidered in themſelves, but with regard to the true limits in which the human underſtanding is circumſcribed; and which, if we forget to obſerve, will prove troubleſome to ourſelves and others. And theſe limits are three in number. Firſt, That we do not entirely place our happineſs in knowledge, and forget our own mortality. Secondly, That we do not make our knowledge the parent of anxiety, and contentment of mind. Thirdly, That we do not preſume, by contemplating nature, to think ourſelves able to comprehend the myſteries of Omnipotence.

CHAP. II.] 8 *I gathered me alſo ſilver and gold, and the peculiar treaſure of kings,* &c.] The word *Segullah*, which we render *peculiar treaſure*, ſignifies either the precious things themſelves, or the place where they are depoſited.

CHAP. III.] 1 *To every thing there is a ſeaſon,* &c.] The Hebrews obſerve that Solomon here reckons ſeven different ſeaſons, as a complete demonſtration by induction, of the general propoſition in this verſe, which holds good even of virtue itſelf, which is only proper in its place.

21 *Who knoweth the ſpirit of a man that goeth upward,* &c.] The ſpirit which makes the only difference between man and beaſt, is inviſible, and aſcends to its maker; but where ſhall we find a man in this thoughtleſs age, who ſeriouſly conſiders this, and believes that the ſouls of men repair to God, and that the ſouls of beaſts periſh with them.

CHAP. IV.] 1 *So I returned and conſidered all the oppreſſions that are done under the ſun.*] But I have not yet finiſhed my obſervations on the miſeries of the ſons of men, for, reflecting again on this melancholy ſubject, I found that inno-

2 Wherefore I praiſed the dead which are already dead, more than the living which are yet alive.

3 Yea, better is *he* than both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſun.

4 ¶ Again I conſidered all travel, and every right work, that for this a man is envied of his neighbour. This *is* alſo vanity and vexation of ſpirit.

5 The fool foldeth his hands together, and eateth his own fleſh.

6 Better is an handful *with* quietneſs, than both the hands full *with* travel and vexation of ſpirit.

7 ¶ Then I returned, and I ſaw vanity under the ſun.

8 There is one *alone*, and *there is* not a ſecond; yea, he hath neither child nor brother, yet *is there* no end of all his labour; neither is his eye ſatisfied with riches; neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? This *is* alſo vanity, yea, it is a ſore travel.

9 ¶ Two are better than one, becauſe they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him that *is* alone when he falleth; for he hath not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail againſt him, two ſhall withſtand him; and a threefold cord is not quickly broken.

13 Better *is* a poor and a wiſe child, than an old and fooliſh king, who will no more be admoniſhed.

14 For out of priſon he cometh to reign; whereas alſo he that is born in his kingdom becometh poor.

15 I conſidered all the living which walk under the ſun, with the ſecond child that ſhall ſtand up in his ſtead.

16 *There is* no end of all the people, even of all that have been before them: they alſo that come after ſhall not rejoice in him. Surely this alſo is vanity and vexation of ſpirit.

CHAP. V.

KEEP thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the ſacrifice of fools: for they conſider not that they do evil.

2 Be not raſh with thy mouth, and let not thine heart be haſty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of buſineſs, and a fool's voice *is known* by multitude of words.

4 When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools: pay that which thou haſt vowed.

5 Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay.

6 Suffer not thy mouth to cauſe thy fleſh to ſin; neither ſay thou before the angel, that it *was* an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* alſo *divers* vanities: but fear thou God.

8 If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for *he that is* higher than the higheſt regardeth, and *there be* higher than they.

9 ¶ Moreover, the profit of the earth is for all: the king *himſelf* is ſerved by the field.

10 He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance with increaſe: this is alſo vanity.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

16 And this alſo *is* a ſore evil, that in all points as he came, ſo ſhall he go: and what profit hath he that hath laboured for the wind?

17 All his days alſo he eateth in darkneſs, and he hath much ſorrow, and wrath with his ſickneſs.

18 ¶ Behold *that* which I have ſeen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life, which God giveth him: for *it is* his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 For he ſhall not much remember the days of his life: becauſe God anſwereth *him* in the joy of his heart.

CHAP. VI.

THERE *is* an evil which I have ſeen under the ſun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

3 ¶ If a man beget an hundred *children*, and live many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo *that* he have no burial, I ſay, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

5 Moreover, he hath not ſeen the ſun, nor known *any thing:* this hath more reſt than the other.

6 ¶ Yea though he live a thouſand years twice *told*, yet he hath ſeen no good: do not all go to one place.

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the ſight of the eyes, than the wandering of the deſire: this *is* alſo vanity and vexation of ſpirit.

10 That which hath been, is named already, and it is known that it is man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun?

CHAP. VII.

A *Good* name *is* better than precious ointment; and the day of death, than the day of one's birth.

2 ¶ *It is* better to go to the houſe of mourning, than to the houſe of feaſting: for that *is* the end of all men, and the living will lay *it* to his heart.

3 Sorrow is better than laughter: for by the ſadneſs of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

5 *It is* better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools.

6 For as the crackling of thorns under a pot, ſo *is* the laughter of the fool: this alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in ſpirit *is* better than the proud in ſpirit.

9 Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſom of fools.

10 Say not thou, What is *the cauſe* that the former days were better than theſe? for thou doſt not enquire wiſely concerning this.

11 ¶ Wiſdom *is* good with an inheritance: and *by it there is* profit to them that ſee the ſun.

12 For wiſdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it.

13 Conſider the work of God: for who can make *that* ſtrait, which he hath made crooked?

14 In the day of proſperity be joyful, but in the day of adverſity conſider: God alſo hath ſet the one over againſt the other, to the end that man ſhould find nothing after him.

15 All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his righteouſneſs, and there *is* a wicked *man* that prolongeth *his life* in his wickedneſs.

16 Be not righteous overmuch, neither make thyſelf over-wiſe: why ſhouldſt thou deſtroy thyſelf?

17 Be

merable ways were practiſed in this word for the ruin of others; violence, exactions, fraud, and calumnies, together with unjuſt ſentences from corrupt judges, were often made uſe of to cruſh the innocent, and deſtroy the juſt.

2 *Wherefore I praiſed the dead which are already dead, more than the living that are yet alive.*] Theſe melancholy obſervations made me think, that the dead, who were happily eſcaped from all theſe calamities, are in a much better condition than thoſe who are ſtill alive.

CHAP. V.] 1 *Keep thy foot, when thou goeſt to the houſe of God*, &c.] Be very careful to avoid that negligence obſervable in too many people, who viſit the temple of the Lord in a thoughtleſs manner; but approach the place of his preſence with the utmoſt reverence both of body and mind.

CHAP. VII.] 1 *A good name is better than precious ointment; and the day of death, than the day of one's birth.*] Among all the maxims of true wiſdom and piety, for ſettling our mind in peace and tranquility, notwithſtanding the vanity of all things, Solomon, in the firſt place, recommends to us, the care of that which men fooliſhly exchange for the pleaſures and profits of the world, a good name. For this, which can only be acquired by a virtuous uſe of all things, will be productive of the higheſt pleaſure, while we continue in this preſent world and embalm our memory when we are laid in the chambers of the duſt. This valuable acquiſition Solomon compares to precious ointment, becauſe nothing was more grateful and refreſhing in thoſe Eaſtern countries.

2 *It is better to go to the houſe of mourning, than to go to the houſe of feaſting*, &c.] The wiſe man well knowing that nothing animates us more powerfully to a religious life than a frequent remembrance of our own mortality, adviſes every perſon, who is deſirous of being happy, to embrace all occaſions of viſiting places where the objects that preſent themſelves to us put us in mind of the ſhortneſs of human life.

CHAP

17 Be not overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die before thy time?

18 *It is* good that thou ſhouldeſt take hold of this, yea, alſo from this withdraw not thine hand: for he that feareth God, ſhall come forth of them all.

19 Wiſdom ſtrengtheneth the wiſe, more than ten mighty *men* which are in the city.

20 For there is not a juſt man upon earth that doeth good, and ſinneth not.

21 Alſo take no heed unto all words that are ſpoken; leſt thou hear thy ſervnat curſe thee.

22 For oftentimes alſo thine own heart knoweth that thou thyſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid, I will be wiſe, but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs:

26 And I find more bitter than death the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: whoſo pleaſeth God, ſhall eſcape from her, but the ſinner ſhall be taken by her.

27 Behold, this have I found (ſaith the preacher) *counting* one by one, to find out the account:

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

CHAP. VIII.

WHO *is* as the wiſe *man?* and who knoweth the interpretation of a thing? a man's wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed.

2 I *counſel thee* to keep the king's commandment, and that in regard of the oath of God.

3 Be not haſty to go out of his ſight: ſtand not in an evil thing: for he doeth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment ſhall feel no evil thing: and a wiſe man's heart diſcerneth both time and judgment.

6 ¶ Becauſe to every purpoſe there is time and judgment; therefore the miſery of man *is* great upon him.

7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 *There is* no man that hath power over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no diſcharge in *that* war: neither ſhall wickedneſs deliver thoſe that are given to it.

9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And ſo I ſaw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the city where they had ſo done. This *is* alſo vanity.

11 Becauſe ſentence *againſt* an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him.

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God.

14 There is a vanity which is done upon the earth, that there be juſt *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous. I ſaid, that this alſo *is* vanity.

15 Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat and to drink, and to be merry: for that ſhall abide with him of his labour, the days of his life, which God giveth him under the ſun.

16 ¶ When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes.)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhall not find *it*; yea further, though a wiſe *man* think to know *it*, yet ſhall he not be able to find *it*.

CHAP. IX.

FOR all this I conſidered in my heart even to declare all this, that the righteous and the wiſe, and their works *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner; *and* he that ſweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the ſun, that *there is* one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs *is* in their heart while they live, and after that, *they go* to the dead.

4 ¶ For to him that is joined to all the living, there is hope: for a living dog is better than a dead lion.

5 For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Alſo their love, and their hatred, and their envy is now periſhed; neither have they any more a portion for ever in any *thing* that is done under the ſun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart: for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou loveſt, all the days of the life of thy vanity, which he hath given thee under the ſun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takeſt under the ſun.

10 Whatſoever thy hand findeth to do, do *it* with thy might: for *there is* no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt.

11 ¶ I returned, and ſaw under the ſun that the race *is* not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill; but time and chance happeneth to them all.

12 For man alſo knoweth not his time; as the fiſhes that are taken in an evil net, and as the birds *that are* caught in the ſnare; ſo *are* the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.

13 ¶ This wiſdom have I ſeen alſo under the ſun, and it *ſeemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city: yet no man remembered that ſame poor man

16 Then ſaid I, Wiſdom *is* better than ſtrength: nevertheleſs, the poor man's wiſdom *is* deſpiſed, and his words are not heard.

17 The words of wiſe *men are* heard in quiet, more than the cry of him that ruleth among fools.

18 Wiſdom *is* better than weapons of war: but one ſinner deſtroyeth much good.

CHAP. X.

DEAD flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour; *ſo doth* a little folly him that is in reputation for wiſdom and honour.

2 A wiſe man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea, alſo when he that is a fool walketh by the way, his wiſdom faileth *him*, and he ſaith to every one *that* he *is* a fool.

4 If the ſpirit of the ruler riſe up againſt thee, leave not thy place: for yielding pacifieth great offences.

5 There is an evil *which* I have ſeen under the ſun, as an error *which* proceedeth from the ruler.

6 Folly is ſet in great dignity, and the rich ſit in low place.

7 I have ſeen ſervants upon horſes, and princes walking as ſervants upon the earth.

8 He that diggeth a pit ſhall fall into it: and whoſo breaketh an hedge a ſerpent ſhall bite him.

9 Whoſo

CHAP. VIII.] 1 *Who is as the wiſe man? and who knoweth the interpretation of a thing?*] Solomon now adds to the advices he had given in the foregoing chapter, ſeveral others; the firſt of which is contained in this verſe, where he obſerves, that the wiſdom which will render us happy in this world ſhould not make us moroſe and ſupercilious, ſevere and rigorous, but kind and benign, gentle and eaſy.

CHAP. IX.] 4 *All things come alike to all, there is one event to the righteous and to the wicked*, &c.] There is no certain and conſtant diſtinction made between one man and another in the diſtribution of things in this world; but they all have the ſame fate, eſpecially in public calamities:

10 *Whatſoever thy hand findeth to do, do it with thy might.*] Remember to act with vigour, and improve every moment in doing every good action that offers itſelf to thee; for now is the time of action, both with regard to the employments of the body and thoſe of the mind; now is the ſeaſon for ſtudying the principles of wiſdom and virtue, for which thou wilt have no opportunity in the place whither thou art going; that is the place where we ſhall reſt from all our labours, and receive the reward of them.

CHAP. X.] 2 *A wiſe man's heart is at his right hand; but a fool's heart is at his left.*] A wiſe man's judgment never fails him, even in the greateſt difficulties, nor does he ever fail to manage all his affairs with dexterity; whereas a fool both miſtakes in planning and executing his intentions.

CHAP.

9 Whoſo removeth ſtones ſhall be hurt therewith; *and* he that cleaveth wood ſhall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then muſt he put to more ſtrength: but wiſdom *is* profitable to direct.

11 Surely the ſerpent will bite without enchantment, and a babbler is no better.

12 The words of a wiſe man's mouth *are* gracious: but the lips of a fool will ſwallow up himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of his talk *is* miſchievous madneſs.

14 A fool alſo is full of words: a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?

15 The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning.

17 Bleſſed *art* thou, O land, when thy king *is* the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs.

18 ¶ By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and wine maketh merry: but money anſwereth all *things*.

20 Curſe not the king, no not in thy thought: and curſe not the rich in thy bed-chamber: for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

CHAP. XI.

CAST thy bread upon the waters: for thou ſhalt find it after many days.

2 Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evil ſhall be upon the earth.

3 If the clouds be full of rain, they empty *themſelves* upon the earth: and if the tree fall toward the ſouth, or toward the north, in the place where the tree falleth, there it ſhall be.

4 He that obſerveth the wind ſhall not ſow; and he that regardeth the clouds ſhall not reap.

5 As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child; even ſo thou knoweſt not the works of God who maketh all.

6 In the morning ſow thy ſeed, and in the evening withhold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both *ſhall be* alike good.

7 ¶ Truly the light *is* ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkneſs; for they ſhall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe *things* God will bring thee into judgment.

10 Therefore remove ſorrow from thy heart, and put away evil from thy fleſh: for childhood and youth are vanity.

CHAP. XII.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them;

2 While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return after the rain.

3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that look out of the windows be darkened,

4 And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low;

5 Alſo when they ſhall be afraid of *that which is* high, and fears *ſhall be* in the way, and the almond-tree ſhall flouriſh, and the graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets.

6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.

7 Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

8 ¶ Vanity of vanities, ſaith the preacher; all his vanity.

9 And moreover, becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* ſet in order many proverbs.

10 The preacher ſought to find out acceptable words, and *that which was* written was upright, *even* words of truth.

11 The words of the wiſe *are* as goads, and as nails faſtened *by* the maſters of aſſemblies, which are given from one ſhepherd.

12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end, and much ſtudy *is* a wearineſs of the fleſh.

13 ¶ Let us hear the concluſion of the whole matter, Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God ſhall ſhall bring every work into judgment, with every ſecret thing, whether *it be* good, or whether *it be* evil.

Chap. XI.] *Caſt thy bread upon the waters: for thou ſhalt find it after many days.*] Be charitable to thy poor diſtreſſed brethren, though perhaps they may ungratefully forget all thy benefits, or at leaſt, are never likely to make thee any return: let not that diſcourage thee; for there may come a time, when ſome of thoſe whoſe hearts have been rejoiced by the benevolence of thine hand, may do thee the greateſt ſervice; but if not, God will ſurely remember all thy kind ſervices, and abundantly reward thee either in this world, or in that which is to come.

Chap. XII.] 1 *Remember now thy Creator in the days of thy youth*, &c.] This maxim ought to be ſtrongly inculcated, and even written with the point of a diamond on the hearts of young perſons; namely, that they would reflect ſo far as to conſider who gave them their being; and what they owe to their great Creator, who, as he is the ſole author of all things that can give any delight to the children of men, ſo he is likewiſe of all the faculties and attainments which render us capable of taking pleaſure in them, as well as the ſole diſpoſer of all opportunities for enjoying theſe delights.

8 *Vanity of vanities, ſaith the preacher; all his vanity.*] If this be the end of all our labours, I have certainly ſufficient reaſon to conclude this book as I begun it; liſten therefore, I again beſeech you, to him, who proclaims nothing but what he hath ſufficiently proved in this diſcourſe, namely, that no ſolid ſatisfaction can be found in any thing here below; where all things are attended with care and trouble, and at the ſame time uncertain and periſhing: it is therefore the height of folly to ſpend our whole time in providing for the fleeting and unſubſtantial joys of this mortal life, and take no care to lay up treaſures in the happy manſions of the heavenly Jeruſalem.

THE

SONG of SOLOMON.

The ARGUMENT.

This book is, by the joint consent of the learned, ascribed to Solomon; *and accordingly his name is prefixed to it, both in the title of the* Hebrew *text and in the ancient* Greek *version.*

The time that this sacred eclogue was written cannot be absolutely determined: but it is very natural to think that Solomon *composed it soon after his being seated on the throne of* Israel, *when the prophecy of his father* David *was fresh in his mind, and he himself strongly affected with the love of God towards him. For we read that he then was filled with incomparable wisdom from above; such wisdom as brought the queen of* Sheba *from the uttermost parts of the east; because she understood, that it was not merely natural, like that of the philosophers and Oriental sages, but divine and heavenly, by a special inspiration from above, whereby he was enabled to answer the hardest questions.*

CHAP. I.

THE song of songs, which *is* Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love *is* better than wine.

3 Because of the savour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee. The king hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee.

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me, they made me keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents.

9 I have compared theee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold, with studs of silver.

12 ¶ While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my well beloved unto me: he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of camphire in the vineyards of En-gedi.

15 Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves eyes.

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our rafters of fir.

CHAP. II.

I *Am* the rose of Sharon, *and* the lily of the vallies.

2 As the lily among thorns, so *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, so *is* my beloved among the sons, I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.

4 He brought me to the banqueting-house, and his banner over me *was* love.

5 Stay me with flaggons, comfort me with apples: for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved *is* like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For lo, the winter is past, the rain is over *and* gone.

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land.

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice: for sweet *is* thy voice, and thou countenance *is* comely.

15 Take us the foxes, the little foxes that spoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away: turn, my beloved, and be thou like a roe, or a young hart upon the mountains of Bether

CHAP. III.

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city, found me: *to whom I said*, Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love till he please.

6 ¶ Who *is* this that cometh out of the wilderness like pillars of smoak, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold, his bed which *is* Solomon's, threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh, because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple; the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

CHAP. IV.

BEhold, thou *art* fair, my love, behold, thou *art* fair, thou *hast* doves eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

2 Thy

Commentary on the Song of Solomon.

1 *The Song of songs, which is Solomon's*] The most excellent song that ever Solomon himself composed; representing his ardent desire of enjoying the great blessing of the promised Messiah. The expression *song of songs* is an Hebraism, and signifies the *most excellent song*, as the *holy of holies* is the *most holy*, and *king of kings* the *greatest king*.

2 *Let him kiss me with the kisses of his mouth: for thy love is better than wine.*] This speech is delivered by Solomon in the person of the *virgin daughter of Sion*, that is, the church; whom he here introduces, wishing, in the most passionate strain, for some token of the love of her great bridegroom, the prince of peace, which he has expressed under the metaphor of a kiss.

CHAP II.] 1 *I am the rose of Sharon, and the lily of the vallies.*] The bridegroom now replies to the praises bestowed upon him by the bride in the foregoing chapter. I am indeed the fountain of all true delight and pleasure: the rose of Sharon not being more grateful to the smell, nor the lily of the vallies to the sight, than the knowledge of me is to the minds of those who are acquainted with me.

CHAP. III.] 1 *By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.*] I have long searched for him, who, from the descriptions given of him by the prophets, is become the beloved of my soul. But tho' I have sought him with the most anxious attention, in the closest retirements, and searched all the sacred volumes for information; yet after all my care and search, all I can find are predictions and shadows of him, which assure me he will come, but are insufficient to convey an adequate idea of him.

CHAP. IV.] 1 *Behold, thou art fair, my love, behold thou art fair*, &c.] The spouse of the church is here introduced, describing the beautiful state of it, under the person of a lovely virgin, whose elegant features are particularly represented, to raise admiration and love in others, and to comfort the church, by assuring her of being so amiable in the eyes of him, whom no beauty can please but that which is divine.

CHAP.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing: whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech is comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love, *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue, and the smell of thy garments *is* like the smell of Lebanon.

12 A garden inclosed *is* my sister, *my* spouse: a spring shut up, a fountain sealed.

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits, camphire, with spikenard.

14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh, and aloes, with all the chief spices.

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north-wind, and come thou south, blow upon my garden, *that* the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.

CHAP. V.

I Am come into my garden, my sister, *my* spouse; I have gathered my myrrh with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

5 I rose up to open to my beloved, and my hands dropped *with* myrrh, and my fingers *with* sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved, but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city, found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

9 ¶ What *is* thy beloved, more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* bushy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set.

13 His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet-smelling myrrh.

14 His hands *are as* gold-rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAP. VI.

WHither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved is mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirza, comely as Jerusalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; she *is* the *only* one of her mother, she *is* the choice one of her that bear her: the daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or ever I was aware, my soul made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite, return, return, that we may look upon thee: what will ye see in the Shulamite? as it were the company of two armies.

CHAP. VII.

HOW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat, set about with lilies.

3 Thy two breasts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory, thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon, which looketh toward Damascus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree, and thy breasts to clusters *of grapes*.

8 I said I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine, for my beloved that goeth *down* sweetly, causing the lips of those that are asleep to speak.

10 ¶ I *am* my beloved's, and his desire is towards me.

11 Come, my beloved, let us go forth into the field: let us lodge in the villages.

12 Let us get up early to the vineyards, let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

O That thou *wert* as my brother that sucked the breasts of my mother; *when* I should find thee without, I would kiss thee; yea I should not be despised.

2 I would lead thee, and bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand *should be* under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love until he please.

5 (Who *is* this that cometh up from the wilderness, leaning upon her beloved?) I raised thee up under the apple-tree: there thy mother brought thee forth, there she brought thee forth *that* bare thee.

6 ¶ Set

CHAP. V.] 10 *My beloved is white and ruddy, the chiefest among ten thousand.*] My beloved is that great Son of David, of whom you have so often heard: who is of a princely form, his beauty and sweetness being equally blended with majesty and brightness; dazzling the eyes of all who behold him; chosen by God to do the greatest things, and bring all nations to his obedience.

CHAP. VI.] 2 *My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.*] To the question of the daughters of Jerusalem, the bride thus replies: I heard my beloved say, that he was gone to that beautiful garden he himself hath planted. There he delights to reside among those pious souls whose virtues render them like the garden-beds that are full of spices: he is always present in every part of this happy company; hath fellowship with them, and is daily adding more and more pure and sincere souls unto this happy, this pious society.

CHAP. VII.] *How beautiful are thy feet with shoes, O prince's daughter!* &c.] They who so earnestly solicited the return of the spouse, in the conclusion of the former chapter, seem now again to have a view of her; and again praise her perfections in a new method, beginning at the feet, because they saw her in motion, as she went, and as she returned.

6 ¶ Set me as a ſeal upon thine heart, as a ſeal upon thine arm: for love *is* ſtrong as death, jealouſy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

8 ¶ We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter, in the day when ſhe ſhall be ſpoken for?

9 If ſhe *be* a wall, we will build upon her a palace of ſilver: and if ſhe *be* a door we will encloſe her with boards of cedar.

10 I *am* a wall, and my breaſts like towers: then was I in his eyes, as one that found favour.

11 Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard which *is* mine, *is* before me: thou, O Solomon, *muſt have* a thouſand, and thoſe that keep the fruit thereof, two hundred.

13 Thou that dwelleſt in the gardens, the companions hearken to thy voice: cauſe me to hear *it*.

14 ¶ Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

14 *Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountain of ſpices,*] I have this requeſt only to be made, that thou, who art my only beloved, wouldeſt come and accompliſh all things: make all poſſible ſpeed to ſave us, and perfect thy loving kindneſs towards us; ſuch ſpeed as the ſwifteſt creatures make to ſave themſelves from danger: let nothing hinder this; but, by thy love, which renders all things ſweet and eaſy, remove every difficulty that hinders our approach to thee, thou kind Redeemer of the ſons of men.

THE Book of the Prophet *ISAIAH*.

The ARGUMENT.

Iſaiah *is the firſt of the four greater prophets; the others being* Jeremiah, Ezekiel, *and* Daniel. *He was deſcended from the ſon of* Amos, *brother to* Azariah *king of* Judah; *and propheſied from the end of the reign of* Uzziah, *to the time of* Manaſſeh, *by whoſe order, according to a* Jewiſh *tradition, he was ſawn aſunder with a wooden ſaw; and to this tranſaction, the apoſtle to the* Hebrews *is thought to alude,* chap. xi. 37.

He delivered his predictions under the reigns of Uzziah, Jotham, Ahaz, *and* Hezekiah.

The ſtile of this prophet is noble, ſublime and florid. Grotius calls him the Demoſthenes of the Hebrews. *He had the advantage above all other prophets of improving his diction, by converſing with men of the greateſt parts and elocution. This added a gravity, force, and ſtrength to what he ſaid. He impartially reproved the vices and diſorders of the age he lived in, and openly diſplayed the judgments of God, which were hanging over the* Jewiſh *nation.*

CHAP. I.

THE viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah and Jeruſalem, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear O heavens, and give ear, O earth: for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me.

3 The ox knoweth his owner, and the aſs his maſter's crib: *but* Iſrael doth not know, my people doth not conſider.

4 A ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters, they have forſaken the Lord, they have provoked the holy one of Iſrael unto anger, they are gone away backward.

5 ¶ Why ſhould ye be ſtricken any more? ye will revolt more and more: the whole head is ſick, and the whole heart faint.

6 From the ſole of the foot even unto the head, *there is* no ſoundneſs in it; *but* wounds and bruiſes, and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ointment.

7 Your country *is* deſolate, your cities *are* burnt with fire: your land ſtrangers devour it in your preſence, and *it is* deſolate as overthrown by ſtrangers.

8 And

Commentary on the Book of the Prophet Iſaiah.

CHAP. I.] 1 *The viſion of Iſaiah the ſon of Amoz.*] God made uſe of two general methods of communicating his will to his ſervants, the prophets, namely by dreams and viſions. In the latter the perſon was awake, but his external ſenſes were locked up, and as it were laid in a trance. It is called a viſion, not from any uſe made of corporeal ſight, or that the perſon was entertained with external objects, but from the clearneſs and evidence of the things revealed, and the conformity this kind of inſpiration bears to the intelligence the mind receives from corporeal ſenſation.

10 *Hear*

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose *is* the multitude of you sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more vain oblations, incense is an abomination unto me, the new-moons and sabbaths, the calling of assemblies, I cannot away with, *it is* iniquity, even the solemn meeting.

14 Your new moons, and your appointed feasts my soul hateth: they are a trouble unto me, I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil.

17 Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land.

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken *it*.

21 ¶ How is the faithful city become an harlot! it was full of judgment, righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixt with water.

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

25 ¶ And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 ¶ And the destruction of the transgressors, and of the sinners *shall be* together, and they that forsake the Lord shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together and none shall quench *them*.

CHAP. II.

THE word that Isaiah the son of Amoz saw, concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, *that* the mountain of the Lord's house shall be, established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it:

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the Lord.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots.

8 Their land also is full of idols: they worship the work of their own hands, that which their own fingers have made.

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

12 For the day of the Lord of host *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low;

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made, *each one* for himself to worship, to the moles, and to the bats.

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man whose breath *is* in his nostrils: for wherein is he to be accounted of?

CHAP. III.

FOR behold, the Lord, the Lord of hosts doth take away from Jerusalem, and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counseller, and the cunning artificer, and the eloquent orator.

4 And I will give children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin be under thy hand:

7 In that day shall he swear, saying, I will not be an healer; for in my house *is* neither bread nor clothing; make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the Lord, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not: woe unto their soul, for they have rewarded evil unto themselves.

10 Say ye to the righteous, that *it shall be* well *with him:* for they shall eat the fruit of their doings.

11 Woe unto the wicked, *it shall be* ill *with him:* for the reward of his hands shall be given him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them: O my people, they which lead thee, cause *thee* to err, and destroy the way of thy paths.

13 The Lord standeth up to plead, and standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover the Lord saith, Because the daughters of Zion

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10 *Hear the word of the Lord, ye rulers of Sodom.*] The prophet here calls the rulers of Jerusalem the rulers of Sodom; because of their abominable crimes, in which they resembled the inhabitants of that ancient city.

CHAP. II.] 2 *And it shall come to pass in the last days.*] By the last days are here meant the times of the Messiah; for the Jews commonly divided the times or successions of the world into three ages, or periods: the first before the law; the second under the law; and the third under the Messiah.

4 *They shall beat their swords into plough-shares, and their spears into pruning hooks,* &c.] Peace is mentioned as the distinguishing character of the Messiah's kingdom; and he is himself called *the prince of peace*, chap. ix. 6.

5 *O house of Jacob, come ye, and let us walk in the light of the Lord.*] This address of the prophet is directed to the Jews of the last times, those who should live when the glad tidings of the gospel were published.

CHAP. III.] 10, 11 *Say ye to the righteous, it shall be well with him,* &c.] The prophet here gives us to understand, that God hath appointed a time when he will put a difference between the righteous and the wicked, and reward every man according to his works.

are haughty, and walk with ſtretched-forth necks, and wanton eyes, walking, and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will ſmite with a ſcab the crown of the head of the daughters of Zion, and the Lord will diſcover their ſecret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings.

21 The rings, and noſe-jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins,

23 The glaſſes, and the fine linen, and the hoods, and the veils.

24 And it ſhall come to paſs, that inſtead of ſweet ſmell, there ſhall be ſtink; and inſtead of a girdle, a rent; and inſtead of well ſet hair, baldneſs; and inſtead of a ſtomacher, a girding of ſack-cloth; *and* burning inſtead of beauty.

25 Thy men ſhall fall by the ſword, and thy mighty in the war.

26 And her gates ſhall lament and mourn, and ſhe being deſolate, ſhall ſit upon the ground.

CHAP. IV.

AND in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day ſhall the branch of the Lord be beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely for them that are eſcaped of Iſrael.

3 And it ſhall come to paſs, *that he that it* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy, *even* every one *that is* written among the living in Jeruſalem.

4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning.

5 And the Lord will create upon every dwelling-place of mount Zion, and upon her aſſemblies a cloud, and ſmoak by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

CHAP. V.

NOW will I ſing to my well-beloved, a ſong of my beloved touching his vineyard: my well-beloved hath a vineyard in a very fruitful hill.

2 And he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it ſhall be eaten up: *and* break down the wall thereof, and it ſhall be trodden down.

6 And I will lay it waſte: it ſhall not be pruned, nor digged, but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it.

7 For the vineyard of the Lord of hoſts *is* the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgment, but behold oppreſſion, for righteouſneſs, but behold a cry.

8 ¶ Woe unto them that join houſe to houſe, *that* lay field to field, till *there be* no place, that they may be placed alone in the midſt of the earth.

9 In mine ears *ſaid* the Lord of hoſts, Of a truth many houſes ſhall be deſolate, *even* great and fair without inhabitant.

10 Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah.

11 ¶ Woe unto them that riſe up early in the morning, *that* they may follow ſtrong drink, that continue until night, *till* wine inflame them.

12 And the harp and the viol, the tabret and pipe, and wine are in their feaſts: but they regard not the work of the Lord, neither conſider the operation of his hands.

13 ¶ Therefore my people are gone into captivity, becauſe they have no knowledge: and their honourable men *are* famiſhed, and their multitude dried up with thirſt.

14 Therefore hell hath enlarged herſelf, and opened her mouth without meaſure: and their glory, and their multitude, and their pomp, and he that rejoiceth ſhall deſcend into it.

15 And the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled.

16 But the Lord of hoſts ſhall be exalted in judgment, and God *that* is holy, ſhall be ſanctified in righteouſneſs.

17 Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and ſin as it were with a cart-rope;

19 That ſay, Let him make ſpeed, *and* haſten his work, that we may ſee *it*: and let the counſel of the holy One of Iſrael draw nigh, and come, that we may know it.

20 ¶ Woe unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.

21 Woe unto *them that are* wiſe in their own eyes, and prudent in their own ſight.

22 Woe unto *them that are* mighty to drink wine, and men of ſtrength to mingle ſtrong drink:

23 Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him.

24 Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the Lord of hoſts, and deſpiſed the word of the holy One of Iſrael.

25 Therefore is the anger of the Lord kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes were torn in the midſt of the ſtreets: for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

26 ¶ And he will lift up an enſign to the nations from far, and will hiſs unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly.

27 None ſhall be weary nor ſtumble amongſt them: none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken.

28 Whoſe arrows are ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind.

29 Their roaring *ſhall be* like a lion, they ſhall roar like young lions: yea, they ſhall roar and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver it.

30 And in that day they ſhall roar againſt them, like the roaring of the ſea: and if *one* look unto the land, behold darkneſs *and* ſorrow, and the light is darkened in the heavens thereof.

CHAP. VI.

IN the year that king Uzziah died, I ſaw alſo the Lord ſitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and ſaid, Holy, holy, holy, *is* the Lord of hoſts, the whole earth *is* full of his glory.

4 And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 ¶ Then ſaid I, Woe *is* me, for I am undone, becauſe I *am* a man of unclean lips, *and* I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the king, the Lord of hoſts.

6 Then flew one of the Seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar.

7 And he laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy ſin purged.

8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here *am* I, ſend me.

9 ¶ And he ſaid, Go and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their

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26 *Her gates ſhall lament and mourn, and ſhe being deſolate ſhall ſit upon the ground.*] The gates are ſaid, in the prophetic ſtile, to lament and mourn, when no man paſſes through them, and the courts of juſtice that uſed to be kept there are ſhut up. And ſitting upon the ground is a token of the deepeſt mourning and lamentation; ſo that Jeruſalem is here deſcribed as a woman bereaved of her children, and lamenting over them in this melancholy poſture.

CHAP. IV.] 2 *In the day ſhall the branch of the Lord be beautiful and glorious.*] The Meſſiah is often called the branch in the prophecies of the Old Teſtament, and the church *the branch of God's planting*. See chap. lx. 21.

CHAP. V.] 1 *Now will I ſing to my well-beloved, a ſong of my beloved*, &c.] The Hebrew words *Jedidi* and *Dadi*, which we render beloved and well-beloved, are here ſpoken of the ſame perſon, the Meſſiah.

26 *And he ſhall lift up an enſign to the nation from far*, &c.] It was the cuſtom of the Eaſt at this time, to ſet up a ſtandard as a ſign for armies to aſſemble. And in this, the prophet foretels that God would gather the nations that live afar off to fight againſt Jeruſalem: a threatening that was fulfilled by the armies of Nebuchadnezzar.

CHAP. VI.] 1 *I ſaw alſo the Lord ſitting upon a throne*, &c.] That is, I ſaw the divine Shekinah, or glory of the Lord, as St. John explains it, John xii. 41. who alſo aſſures us, that this was the *Logos*, or ſecond perſon in the bleſſed Trinity who now appeared, the viſion having a particular relation to the times of the goſpel.

10 *Make the heart of this people fat*, &c.] In the oriental languages, a *fat heart* is a metaphorical expreſſion, denoting a proud, ſenſual, ſtubborn diſpoſition.

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their ears, and underſtand with their heart, and convert, and be healed.

11 Then ſaid I, Lord, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate,

12 And the Lord have removed men far away, and *there be* a great forſaking in the midſt of the land.

13 ¶ But yet in it *ſhall be* a tenth, and *it* ſhall return, and ſhall be eaten: as a teil-tree, and as an oak whoſe ſubſtance *is* in them, when they caſt *their leaves: ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

CHAP. VII.

AND it came to paſs in the days of Ahaz the ſon of Jotham, the ſon of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the ſon of Remaliah, king of Iſrael, went up toward Jeruſalem to war againſt it, but could not prevail againſt it.

2 And it was told the houſe of David, ſaying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people as the trees of the wood are moved with the wind.

3 Then ſaid the Lord unto Iſaiah, Go forth now to meet Ahaz, thou, and Shearjaſhub thy ſon, at the end of the conduit of the upper pool in the high way of the fuller's field:

4 And ſay unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of theſe ſmoaking fire-brands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah:

5 Becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of Tabeal.

7 Thus ſaith the Lord God, It ſhall not ſtand, neither ſhall it come to paſs.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin; and within threeſcore and five years ſhall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's ſon: If ye will not believe, ſurely ye ſhall not be eſtabliſhed.

10 ¶ Moreover, the Lord ſpake again unto Ahaz, ſaying,

11 Aſk thee a ſign of the Lord thy God, aſk it either in the depth, or in the height above.

12 But Ahaz ſaid, I will not aſk, neither will I tempt the Lord.

13 And he ſaid, Hear ye now, O houſe of David, *Is it* a ſmall thing for you to weary men, but will ye weary my God alſo?

14 Therefore the Lord himſelf ſhall give you a ſign, Behold, a virgin ſhall conceive and bear a ſon, and ſhall call his name Immanuel.

15 Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

16 For before the child ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

17 ¶ The Lord ſhall bring upon thee, and upon thy people, and upon thy father's houſe, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Aſſyria.

18 And it ſhall come to paſs in that day, *that* the Lord ſhall hiſs for the fly, that *is* in the uttermoſt part of the rivers of Egypt, and for the bee that *is* in the land of Aſſyria.

19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all buſhes.

20 In the ſame day ſhall the Lord ſhave with a razor *that is* hired, *namely*, by them beyond the river, by the king of Aſſyria, the head, and the hair of the feet: and it ſhall alſo conſume the beard.

21 And it ſhall come to paſs in that day, *that* a man ſhall nouriſh a young cow, and two ſheep:

22 And it ſhall come to paſs for the abundance of milk *that* they ſhall give, that he ſhall eat butter: for butter and honey ſhall every one eat *that is* left in the land.

23 And it ſhall come to paſs in that day, *that* every place ſhall be, where there were a thouſand vines, at a thouſand ſilverlings, it ſhall *even* be for briers and thorns.

24 With arrows and with bows ſhall *men* come thither; becauſe all the land ſhall become briers and thorns.

25 And *on* all hills, that ſhall be digged with the mattock, there ſhall not come thither the fear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattle.

CHAP. VIII.

MOreover, the Lord ſaid unto me, Take thee a great roll, and write in it with a man's pen, concerning Maher-ſhalal-haſh-baz.

2 And I took unto me faithful witneſſes to record, Uriah the prieſt, and Zechariah the ſon of Jeberechiah.

3 And I went unto the propheteſs, and ſhe conceived and bare a ſon; then ſaid the Lord to me, Call his name Maher-ſhalal-haſh-baz.

4 For before the child ſhall have knowledge to cry, My father and my mother, the riches of Damaſcus, and the ſpoil of Samaria ſhall be taken away before the king of Aſſyria.

5 ¶ The Lord ſpake alſo unto me again, ſaying,

6 Foraſmuch as this people refuſeth the waters of Shiloah that go ſoftly, and rejoice in Rezin, and Remaliah's ſon:

7 Now therefore behold, the Lord bringeth up upon them the waters of the river, ſtrong and many, *even* the king of Aſſyria, and all his glory: and he ſhall come up over all his channels, and go over all his banks.

8 And he ſhall paſs through Judah, he ſhall overflow and go over, he ſhall reach *even* to the neck, and the ſtretching out of his wings ſhall fill the breadth of thy land, O Immanuel.

9 ¶ Aſſociate yourſelves, O ye people, and ye ſhall be broken in pieces: and give ear all ye of far countries: gird yourſelves, and ye ſhall be broken in pieces; gird yourſelves, and ye ſhall be broken in pieces.

10 Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand: for God *is* with us.

11 ¶ For the Lord ſpake thus to me with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying,

12 Say ye not, A confederacy, to all *them* to whom this people ſhall ſay, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of hoſts himſelf, and *let* him *be* your fear, and *let* him *be* your dread.

14 And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin, and for a ſnare to the inhabitants of Jeruſalem.

15 And many among them ſhall ſtumble and fall, and be broken, and be ſnared, and be taken.

16 Bind up the teſtimony, ſeal the law among my diſciples.

17 And I will wait upon the Lord that hideth his face from the houſe of Jacob, and I will look for him.

18 Behold, I and the children whom the Lord hath given me, *are* for ſigns, and for wonders in Iſrael; from the Lord of hoſts which dwelleth in mount Zion.

19 ¶ And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter: ſhould not a people ſeek unto their God? for the living, to the dead?

20 To the law and to the teſtimony: if they ſpeak not according to this word, *it is* becauſe *there is* no light in them.

21 And they ſhall paſs through it, hardly beſtead and hungry: and it ſhall come to paſs, that when they ſhall be hungry, they ſhall fret themſelves, and curſe their king, and their God, and look upward.

22 And they ſhall look unto the earth: and behold, trouble and darkneſs, dimneſs of anguiſh; and *they ſhall be* driven to darkneſs.

CHAP. IX.

NEvertheleſs, the dimneſs *ſhall* not *be* ſuch as *was* in her vexation, when at the firſt he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievouſly afflict her by the way of the ſea, beyond Jordan in Galilee of the nations.

2 The people that walked in darkneſs, have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them hath the light ſhined.

3 Thou haſt multiplied the nation, *and* not increaſed the joy: they joy before thee, according to the joy in harveſt, *and* as *men* rejoice when they divide the ſpoil.

4 For thou haſt broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſor, as in the day of Midian.

5 For every battle of the warrior *is* with confuſed noiſe, and garments rolled in blood, but *this* ſhall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called,

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CHAP. VII.] 14 *Behold a virgin ſhall conceive and bear a ſon.*] Chriſt is called the *ſeed of the woman* by way of diſtinction, *Gen.* iii. 14. as he was not to be born according to the ordinary method of generation.

20 *In the ſame day ſhall the Lord ſhave with a razor, that is hired,* &c.] It was a cuſtom among the inhabitants of the Eaſt to ſhave their heads on any mournful occaſion, and is thence uſed metaphorically to ſignify any great calamity.

CHAP. VIII.] 1 *Maher-ſhalal-haſh-baz.*] This compound word ſignifies *to run ſwiftly to the ſpoil, and make haſte to the prey*; denoting the ſpeedy deſtruction of the confederate kings of Samaria and Damaſcus.

18 *Behold, I and the children, whom the Lord hath given me, are for ſigns, and for wonders in Iſrael, from the Lord of hoſts.*] Theſe words are ſpoken by the prophet in the perſon of Chriſt, whom he here repreſents; and ſignify, that he and his children were remarkable for being viſible pledges of God's promiſes, and remembrancers of his veracity and the people's duty.

CHAP. IX.] 1 *By the way of the ſea, beyond Jordan in Galilee of the nations.*] By the ſea is meant the ſea of Galilee, or ſea of Tiberias, great lakes being called ſeas in the Hebrew.

6 *For unto us a child is born.*] This prophecy is, by the beſt interpreters, applied to Chriſt; and, indeed, it cannot, with any ſhew of propriety, be aſcribed to any other, the titles given to this child being proper only for the Great Son of David, who was to *ſave his people from their ſins.*

Coun-

led, Wonderful, Counſellor, The mighty God, The Everlaſting Father, The Prince of peace.

7 Of the increaſe of *his* government and peace *there ſhall be* no end, upon the throne of David, and upon his kingdom to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this.

8 The Lord ſent a word into Jacob, and it hath lighted upon Iſrael.

9 And all the people ſhall know *even* Ephraim and the inhabitants of Samaria, that ſay in the pride and ſtoutneſs of heart,

10 The bricks are fallen down, but we will build with hewn ſtones: the ſycomores are cut down, but we will change *them into* cedars.

11 Therefore the Lord ſhall ſet up the adverſaries of Rezin againſt him, and join his enemies together.

12 The Syrians before, and the Philiſtines behind, and they ſhall devour Iſrael with open mouth: for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

13 ¶ For the people turneth not unto him that ſmiteth them, neither do they ſeek the Lord of hoſts.

14 Therefore the Lord will cut off from Iſrael head and tail, branch and ruſh in one day.

15 The antient and honourable, he *is* the head: and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people cauſe *them* to err, and *they that are* led of them *are* deſtroyed.

17 Therefore the Lord ſhall have no joy in their young men, neither ſhall have mercy on their fatherleſs and widows: for every one is an hypocrite, and an evil doer, and every mouth ſpeaketh folly: for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

18 ¶ For wickedneſs burneth as the fire: it ſhall devour the briers and thorns, and ſhall kindle in the thickets of the foreſt, and they ſhall mount up *like* the lifting up of ſmoke.

19 Through the wrath of the Lord of hoſts is the land darkened, and the people ſhall be as the fuel of the fire: no man ſhall ſpare his brother.

20 And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied: they ſhall eat every man the fleſh of his own arm.

21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh: and they together ſhall be againſt Judah: for all this his anger is not turned away, but his hand is ſtretched out ſtill.

CHAP. X.

WOE unto them that decree unrighteous decrees, and that write grievouſneſs which they have preſcribed:

2 To turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherleſs.

3 And what will ye do in the day of viſitation, and in the deſolation which ſhall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they ſhall bow down under the priſoners, and they ſhall fall under the ſlain: for all this his anger is not turned away, but his hand is ſtretched out ſtill.

5 ¶ O Aſſyrian, the rod of mine anger, and the ſtaff in their hand is mine indignation.

6 I will ſend him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets.

7 Howbeit, he meaneth not ſo, neither doth his heart think ſo, but *it is* in his heart to deſtroy, and cut off nations not a few.

8 For he ſaith, Are not my princes altogether kings?

9 *Is* not Calno, as Carchemiſh? *is* not Hamath, as Arpad? is not Samaria, as Damaſcus?

10 As my hand hath found the kingdoms of the idols, and whoſe graven images did excel them of Jeruſalem, and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols?

12 Wherefore it ſhall come to paſs, *that* when the Lord hath performed his whole work upon mount Zion, and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks.

13 For he ſaith, By the ſtrength of my hand I have done *it*, and by my wiſdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treaſures, and I have put down the inhabitants like a valiant man.

14 And my hand hath found as a neſt the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the axe boaſt itſelf againſt him that heweth therewith? *or* ſhall the ſaw magnify itſelf againſt him that ſhaketh it? as if the rod ſhould ſhake itſelf againſt them that liſt it up, *or* as if the ſtaff ſhould lift up *itſelf*, *as if it were* no wood.

16 Therefore ſhall the Lord, the Lord of hoſts, ſend among his fat ones, leanneſs, and under his glory he ſhall kindle a burning like the burning of a fire.

17 And the light of Iſrael ſhall be for a fire, and his holy One for a flame: and it ſhall burn and devour his thorns and his briers in one day;

18 And ſhall conſume the glory of his foreſt, and of his fruitful field, both ſoul and body: and they ſhall be as when a ſtandard-bearer fainteth.

19 And the reſt of the trees of his foreſt ſhall be few, that a child may write them.

20 And it ſhall come to paſs in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob, ſhall no more again ſtay upon him that ſmote them: but ſhall ſtay upon the Lord, the holy One of Iſrael, in truth.

21 The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Iſrael be as the ſand of the ſea, *yet* a remnant of them ſhall return: the conſumption decreed ſhall overflow with righteouſneſs.

23 For the Lord God of hoſts ſhall make a conſumption, even determined in the midſt of all the land.

24 ¶ Therefore thus ſaith the Lord God of hoſts, O my people that dwelleſt in Zion, be not afraid of the Aſſyrian: he ſhall ſmite thee with a rod, and ſhall lift up his ſtaff againſt thee, after the manner of Egypt.

25 For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction.

26 And the Lord of hoſts ſhall ſtir up a ſcourge for him, according to the ſlaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the ſea, ſo ſhall he lift it up after the manner of Egypt.

27 And it ſhall come to paſs in that day, that his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhall be deſtroyed becauſe of the anointing.

28 He is come to Aiath, he is paſſed to Migron: at Michmaſh he hath laid up his carriages.

29 They are gone over the paſſage: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled.

30 Lift up thy voicee, O daughter of Gallim: cauſe it to be heard unto, Laiſh, O poor Anathoth.

31 Madmenah is removed, the inhabitants of Gebim gather themſelves to flee.

32 As yet ſhall he remain at Nob that day: he ſhall ſhake his hand *againſt* the mount of the daughter of Zion, the hill of Jeruſalem.

33 Behold, the Lord, the Lord of hoſts ſhall lop the bow with terror: and the high ones of ſtature *ſhall be* hewn down, and the haughty ſhall be humbled.

34 And he ſhall cut down the thickets of the foreſts with iron, and Lebanon ſhall fall by a mighty one.

CHAP. XI.

AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots.

2 And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the Lord:

3 And ſhall make him of quick underſtanding in the fear of the Lord, and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears.

4 But with righteouſneſs ſhall he judge the poor, and reprove with equity for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.

6 The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child ſhall lead them.

7 And the cow and the bear ſhall feed, their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox.

8 And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den.

9 They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.

10 ¶ And

Counſellor.] That is, acquainted with all the councils and decrees of Omnipotence, *thoſe eternal purpoſes which he purpoſed in Chriſt our Lord*, Eph. iii. 10.

The mighty God.] The very ſame expreſſion is uſed of the God of Iſrael, chap. x. 21. Chriſt is alſo ſtiled *the Almighty*, Rev. i. 8.

The everlaſting Father.] Or, to uſe the expreſſion of St. Paul, *The author of eternal ſalvation*, Heb. v. 9.

The prince of peace.] This title, in a peculiar manner, belongs to Chriſt, who laid down his life to procure the peace of all the ſons of Adam, which they, by their enormous crimes had forfeited with their Great Creator.

10 ¶ And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.

11 And it ſhall come to paſs in that day, *that* the Lord ſhall ſet his hand again the ſecond time, to recover the remnant of his people which ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea.

12 And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth.

13 The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.

14 But they ſhall fly upon the ſhoulders of the Philiſtines toward the weſt, they ſhall ſpoil them of the eaſt together: they ſhall lay their hand upon Edom and Moab, and the children of Ammon ſhall obey them.

15 And the Lord ſhall utterly deſtroy the tongue of the Egyptian ſea, and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make men go over dry-ſhod.

16 And there ſhall be an high-way for the remnant of his people, which ſhall be left from Aſſyria, like as it was to Iſrael in the day that he came up out of the land of Egypt.

CHAP. XII.

AND in that day thou ſhalt ſay, O Lord, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and comfortedſt me.

2 Behold, God *is* my ſalvation: I will truſt, and not be afraid; for the Lord Jehova *is* my ſtrength and *my* ſong, he alſo is become my ſalvation.

3 Therefore with joy ſhall ye draw water out of the wells of ſalvation.

4 And in that day ſhall ye ſay, Praiſe the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the Lord; for he hath done excellent things; this is known in all the earth.

6 Cry out and ſhout, thou inhabitant of Zion: for great *is* the holy One of Iſrael in the midſt of thee.

CHAP. XIII.

THE burden of Babylon, which Iſaiah the ſon Amoz did ſee.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, ſhake the hand, that they may go into the gates of the nobles.

3 I have commanded my ſanctified ones, I have alſo called my mighty ones for mine anger, *even* them that rejoice in my highneſs.

4 The noiſe of a multitude in the mountains, like as of a great people: a tumultuous noiſe of the kingdoms of nations gathered together: the Lord of hoſts muſtereth the hoſt of the battle.

5 They come from a far country, from the end of heaven, *even* the Lord, and the weapons of his indignation, to deſtroy the whole land.

6 Howl ye, for the day of the Lord *is* at hand; it ſhall come as a deſtruction from the Almighty.

7 Therefore ſhall all hands be faint, and every man's heart ſhall melt:

8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of them, they ſhall be in pain as a woman that travaileth: they ſhall be amazed one at another, their faces *ſhall be as* flames.

9 Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof out of it.

10 For the ſtars of heaven, and the conſtellations thereof ſhall not give their light: the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine.

11 And I will puniſh the world for *their* evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place, in the wrath of the Lord of hoſts, and in the day of his fierce anger.

14 And it ſhall be as the chaſed roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land.

15 Every one *that is* found ſhall be thruſt through; and every one *that is* joined *unto them*, ſhall fall by the ſword.

16 Their children alſo ſhall be daſhed to pieces before their eyes; their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver, and *as for* gold they ſhall not delight in it.

18 *Their* bows alſo ſhall daſh the young men to pieces, and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah.

20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the Arabian pitch tent there, neither ſhall the ſhepherds make their fold there.

21 But wild beaſts of the deſert ſhall lie there; and their houſes ſhall be full of doleful creatures, and owls ſhall dwell there, and ſatyrs ſhall dance there.

22 And the wild beaſts of the iſlands ſhall cry in their deſolate houſes, and dragons in *their* pleaſant palaces: and her time *is* near to come, and her days ſhall not be prolonged.

CHAP. XIV.

FOR the Lord will have mercy on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob.

2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the Lord, for ſervants and handmaids: and they ſhall take them captives, whoſe captives they were; and they ſhall rule over their oppreſſors.

3 And it ſhall come to paſs in the day that the Lord ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve,

4 ¶ That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed! the golden city ceaſed!

5 The Lord hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers.

6 He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted, and none hindereth.

7 The whole earth is at reſt *and* is quiet: they break forth into ſinging.

8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, ſon of the morning! *how* art thou cut down to the ground, which didſt weaken the nations!

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the north.

14 I will aſcend above the heights of the clouds, I will be like the moſt High.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee, ſhall narrowly look upon thee, *and* conſider thee, *ſaying*, *Is* this the man that made the earth to tremble, that did ſhake kingdoms?

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof, *that* opened not the houſe of his priſoners?

18 All the kings of the nations, *even* all of them lie in glory, every one in his own houſe.

19 But thou art caſt out of thy grave, like an abominable branch: *and as* the raiment of *thoſe that are* ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſe trodden under feet.

20 Thou

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10 *And in that day there ſhall be a root of Jeſſe.*] The Hebrew word *ſhoreſh* ſignifies both a root and a branch growing out of a root, and ſhould rather have been here tranſlated a branch or tender plant.

CHAP. XII.] 3 *Therefore with joy ſhall ye draw water out of the wells of ſalvation.*] The ancient Jews uſed to repeat this verſe when, with a great deal of joy and ceremony, they drew water out of the river Shiloah, upon the laſt day of the feaſt of tabernacles.

CHAP. XIII.] 1 *The burden of Babylon.*] A burden in the languages of the eaſt, ſignifies a burdenſome prophecy, threatening ruin and deſtruction: ſo 10 *For the ſtars of heaven, and the conſtellations thereof ſhall not give their light*, &c.] Expreſſions of this kind in ſcripture, always denote great calamity and particularly the downfal of ſtates and kingdoms; princes and rulers being often repreſented by the ſun, the moon, and the ſtars.

19 *And Babylon the glory of kingdoms, the beauty of the Chaldees excellency*, &c.] Babylon according to the account of prophane writers, was of amazing extent, the moſt moderate accounts making the walls forty-five miles in circuit.

CHAP. XIV.] 9 *Hell from beneath is moved for thee to meet thee at thy coming*, The &c.] Hebrew word *ſhoel*, here rendered hell, ſignifies the ſtate of the dead in general, and is indifferently applied to the good and bad. Here it is uſed in the worſt ſenſe, and denotes the infernal manſions of deceaſed tyrants.

13 *I will ſit alſo upon the mount of the congregation, in the ſides of the north.*] I will ſit in the temple of God, which was built on mount Moriah, and on the north ſide of Jeruſalem.

20 Thou ſhalt not be joined with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: the ſeed of evil doers ſhall never be renowned.

21 Prepare ſlaughter for his children for the iniquity of their fathers; that they do not riſe, nor poſſeſs the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the Lord of hoſts, and cut off from Babylon the name, and remnant, and ſon, and nephew, ſaith the Lord.

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſom of deſtruction, ſaith the Lord of hoſts.

24 ¶ The Lord of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, *ſo* ſhall it ſtand:

25 That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off them, and his burden depart from off their ſhoulders.

26 This *is* the purpoſe *that is* purpoſed upon the whole earth: and this *is* the hand that *is* ſtretched out upon all the nations.

27 For the Lord of hoſts hath purpoſed, and who ſhall diſannul *it?* and his hand *is* ſtretched out, and who ſhall turn it back?

28 In the year that king Ahaz died, was this burden.

29 Rejoice not thou, whole Paleſtina, becauſe the rod of him that ſmote thee is broken: for out of the ſerpents root ſhall come forth a cockatrice, and his fruit *ſhall be* a fiery flying ſerpent.

30 And the firſt-born of the poor ſhall feed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine: and he ſhall ſlay thy remnant.

31 Howl, O gate; cry, O city, thou whole Paleſtina *art* diſſolved: for there ſhall come from the north a ſmoke, and none *ſhall be* alone in his appointed times.

32 What ſhall one then anſwer the meſſengers of the nation? That the Lord hath founded Zion, and the poor of his people ſhall truſt in it.

CHAP. XV.

THE burden of Moab. Becauſe in the night Ar of Moab is laid waſte, *and* brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence:

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab ſhall howl over Nebo, and over Medeba, on all their heads *ſhall be* baldneſs, *and* every beard cut off.

3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets every one ſhall howl, weeping abundantly.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſoldiers of Moab ſhall cry out, his life ſhall be grievous unto him.

5 My heart ſhall cry out for Moab, his fugitives *ſhall flee* unto unto Zoar, an heifer of three years old: for by the mounting up of Luhith, with weeping ſhall they go it up: for in the way of Horonaim they ſhall raiſe up a cry of deſtruction.

6 For the waters of Nimrim ſhall be deſolate: for the hay is withered away, the graſs faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon ſhall be full of blood: for I will bring more upon Dimon, lions upon him that eſcapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

SEND ye the lamb to the ruler of the land from Sela to the wilderneſs, unto the mount of the daughter of Zion.

2 For it ſhall be *that* as a wandring bird caſt out of the neſt: *ſo* the daughters of Moab ſhall be at the fords of Arnon.

3 Take counſel, execute judgment, make thy ſhadow as the night in the midſt of the noon-day, hide the outcaſts, bewray not him that wandreth.

4 Let mine outcaſts dwell with thee, Moab, be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land.

5 And in mercy ſhall the throne be eſtabliſhed, and he ſhall ſit upon it in truth, in the tabernacle of David, judging, and ſeeking judgment, and haſting righteouſneſs.

6 ¶ We have heard of the pride of Moab (he *is* very proud) *even* of his haughtineſs and his pride, and his wrath: *but* his lyes *ſhall* not *be* ſo.

7 Therefore ſhall Moab howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye mourn, ſurely *they are* ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah, the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through the* wilderneſs, her branches are ſtretched out, they are gone over the ſea.

9 ¶ Therefore I will bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeth: for the ſhouting of thy ſummer-fruits, and for thy harveſt, is fallen.

10 And gladneſs is taken away, and joy out of the plentiful field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage*-ſhouting to ceaſe.

11 Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 ¶ And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray, but he ſhall not prevail.

13 This *is* the word that the Lord hath ſpoken concerning Moab ſince that time.

14 But now the Lord hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* feeble.

CHAP. XVII.

THE burden of Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap.

2 The cities of Aroer *are* forſaken; they ſhall be for flocks which ſhall lie down, and none ſhall make *them* afraid.

3 The fortreſs alſo ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the glory of the children of Iſrael, ſaith the Lord of hoſts.

4 And in that day it ſhall come to paſs, *that* the glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſt-man gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth the ears in the valley of Rephaim.

6 ¶ Yet gleaning grapes ſhall be left in it, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man look to his maker, and his eyes ſhall have reſpect to the holy One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves or the images.

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch which they left, becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength: therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* a heap in the day of grief, and of deſperate ſorrow.

12 ¶ Wo to the multitude of many people, *which* make a noiſe like the noiſe of the ſeas; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of mighty waters.

13 The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold, at evening-tide trouble, *and* before the morning he *is* not: this *is* the portion of them that ſpoil us, and the lot of them that rob us.

CHAP. XVIII.

WO to the land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That ſendeth ambaſſadors by the ſea, even in veſſels of bulruſhes upon the waters, *ſaying*, Go ye ſwift meſſengers to a nation ſcattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whoſe land the rivers have ſpoiled.

CHAP. XV.] 6 *For the waters of Nimrim ſhall be deſolate: for the hay is withered away*, &c.] Nimrim was noted for good paſture, and meadows well watered, Num. xxxii. 3. 36. but ſhall now be trodden down and deſtroyed, as if burnt up by a dry ſeaſon.

CHAP. XVI.] 4 *For the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land.*] This ſhews the foregoing expreſſions to be ironical, as if the prophet had ſaid, to have ſhewed ſuch kindneſs to us in the time of our diſtreſs would have been thankfully accepted, but now, by the favour of the Almighty, we have no farther need of your aſſiſtance.

CHAP. XVII.] 4 *The glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.*] Jacob here ſignifies Iſrael, and is uſed to denote the ten tribes. God's judgments are often denoted by leanneſs; becauſe, like a conſumption they waſte the ſtrength.

CHAP. XVIII.] 1 *Wo unto the land ſhadowing with wings*, &c.] This deſcription is generally allowed to ſignify Egypt. But the word *Tſiltſil*, which we render ſhadowing, properly ſignifies a ſort of timbrel, called in Latin *ſiſtrum*, an inſtrument of muſic peculiar to the Egyptians in their ſacrifices to Iſis.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when he lifteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye.

4 For ſo the Lord ſaid unto me, I will take my reſt, and I will conſider in my dwelling-place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt, when the bud is perfect, and the ſour grape is ripening in the flower; he ſhall both cut off the ſprigs with pruning-hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

7 ¶ In that time ſhall the preſent be brought unto the Lord of hoſts, of a people ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the Lord of hoſts, the mount Zion.

CHAP. XIX.

THE burden of Egypt. Behold, the Lord rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

2 And I will ſet the Egyptians againſt the Egyptians: and they ſhall fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom.

3 And the ſpirit of Egypt ſhall fail in the midſt thereof, and I will deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the Lord of hoſts.

5 And the waters ſhall fail from the ſea, and the rivers ſhall be waſted and dried up.

6 And they ſhall turn the rivers far away, *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks and every thing ſown by the brooks ſhall wither, be driven away, and be no more.

8 The fiſhers alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

9 Moreover, they that work in fine flax, and they that weave net-works, ſhall be confounded.

10 And they ſhall be broken in the purpoſes thereof, all that make ſluices *and* ponds for fiſh.

11 ¶ Surely the princes of Zoan *are* fools, the counſel of the wiſe counſellors of Pharaoh is become brutiſh: how ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of ancient kings?

12 Where *are* they? where *are* thy wiſe *men?* and let them tell thee now, and let them know what the Lord of hoſts hath purpoſed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived, they have alſo ſeduced Egypt, *even* they that are the ſtay of the tribes thereof.

14 The Lord hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit.

15 Neither ſhall there be *any* work for Egypt, which the head or tail, branch or ruſh may do.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear, becauſe of the ſhaking of the hand of the Lord of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be a terror unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the Lord of hoſts, which he hath determined againſt it.

18 ¶ In that day ſhall five cities in the land of Egypt ſpeak the language of Canaan, and ſwear to the Lord of hoſts: one ſhall be called the city of deſtruction.

19 In that day ſhall there be an altar to the Lord in the midſt of the land of Egypt, and a pillar at the border thereof to the Lord.

20 And it ſhall be for a ſign and for a witneſs unto the Lord of hoſts in the land of Egypt: for they ſhall cry unto the Lord becauſe of the oppreſſors, and he ſhall ſend them a ſaviour, and a great one, and he ſhall deliver them.

21 And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblation, yea, they ſhall vow a vow unto the Lord, and perform *it*.

22 And the Lord ſhall ſmite Egypt, he ſhall ſmite and heal *it*, and they ſhall return *even* to the Lord, and he ſhall be intreated of them, and ſhall heal them.

23 ¶ In that day ſhall there be a highway out of Egypt to Aſſyria, and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, *even* a bleſſing in the midſt of the land:

25 Whom the Lord of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

CHAP. XX.

IN the year that Tartan came unto Aſhdod (when Sargon the king of Aſſyria ſent him) and fought againſt Aſhdod, and took it:

2 At the ſame time ſpake the Lord by Iſaiah the ſon of Amoz, ſaying, Go, and looſe the ſackcloth from off thy loins, and put off thy ſhoe from thy foot: and he did ſo, walking naked and bare-foot.

3 And the Lord ſaid, Like as my ſervant Iſaiah hath walked naked and bare-foot three years, *for* a ſign and wonder upon Egypt, and upon Ethiopia:

4 So ſhall the king of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the ſhame of Egypt.

5 And they ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitants of this iſle ſhall ſay in that day, Behold, ſuch *is* our expectation, whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

CHAP. XXI.

THE burden of the deſart ſea. As whirlwinds in the ſouth paſs through: *ſo* it cometh from the deſart, from a terrible land.

2 A grievous viſion is declared unto me, the treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth: go up, O Elam: beſiege, O Media: all the ſighing thereof have I made to ceaſe.

3 Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*.

4 My heart panted, fearfulneſs affrighted me: the night of my pleaſure hath he turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: ariſe, ye princes, *and* anoint the ſhield.

6 For thus hath the Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot with a couple of horſemen, a chariot of aſſes, *and* a chariot of camels; and he hearkened diligently with much heed.

8 And he cried, a lion: my lord, I ſtand continually upon the watch-tower in the day-time, and I am ſet in my ward whole nights.

9 And behold, here cometh a chariot of men, *with* a couple of horſemen: and he anſwered and ſaid, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threſhing, and the corn of my floor: that which I have heard of the Lord of hoſts the God of Iſrael, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? watchman, what of the night?

12 The watchman ſaid, The morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the Lord ſaid unto me, Within a year, according to the years of an hireling, and all the glory of Kedar ſhall fail.

17 And the reſidue of the number of archers, the mighty men of the children of Kedar ſhall be diminiſhed: for the Lord God of Iſrael hath ſpoken *it*.

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CHAP. XIX.] 5 *And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.*] Tremellius ſhews out of Herodotus, that this was literally fulfilled under the government of the twelve pretty tyrants, who ruled Egypt after Sethon.

20 *For they ſhall cry unto the Lord becauſe of the oppreſſors, and he ſhall ſend them a Saviour, and a great one, and he ſhall deliver them.*] Theſe words may very properly be applied to that tyranny which the devil exerciſes over the heathen world, *who are led captive by him at his will*; from whence they can only be redeemed by the great Saviour of the world.

CHAP. XX.] 1 *In the year that Tartan came to Aſhdod*, &c.] It is evident from *ver.* 5, 6, that this expedition was made while the Jews were under the apprehenſion of Sennacherib's invaſion; when, in order to ſtrengthen themſelves, they entered into a confederacy with Egypt and Ethiopia.

CHAP. XXI.] 12 *The watchman ſaid, the morning cometh, and alſo the night*, &c.] This verſe has proved a ſtumbling block to the generality of interpreters; but the ſenſe of it ſeems to be this: "You enquire every night what tidings, but the morning may be as dangerous as the night."

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CHAP. XXII.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all *that are* found in thee are bound together, *which* have fled from far.

4 Therefore, said I, Look away from me, I will weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, of breaking down the walls, and of crying to the mountains,

6 And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield.

7 And it shall come to pass *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls, for the water of the old pool; but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call to weeping and to mourning, and to baldness, and to girdling with sackcloth:

13 And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; let us eat and drink, for to-morrow we shall die.

14 And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you, till ye die, saith the Lord God of hosts.

15 ¶ Thus saith the Lord God of hosts, Go get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say*,

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee, like a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy Lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder: so he shall open and none shall shut, and he shall shut and none shall open.

23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity; from the vessels of cups, even to all the vessels of flaggons.

25 In that day, saith the Lord of hosts, shall the nail *that* is fastened in the sure place, be removed, and be cut down, and fall; and the burden that was upon it shall be cut off; for the Lord hath spoken *it*.

CHAP. XXIII.

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river *is* her revenue, and she is a mart of nations.

4 Be thou ashamed, O Zidon; for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish, howl ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The Lord of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim, there also shalt thou have no rest.

13 Behold, the land of the Chaldeans; this people was not *till* the Assyrians founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof, *and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten, make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise, and her hire shall be holiness to the Lord: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

CHAP. XXIV.

BEhold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song, strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets, all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea.

15 Wherefore glorify ye the Lord in the fires, *even* the name of the Lord God of Israel in the isles of the sea.

16 ¶ From the uttermost part of the earth have we heard songs, *even* glory to the righteous: but I said, My leanness, my leanness, woe unto me: the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the

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CHAP. XXII.] 1 *The burden of the valley of vision, &c.*] By the valley of vision is meant Jerusalem, which was surrounded by mountains, and is called by that name, because this and many other prophecies are directed to it,

CHAP. XXIII.] 12 *Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon.*] Tyre was in all probability, a colony of Zidonians, and thence called by the prophet the daughter of Zidon. It is certain that the latter was much the eldest city, being mentioned by Moses as the peopling the world after the flood, Gen. x. 19.

CHAP. XXIV.] 14 *They shall cry aloud from the sea.*] Or, as it is expressed in the following verse, from *the isles of the sea*, and signifies the western parts of the earth.

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the midſt of the pit, ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage, and the tranſgreſſion thereof ſhall be heavy upon it, and it ſhall fall, and not riſe again.

21 And it ſhall come to paſs in that day, *that* the Lord ſhall puniſh the hoſt of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they ſhall be gathered together *as* priſoners are gathe red in the pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be viſited.

23 Then the moon ſhall be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion and in Jeruſalem, and before his ancients gloriouſly.

CHAP. XXV.

O Lord, thou *art* my God, I will exalt thee, I will praiſe thy name; for thou haſt done wonderful things, *thy* counſels of old *are* faithfulneſs *and* truth.

2 For thou haſt made of a city, an heap; *of* a defenced city, a ruin: a palace of ſtrangers to be no city, it ſhall never be built.

3 Therefore ſhall the ſtrong people glorify thee, the city of the terrible nations ſhall fear thee.

4 For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones *is* a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the noiſe of ſtrangers, as the heat in a dry place; *even* the heat with the ſhadow of a cloud: the branch of the terrible ones ſhall be brought low.

6 ¶ And in this mountain ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will deſtroy in this mountain the face of the covering caſt over all people, and the veil *that is* ſpread over all nations.

8 He will ſwallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people ſhall he take away from off all the earth: for the Lord hath ſpoken *it*.

9 ¶ And it ſhall be ſaid in that day, Lo, this *is* our God, we have waited for him, and he will ſave us: this *is* the Lord, we have waited for him, we will be glad, and rejoice in his ſalvation.

10 For in this mountain ſhall the hand of the Lord reſt, and Moab ſhall be trodden down under him, even as ſtraw is trodden down for the dung-hill.

11 And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands.

12 And the fortreſs of the high fort of thy walls ſhall he bring down, lay low, *and* bring down to the ground, *even* to the duſt.

CHAP. XXVI.

IN that day ſhall this ſong be ſung in the land of Judah, We have a ſtrong city, ſalvation will *God* appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth, may enter in

3 Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed *on thee*: becauſe he truſteth in thee.

4 Truſt ye in the Lord for ever: for in the Lord Jehovah *is* everlaſting ſtrength.

5 ¶ For he bringeth down them that dwell on high, the lofty city, he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the duſt.

6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy.

7 The way of the juſt *is* uprightneſs: thou moſt upright, doſt weigh the path of the juſt.

8 Yea, in the way of thy judgments, O Lord, have we waited for thee; the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night, yea, with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs.

10 Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the Lord.

11 Lord, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee and be aſhamed for *their* envy at the people, yea, the fire of thine enemies ſhall devour them.

12 ¶ Lord, thou wilt ordain peace for us: for thou alſo haſt wrought all our works in us.

13 O Lord our God, *other* lords beſides thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe; therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt increaſed the nation, O Lord, thou haſt increaſed the nation, thon art glorified; thou haſt removed *it* far *unto* all the ends of the earth.

16 Lord, in trouble have they viſited thee, they poured out a prayer *when* thy chaſtening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; ſo have we been in thy ſight, O Lord.

18 We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

19 Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe: awake and ſing, ye that dwell in duſt: for thy dew *is as* the dew of herbs, and the earth ſhall caſt out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and ſhut thy doors about thee? hide thyſelf *as it* were for a little moment, until the indignation be overpaſt.

21 For behold, the Lord cometh out of his place to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

CHAP. XXVII.

IN that day the Lord with his ſore, and great, and ſtrong ſword ſhall puniſh leviathan the piercing ſerpent, even leviathan that crooked ſerpent, and he ſhall ſlay the dragon that *is in* the ſea.

2 In that day ſing ye unto her, A vineyard of red wine.

3 I the Lord do keep it, I will water it every moment; leſt *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would ſet the briers *and* thorns againſt me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my ſtrength, *that* he may make peace with me, *and* he ſhall make peace with me.

6 He ſhall cauſe them that come of Jacob to take root: Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.

7 Hath he ſmitten him, as he ſmote thoſe that ſmote him? *or* is he ſlain according to the ſlaughter of *them that are* ſlain by him?

8 In meaſure when it ſhooteth forth, thou wilt debate with it; he ſtayeth his rough wind in the day of the eaſt-wind.

9 By this therefore ſhall the iniquity of Jacob be purged, and this *is* alſo the fruit to take away his ſin; when he maketh all the ſtones of the altar as chalk-ſtones *that are* beaten in ſunder, the groves and images ſhall not ſtand up.

10 Yet the defenced city *ſhall be* deſolate, *and* the habitation forſaken, and left like a wilderneſs: there ſhall the calf feed, and there ſhall he lie down, and conſume the branches thereof.

11 When the boughs thereof are withered, they ſhall be broken off: the women come *and* ſet them on fire: for it *is* a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.

12 ¶ And it ſhall come to paſs in that day, *that* the Lord ſhall beat off from the channel of the river unto the ſtream of Egypt, and ye ſhall be gathered one by one, O ye children of Iſrael.

13 And it ſhall come to paſs in that day, *that* the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the Lord in the holy mount of Jeruſalem.

CHAP. XXVIII.

WOE to the crown of pride, to the drunkards of Ephraim, whoſe glorious beauty *is* a fading flower, which *are* on the head of the fat vallies of *them that are* overcome with wine.

2 Behold, the Lord hath a mighty and ſtrong one, *which* as a tempeſt of hail, *and* a deſtroying ſtorm, as a flood of mighty waters overflowing, ſhall caſt down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim ſhall be trodden under feet.

4 And

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23 *Then ſhall the moon be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion.*] If we underſtand theſe expreſſions literally, the ſenſe muſt be, that the ſun and moon ſhall be darkened; a circumſtance that will certainly attend the laſt day.

Chap. XXV.] 8 *He will ſwallow up death in victory*, &c.] St. Paul juſtly expounds this text of the general reſurrection, and tells us this will not be fulfilled till that tremendous hour.

Chap. XXVI.] 2 *Open ye the gates.*] This expreſſion implies the enlarging the numbers of believers, and bringing into the church *daily ſuch as ſhould be ſaved.*

19 *Thy dead men ſhall live.*] This and the following verſes contain God's anſwer to the foregoing complaints of his people; wherein he promiſes them a reviral and new life after all their miſeries.

Chap. XXVII.] 1 *In that day the Lord with his ſore, and great, and ſtrong ſword ſhall puniſh Leviathan.*] Tyrants andoppreſſors are often compared to the monſters of the deep.

8 *He ſtayeth his rough wind in the day of the eaſt-wind.*] That is, in the midſt of juſtice he remembers mercy.

12 *From the channel of the river to the ſtream of Egypt.*] That is, from the river Euphrates, which is on the borders of Aſſyria, to the Nile, which is the boundary of Egypt.

Chap. XXVIII.] 1 *Woe unto the crown of pride, to the drunkards of Ephraim.*] Woe to that proud kingdom of Iſrael, of which Ephraim is the head; Samaria, the royal ſeat of the kingdom being ſituated in that tribe.

4 And the glorious beauty which *is* on the head of the fat valley, ſhall be a fading flower, *and* as the haſty fruit before the ſummer: which *when* he that looketh upon it, ſeeth it, while it is yet in his hand he eateth it up.

5 ¶ In that day ſhall the Lord of hoſts be for a crown of glory, and for a diadem of beauty unto the reſidue of his people:

6 And for a ſpirit of judgment to him that ſitteth in judgment, and for ſtrength to them that turn the battle to the gate.

7 ¶ But they alſo have erred through wine: and through ſtrong drink are out of the way: the prieſt and the prophet have erred through ſtrong drink, they are ſwallowed up of wine, they are out of the way through ſtrong drink, they err in viſion, they ſtumble *in* judgment.

8 For all tables are full of vomit, *and* filthineſs, *ſo that there is* no place *clean*.

9 ¶ Whom ſhall he teach knowledge? and whom ſhall he make to underſtand doctrine? *them that are* weaned from the milk and drawn from the breaſts.

10 For precept *muſt be* upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little.

11 For with ſtammering lips and another tongue will he ſpeak to this people.

12 To whom he ſaid, This *is* the reſt *wherewith* ye may cauſe the weary to reſt, and this *is* the refreſhing: yet they would not hear.

13 But the word of the Lord was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little; that they might go and fall backward, and be broken, and ſnared, and taken.

14 ¶ Wherefore hear the word of the Lord, ye ſcornful men that rule this people which *is* in Jeruſalem.

15 Becauſe ye have ſaid, We have made a covenant with death and with hell are we at agreement; when the overflowing ſcourge ſhall paſs through, it ſhall not come unto us; for we have made lyes our refuge, and under falſehood have we hid ourſelves:

16 ¶ Therefore thus ſaith the Lord God, Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-*ſtone*, a ſure foundation: he that believeth, ſhall not make haſte.

17 Judgment alſo will I lay to the line, and righteouſneſs to the plummet, and the hail ſhall ſweep away the refuge of lyes, and the waters ſhall overflow the hiding-place.

18 ¶ And your covenant with death, ſhall be diſannulled, and your agreement with hell ſhall not ſtand: when the overflowing ſcourge ſhall paſs through, then ye ſhall be trodden down by it.

19 From the time that it goeth forth, it ſhall take you: for morning by morning ſhall it paſs over, by day and by night, and it ſhall be a vexation, only *to* underſtand the report.

20 For the bed is ſhorter, than that *a man* can ſtretch himſelf on *it*: and the covering narrower, than that he can wrap himſelf in *it*.

21 For the Lord ſhall riſe up as *in* mount Perazim, he ſhall be wroth as *in* the valley of Gibeon, that he may do his work, his ſtrange work; and bring to paſs his act, his ſtrange act.

22 Now therefore be ye not mockers, leſt your bands be made ſtrong: for I have heard from the Lord God of hoſts a conſumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice, hearken, and hear my ſpeech.

24 Doth the plowman plow all day to ſow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in the principal wheat, and the appointed barley, and the rye in their place?

26 For his God doth inſtruct him to diſcretion, *and* doth teach him.

27 For the fitches are not threſhed with a threſhing-inſtrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod.

28 Bread-*corn* is bruiſed; becauſe he will not ever be threſhing it, nor break *it* with the wheel of his cart, nor bruiſe it with his horſemen.

29 This alſo cometh forth from the Lord of hoſts, *which* is wonderful in counſel, *and* excellent in working.

CHAP. XXIX.

WOE to Ariel, to Ariel, the city *where* David dwelt: add ye year to year; let them kill ſacrifices.

2 Yet I will diſtreſs Ariel, and there ſhall be heavineſs and ſorrow: and it ſhall be unto me as Ariel.

3 And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee.

4 And thou ſhalt be brought down, *and* ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as of one that hath a familiar ſpirit, out of the ground, and thy ſpeech ſhall whiſper out of the duſt.

5 Moreover, the multitude of thy ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones *ſhall be* as chaff that paſſeth away: yea, it ſhall be at an inſtant ſuddenly.

6 Thou ſhalt be viſited of the Lord of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.

7 ¶ And the multitude of all the nations that fight againſt Ariel, even all that fight againſt her and her munition, and that diſtreſs her, ſhall be as a dream of a night-viſion.

8 It ſhall even be as when a hungry *man* dreameth, and behold, he eateth; but he awaketh, and his ſoul is empty: or as when a thirſty *man* dreameth, and behold, he drinketh; but he awaketh, and behold, he *is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion.

9 ¶ Stay yourſelves and wonder, cry ye out, and cry: they are drunken, but not with wine; they ſtagger, but not with ſtrong drink.

10 For the Lord hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the prophets and your rulers the ſeers hath he covered.

11 And the viſion of all is become unto you, as the words of a book *that is* ſealed, which *men* deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, I cannot, for *it is* ſealed.

12 And the book is delivered to him that is not learned, ſaying, Read this I pray thee; and he ſaith, I am not learned.

13 ¶ Wherefore the Lord ſaid, Foraſmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men.

14 Therefore behold, I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder: for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid.

15 Woe unto them that ſeek deep to hide their counſel from the Lord, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us?

16 Surely your turning of things upſide down ſhall be eſteemed as the potter's clay: for ſhall the work ſay of him that made it, He made me not? or ſhall the thing framed ſay of him that framed it, He had no underſtanding?

17 *Is* it not yet a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful tree ſhall be eſteemed as a foreſt.

18 ¶ And in that day ſhall the deaf hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs.

19 The meek alſo ſhall increaſe *their* joy in the Lord, and the poor among men ſhall rejoice in the holy One of Iſrael.

20 For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought.

22 Therefore thus ſaith the Lord, who redeemed Abraham, concerning the houſe of Jacob, Jacob ſhall not now be aſhamed, neither ſhall his face now wax pale.

23 But when he ſeeth his children, the work of mine hands in the midſt of him, they ſhall ſanctify my name, and ſanctify the holy One of Jacob, and ſhall fear the God of Iſrael.

24 They alſo that erred in ſpirit ſhall come to underſtanding, and they that murmured, ſhall learn doctrine.

CHAP. XXX.

WOE to the rebellious children, ſaith the Lord, that take counſel, but not of me; and that cover with a covering, but not of my ſpirit, that they may add ſin to ſin.

2 That walk to go down into Egypt, (and have not aſked at my mouth) to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the ſhadow of Egypt.

3 Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow of Egypt *your* confuſion.

4 For his princes were at Zoan, and his ambaſſadors came to Hanes.

5 They were all aſhamed of a people *that* could not profit them, nor be an help, nor profit, but a ſhame and alſo a reproach.

6 The burden of the beaſts of the ſouth: into the land of trou-

ble

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10 *For precept muſt be upon precept, line upon line*, &c.] You ſhould form your inſtructions, as if you were to deal with children, repeat the ſame thing over and over, and inſtil into them good principles, by eaſy and gentle degrees as they are able to bear it.

16 *Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone*, &c.] This propheçy can belong only to Chriſt, to whom it is often applied in the New Teſtament.

CHAP. XXIX.] 17 *Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt.*] A proverbial expreſſion, uſed to indicate the remarkable changes that ſhould enſue, when the proud and lofty ſhall be abaſed, and the meek exalted.

CHAP.

bſe and anguiſh, from whence *come* the young and old lion, the viper and fiery flying ſerpent, they will carry their riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people *that* ſhall not profit *them*.

7 For the Egyptians ſhall help in vain, and to no purpoſe: therefore have I cried concerning this, Their ſtrength *is* to ſit ſtill.

8 ¶ Now go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the Lord:

10 Which ſay to the ſeers, See not; and to the prophets, prophecy not unto *us* right things, ſpeak unto us ſmooth things, prophecy deceits:

11 Get you out of the way, turn aſide out of the path, cauſe the holy One of Iſrael to ceaſe from before us.

12 Wherefore thus ſaith the holy One of Iſrael, Becauſe ye deſpiſe this word, and truſt in oppreſſion and perverſeneſs, and ſtay thereon:

13 Therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant.

14 And he ſhall break it as the breaking of the potter's veſſel, that is broken in pieces, he ſhall not ſpare; ſo that there ſhall not be found in the burſting of it, a ſhred to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus ſaith the Lord God, the holy One of Iſrael, In returning and reſt ſhall ye be ſaved, in quietneſs and in confidence ſhall be your ſtrength; and ye would not.

16 But ye ſaid, No, for we will flee upon horſes: therefore ſhall ye flee: and we will ride upon the ſwift: therefore ſhall they that purſue you, be ſwift.

17 One thouſand *ſhall flee* at the rebuke of one: at the rebuke of five ſhall ye flee, till ye be left as a beacon upon the top of a mountain, and as an enſign on an hill.

18 And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord *is* a God of judgment; bleſſed *are* all they that wait for him.

19 For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he ſhall hear it, he will anſwer thee.

20 And *though* the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers:

21 And thine ears ſhall hear a word behind thee, ſaying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence.

23 Then ſhall he give the rain of thy ſeed that thou ſhalt ſow the ground withal, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattle feed in large paſtures.

24 The oxen likewiſe and the young aſſes that ear the ground, ſhall eat clean provender which hath been winnowed with the ſhovel and with the fan.

25 And there ſhall be upon every high mountain, and upon every high hill, rivers *and* ſtreams of waters, in the day of the great ſlaughter, when the towers fall.

26 Moreover, the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven-fold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound.

27 ¶ Behold, the name of the Lord cometh from far, burning with his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire.

28 And his breath, as an overflowing ſtream, ſhall reach to the midſt of the neck, to ſift the nations with the ſieve of vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to err.

29 Ye ſhall have a ſong as in the night, *when* a holy ſolemnity is kept, and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Iſrael.

30 And the Lord ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, *with* ſcattering, and tempeſt, and hailſtones.

31 For through the voice of the Lord ſhall the Aſſyrian be beaten down, *which* ſmote with a rod.

32 And in every place where the grounded ſtaff ſhall paſs, which the Lord ſhall lay upon him, it ſhall be with tabrets and harps; and in battles of ſhaking will he fight with it.

33 For Tophet *is* ordained of old: yea, for the king it is prepared, he hath made *it* deep *and* large: the pile thereof *is* fire and much wood, the breath of the Lord, like a ſtream of brimſtone doth kindle it.

CHAP. XXXI.

WOE to them that go down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe *they are* many; and in horſemen, becauſe they are very ſtrong: but they look not unto the holy One of Iſrael, neither ſeek the Lord.

2 Yet he alſo *is* wiſe, and will bring evil, and will not call back his words: but will ariſe againſt the houſe of the evil doers, and againſt the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God, and their horſes fleſh, and not ſpirit; when the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

4 For thus hath the Lord ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the Lord of hoſt come down to fight to mount Zion, and for the hill thereof.

5 As birds flying, ſo will the Lord of hoſts defend Jeruſalem, defending alſo he will deliver *it*, *and* paſſing over he will preſerve *it*.

6 ¶ Turn ye unto *him from* whom the children of Iſrael have deeply revolted.

7 For in that day every man ſhall caſt away his idols of ſilver, and his idols of gold, which your own hands have made unto you *for* a ſin.

8 ¶ Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man, ſhall devour him: but he ſhall flee from the ſword, and his young men ſhall be diſcomfited.

9 And he ſhall paſs over to his ſtrong hold for fear, and his princes ſhall be afraid of the enſign, ſaith the Lord, whoſe fire *is* in Zion, and his furnace in Jeruſalem.

CHAP. XXXII.

BEhold, a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment.

2 And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.

3 And the eyes of them that ſee, ſhall not be dim; and the ears of them that hear, ſhall hearken.

4 The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly.

5 The vile perſon ſhall be no more called liberal, nor the churl ſaid *to be* bountiful.

6 For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the Lord, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poor with lying words, even when the needy ſpeaketh right.

8 But the liberal deviſeth liberal things, and by liberal things ſhall he ſtand.

9 ¶ Riſe up ye women that are at eaſe, hear my voice ye careleſs daughters, give ear unto my ſpeech.

10 Many days and years ſhall ye be troubled, ye careleſs women: for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble ye women that are at eaſe: be troubled ye careleſs ones: ſtrip ye and make ye bare, and gird *ſackcloth* upon your loins.

12 They ſhall lament for the teats, for the pleaſant fields, for the fruitful vine.

13 Upon the land of my people ſhall come up thorns *and* briers, yea, upon all the houſes of joy in the joyous city:

14 Becauſe the palaces ſhall be forſaken, the multitude of the city ſhall be left, the forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks:

15 Until the ſpirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt.

16 Then

CHAP. XXX.] 18 *And therefore will the Lord wait*, &c.] This might have been better tranſlated in the following manner; *nevertheleſs the Lord will wait*, or, *yet ſurely the Lord will wait*.

25 *And there ſhall be upon every high mountain, and every high hill, rivers and ſtreams of waters.*] God's bleſſings are often repreſented under the metaphor of a well-watered ground, which is the moſt fruitful: and here the prophet promiſes ſuch fertility, that the barren and mountainous land ſhall yield as plentiful an harveſt as if it were watered with ſtreams and rivers.

CHAP. XXXI.] 4 *Like as a lion and the young lion roaring on his prey*, &c.] This is an elegant ſimilitude, repreſenting the Almighty's power, which no human ſtrength is able to withſtand.

CHAP. XXXIII.] 2 *And a man ſhall be as an hiding-place from the wind.*] And this prince ſhall be a refuge to us, when the ſtorms of calamities overtake us, or the oppreſſions of our enemies, like exceſſive heat, ſcorch and conſume it.

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16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places:

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

CHAP. XXXIII.

WOE to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O Lord, be gracious unto us, we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled: at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The Lord is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the Lord is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The high-ways lie waste, the way-faring man ceaseth, he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness, and Bashan and Carmel shake off *their fruits*.

10 Now will I rise, saith the Lord: now will I be exalted, now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath *as* fire shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burnt in the fire.

13 ¶ Hear ye *that are* far off, what I have done: and ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid, fearfulness hath surprised the hypocrites: who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil:

16 He shall dwell on high: his place of defence *shall be* the munitions of rocks, bread shall be given him, his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror: where *is* the scribe? where is the receiver? where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive: of a stammering tongue, *that thou canst* not understand.

20 Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious Lord *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ships pass thereby.

22 For the Lord *is* our judge, the Lord *is* our law-giver, the Lord *is* our king, he will save us.

23 Thy tacklings are loosed, they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided, the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

CHAP. XXXIV.

COME near, ye nations, to hear, and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the Lord *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment.

6 The sword of the Lord is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorn shall come down with them, and the bullocks with the bulls, and their land shall be soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the Lord's vengeance, *and* the year of recompenses for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day, the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.

11 ¶ But the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, *and* a court for owls.

14 The wild beasts of the desart shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow, the screech-owl also shall rest there, and find out herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAP. XXXV.

THE wilderness and the solitary place shall be glad for them: and the desart shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, *and* the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompense, he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desart.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

8 And an high-way shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it

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CHAP. XXXIII.] 9 *The earth mourneth and languisheth: Lebanon is ashamed and hewn down*, &c.] The whole land is under the greatest consternation and the most beautiful parts of the country seem to languish and wither at the approach of the enemy, and look upon themselves as already destroyed.

20 *Look upon Zion the city of our solemnities*, &c.] You may now view Zion in perfect peace, and freed from all the fears of an hostile invasion. God hath chosen it to be the place set apart for his solemn worship, and the temple of his own residence; and therefore no part of it shall be damaged by an enemy.

CHAP. XXXIV.] 1 *Come near, ye nations, and hear*, &c.] A summons to all the inhabitants of the earth to the following description of the general judgment, which concerns them all.

9 *And the streams thereof shall be turned into pitch*, &c.] This alludes to the destruction of the cities of Sodom and Gomorrah, an emblem of the everlasting destruction of the wicked at the last day.

CHAP. XXXV.] 2 *It shall blossom abundantly*, &c.] Spiritual blessings are often displayed under the emblems of fruitfulness and plenty.

Mr. Pope has beautifully paraphrased this verse in the following manner:

See nature hastes her earliest wreaths to bring,
With all the incense of the breathing spring:
See lofty Lebanon his head advance,
See nodding forests on the mountains dance,
See spicy clouds from lowly Sharon rise,
And Carmel's flow'ry top perfumes the skies!

7 *In the habitation of dragons, where each lay, shall be grass with reeds and rushes.*] By dragons is meant a species of serpents, never found but in barren and arid places.

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it *shall be* for those: the way-faring men, though fools, shall not err therein.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon; it shall not be found there: but the redeemed shall walk there.

10 And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CHAP. XXXVI.

NOW it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh, from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the conduit of the upper pool in the high-way of the fullers field.

3 Then came forth unto him Eliakim Hilkiah's son, which *was* over the house, and Shebna the scribe, and Joah Asaph's son the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, *sayest thou* (but *they are but* vain words) *I have* counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the Lord our God: *is it* not he, whose high places, and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the Lord against his land to destroy it? the Lord said unto me, Go up against this land, and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee, to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern:

17 Until I come and take you away to a land, like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath, and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongst all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

CHAP. XXXVII.

AND it came to pass when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth and *there is* not strength to bring forth.

4 It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land, and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* Gozan and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Henah, and Ivah?

14 ¶ And Hezekah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of hosts, God of Israel, that dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou hast made heaven and earth.

17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries.

19 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know, that thou *art* the Lord, *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, thus saith the Lord God of Israel, whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the Lord hath spoken concerning him, The virgin, the daughter of Zion hath despised thee, *and* laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes, on high? *even* against the holy One of Israel.

24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains to the sides of Lebanon, and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel.

25 I have digged and drunk water, and with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, *how* I have done it, *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste defenced cities *into* ruinous heaps.

27 Therefore

CHAP. XXXVI.] 16 *The Lord hath said unto me, go up against this land, and destroy it.*] He seems to mean that some oracle or idol, in request among the Assyrians, had promised him success; and this pretended deity he impiously calls by the name of the true God.

CHAP. XXXVII.] 3 *The children are come to the birth, and there is not strength to bring forth.*] A proverbial expression denoting present death, or the utmost extremity of danger.

7 *I will send a blast upon him*, &c.] A blast of God's displeasure.

16 *Thou art the God, even thou alone, of all the kingdoms of the earth*, &c.] Hezekiah here asserts God's sovereignty, in opposition to the blasphemies of Rabshakeh and his master, who considered the God of Israel, only as the tutelar genius of the country of Judea, and placed him on a level with the pretended gods of other nations.

25 *With the sole of my feet have I dried up all the rivers of the besieged places.*] I have rendered rivers fordable, by turning their streams from their ancient beds, and deprived the besieged of the benefit of those waters.

27 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* blaſted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage againſt me.

29 Becauſe thy rage againſt me, and thy tumult is come up into mine ears: therefore will I put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

30 And this *ſhall be* a ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of itſelf: and the ſecond year that which ſpringeth of the ſame: and in the third year ſow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward.

32 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the Lord of hoſts ſhall do this.

33 Therefore thus ſaith the Lord concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the Lord.

35 For I will defend this city to ſave it, for mine own ſake, and for my ſervant David's ſake.

36 Then the angel of the Lord went forth, and ſmote in the camp of the Aſſyrians a hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 ¶ So Sennacherib king of Aſſyria departed, and went, and returned, and dwelt at Nineveh.

38 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Addrammelech and Sharezer his ſons ſmote him with the ſword; and they eſcaped into the land of Armenia: and Eſar-haddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

IN thoſe days was Hezekiah ſick unto death: and Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the Lord, Set thine houſe in order, for thou ſhalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the Lord.

3 And ſaid, Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept ſore.

4 ¶ Then came the word of the Lord to Iſaiah, ſaying,

5 Go and ſay to Hezekiah, Thus ſaith the Lord the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee, and this city, out of the hand of the king of Aſſyria: and I will defend this city.

7 And this *ſhall be* a ſign unto thee from the Lord, that the Lord will do this thing that he hath ſpoken.

8 Behold, I will bring again the ſhadow of the degrees which is gone down in the ſun-dial of Ahaz, ten degrees backward. So the ſun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah when he had been ſick, and was recovered of his ſickneſs:

10 I ſaid in the cutting off of my days, I ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

11 I ſaid, I ſhall not ſee the Lord, *even* the Lord in the land of the living: I ſhall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a ſhepherd's tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion, ſo will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a ſwallow, ſo did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O Lord, I am oppreſſed, undertake for me.

15 What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done *it*: I ſhall go ſoftly all my years in the bitterneſs of my ſoul.

16 O Lord, by theſe *things men* live, and in all theſe *things is* the life of my ſpirit: ſo wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterneſs; but thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins behind thy back.

18 For the grave *cannot* praiſe thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he ſhall praiſe thee, as I *do* this day: the father to the children ſhall make known thy truth.

20 The Lord *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments, all the days of our life, in the houſe of the Lord.

21 For Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boil, and he ſhall recover.

22 Hezekiah alſo had ſaid, What *is* the ſign that I ſhall go up to the houſe of the Lord?

CHAP. XXXIX.

AT that time Merodach-baladad the ſon of Baladan king of Babylon, ſent letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

2 And Hezekiah was glad of them, and ſhewed them the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

3 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country unto me, *even* from Babylon.

4 Then ſaid he, What have they ſeen in thine houſe? And Hezekiah anſwered, All that *is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the Lord of hoſts.

6 Behold, the days come, that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be carried to Babylon: nothing ſhall be left, ſaith the Lord.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

8 Then ſaid Hezekiah to Iſaiah, Good *is* the word of the Lord which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my days.

CHAP. XL.

COmfort ye, comfort ye, my people, ſaith your God.

2 Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the Lord's hand double for all her ſins.

3 ¶ The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſart a high-way for our God.

4 Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain.

5 And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee *it* together: for the mouth of the Lord hath ſpoken *it*.

6 The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh *is* graſs, and all the goodlineſs thereof *is* as the flower of the field.

7 The graſs withereth, the flower fadeth; becauſe the ſpirit of the Lord bloweth upon it: ſurely the people *is* graſs.

8 The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever.

9 ¶ O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: Lift *it* up, be not afraid: ſay unto the cities of Judah, Behold your God.

10 Behold, the Lord God will come with ſtrong *hand*, and his arm ſhall rule for him: behold, his reward *is* with him, and his work before him.

11 He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſom, *and* ſhall gently lead thoſe that are with young.

12 ¶ Who hath meaſured the waters in the hollow of his hand, and meted out heaven with the ſpan, and comprehended the duſt o

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CHAP. XXXVIII.] 12 *I have cut off like a weaver my life, &c.*] My ſins have cut off the thread of my life, like that of a weaver's ſhuttle.

14 *Like a crane or a ſwallow, ſo did I chatter: I did mourn as a dove.*] My pains were ſometimes ſo violent, that they forced me to cry aloud: at other times my ſtrength was ſo exhauſted, that I could only groan inwardly, and bemoan my unhappy condition in ſilence.

18 *For the grave cannot praiſe thee, death cannot celebrate thee, &c.*] The dead cannot be inſtruments of promoting thy glory here; nor can they that are laid in the chambers of the duſt proclaim thy goodneſs to the children of men.

CHAP. XXXIX.] 1 *At that time Merodach-baladan, ſon of Baladan.*] Merodach was the name of an idol worſhipped by the Babyloniens, and Bell, another: and theſe two idols, with the addition of *Adan* or *Adon*, which ſignifies Lord, gave name to this king of Babylon.

CHAP. XL.] 3 *The voice of him that crieth in the wilderneſs.*] The prophet calls the way by which the Jews were to return from captivity into their own country, by the name of the wilderneſs, alluding to their paſſage through the deſart, in their way from Egypt to Canaan.

3 *Prepare ye the way of the Lord, make ſtraight in the deſart a high-way for our God.*] This expreſſion alludes to the cuſtom of princes in ſending harbingers before them, to make the roads eaſy and commodious for their paſſage. And it muſt be added, that the very words exactly deſcribe the office of John the Baptiſt, who prepared the way of the great Redeemer of mankind, by preaching in the wilderneſs.

11 *He ſhall gather the lambs with his arm, and carry them in his boſom, &c.*] As a careful ſhepherd gathereth his lambs together, that none of them be loſt, carries thoſe in his boſom that are not able to walk, and gently drives the ewes th

the earth in a measure, and weighed the mountains in scales, d the hills in a balance?
13 Who hath directed the spirit of the Lord, or *being* his coun- lor hath taught him?
14 With whom took he counsel, and *who* instructed him, and ught him in the path of judgment, and taught him knowledge, d shewed to him the way of understanding?
15 Behold, the nations *are* as a drop of a bucket, and are count- as the small dust of the balance: behold he taketh up the isles a very little thing.
16 And Lebanon *is* not sufficient to burn, nor the beasts there- sufficient for a burnt-offering.
17 All nations before him *are* as nothing, and they are counted him less than nothing, and vanity.
18 ¶ To whom then will ye liken God? or what likeness will compare unto him?
19 The workman melteth a graven image, and the goldsmith readeth it over with gold, and casteth silver chains.
20 He that *is* so impoverished that he hath no oblation, chooseth tree *that* will not rot; he seeketh unto him a cunning workman prepare a graven image *that* shall not be moved.
21 Have ye not known? have ye not heard? hath it not been ld you from the beginning? have ye not understood from the undations of the earth?
22 *It is* he that sitteth upon the circle of the earth, and the in- abitants thereof *are* as grasshoppers; that stretcheth out the hea- ens as a curtain, and spreadeth them out as a tent to dwell in:
23 That bringeth the princes to nothing; he maketh the judges f the earth as vanity.
24 Yea, they shall not be planted, yea, they shall not be sown, ea, their stock shall not take root in the earth: and he shall also low upon them, and they shall wither, and the whirlwind shall ake them away as stubble.
25 To whom then will ye liken me, or shall I be equal? saith he holy One.
26 Lift up your eyes on high, and behold who hath created these hings, that bringeth out their host by number: he calleth them all y names, by the greatness of his might, for that *he is* strong in ower, not one faileth.
27 Why sayst thou, O Jacob, and speakest, O Israel, My way hid from the Lord, and my judgment is passed over from my God?
28 ¶ Hast thou not known? hast thou not heard, *that* the verlasting God, the Lord, the Creator of the ends of the earth ainteth not, neither is weary? *there is* no searching of his un- derstanding.
29 He giveth power to the faint; and to *them that have* no ight, he increaseth strength.
30 Even the youths shall faint and be weary, and the young men shall utterly fall.
31 But they that wait upon the Lord shall renew *their* strength: hey shall mount up with wings as eagles, they shall run and not be weary, *and* they shall walk and not faint.

CHAP. XLI.

KEEP silence before me, O islands, and let the people renew *their* strength: let them come near, then let them speak: let us come near together to judgment.
2 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stub- ble to his bow.
3 He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.
4 Who hath wrought and done *it*, calling the generations from the beginning? I the Lord, the first, and with the last, I *am* he.
5 The isles saw *it*, and feared, the ends of the earth were a- fraid, drew near, and came.
6 They helped every one his neighbour, and *every one* said to his brother, Be of good courage.
7 So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer, him that smote the anvil, saying, It is ready for the sodering: and he fastened it with nails, *that* it should not be moved.
8 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.
9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away.
10 ¶ Fear thou not, for I *am* with thee: be not dismayed, for I *am* thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.
11 Behold, all *they that were* incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish.
12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.
13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.
14 Fear not thou worm Jacob, *and* ye men of Israel: I will help thee, saith the Lord, and thy redeemer, the holy One of Israel.
15 Behold, I will make thee a new sharp threshing-instrument, having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.
16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, *and* shalt glory in the holy One of Israel.
17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the Lord will hear them, *I* the God of Israel will not forsake them.
18 I will open rivers in high places, and fountains in the midst of the vallies: I will make the wilderness a pool of water, and the dry land springs of water.
19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oyl-tree: I will set in the desart the fir- tree, *and* the pine, and the box-tree together:
20 That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the holy One of Israel hath created it.
21 Produce your cause, saith the Lord; bring forth your strong *reasons*, saith the king of Jacob.
22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things what they *be*, that we may con- sider them, and know the latter end of them; or declare us things for to come.
23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good or do evil, that we may be dismayed, and behold *it* together.
24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you.
25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name, and he shall come upon princes as *upon* morter, and as the potter treadeth clay.
26 Who hath declared from the beginning, that we may know? and before-time, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.
27 The first *shall say* to Zion, Behold, behold them, and I will give to Jerusalem one that bringeth good tidings.
28 For I beheld, and *there was* no man even among them, and *there was* no counsellor, that when I asked of them, could answer a word.
29 Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confusion.

CHAP. XLII.

BEhold my servant whom I uphold, mine elect, *in whom* my soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles.
2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.
3 A bruised reed shall he not break: and the smoaking flax shall he not quench: he shall bring forth judgment unto truth.
4 He shall not fail, nor be discouraged, till he have set judg- ment in the earth: and the isles shall wait for his law.
5 ¶ Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein:
6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;
7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house.
8 I *am* the Lord, that *is* my name, and my glory will I not give to another, neither my praise to graven images.

9 Behold,

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that cannot bear the fatigue of travelling fast; so will the Messiah, the great shepherd of the sheep, use the same gentleness towards the weak members of his flock, giving them instruction as they are able to bear it, and taking all possible care to reduce the stragglers into his fold.

CHAP. LXI.] 2 *Who raised up the righteous man from the east?* &c.] Some expositors understand this expression to mean Abraham, whom God called from the other side of the Euphrates, which lay to the east-ward of Judea; but it seems more natural to apply it to Cyrus, here typically representing Christ.

CHAP. XLII.] 1 *Behold my servant whom I will uphold.*] The following prophecy is, by St. Matthew, applied to Christ. Indeed it cannot, with any show of probability, be applied to any other. The holy spirit seems to have taken an occasion, from the deliverance of the Jews out of their captivity, to give the prophet a view of a more glorious redemption, which should be accomplished by the Messiah.

3 *A bruised reed shall he not break: and the smoaking flax shall he not quench.*] It is surely impossible for the prophet to have chosen two more delicate and expressive representations. Can any image be more significant of a very infirm and enfeebled faith, than the flexile reed that bends before every wind; which, besides its natural weakness, is made abundantly weaker by being *bruised*; and therefore ready to fall in pieces of itself? Nor can any thing, with a more pathetical exactness, describe the extreme imbecility of *love*, that other principles of

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9 Behold, the former things are come to pass, and new things do I declare: before they spring forth, I tell you of them.

10 Sing unto the Lord a new song, *and* his praise from the end of the earth: ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof.

11 Let the wilderness, and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let them give glory unto the Lord, and declare his praise in the islands.

13 The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry; yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace, I have been still *and* refrained myself: *now* will I cry like a travailing woman, I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not, I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye *are* our gods.

18 Hear, ye deaf, and look, ye blind, that ye may see.

19 Who *is* blind but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the Lord's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The Lord is well pleased for his righteousness sake, he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and spoiled, *they are* all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear for the time to come?

24 Who gave Jabob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

BUT now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name, thou *art* mine.

2 When thou passest through the waters, I *will be* with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For I *am* the Lord thy God, the holy One of Israel, thy saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not, for I *am* with thee: I will bring thy seed from the east, and gather thee from the west.

6 I will say to the north, Give up: and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one *that is* called by my name: for I have created him for my glory, I have formed him, yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear and say, *It is* truth.

10 Ye *are* my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no god formed, neither shall there be after me.

11 I, *even* I *am* the Lord, and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the Lord, that I *am* God.

13 Yea, before the day *was*, I am he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the Lord your redeemer, the holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the Lord your holy One, the creator of Israel, your king.

16 Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters.

17 Which bringeth forth the chariot and horse, the army and the power: they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desart.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desart, to give drink to my people, my chosen

21 This people have I formed for myself, they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAP. XLIV.

YET now hear, O Jacob my servant, and Israel whom I have chosen.

2 Thus saith the Lord that made thee, and formed thee from the womb, *which* will help thee, Fear not, O Jacob, my servant; and thou Jeshurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water-courses.

5 One shall say, I am the Lord's: and another shall call *himself* by the name of Jacob: and another shall subscribe *with* his hand unto the Lord, and surname *himself* by the name of Israel.

6 Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts, I *am* the first, and I *am* the last, and besides me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people; the things that are coming and shall come? let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*: ye *are* even my witnesses. Is there a God besides me? yea, *there is* no God, I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity, and their delectable things shall not profit, and they are their own witnesses, they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the

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the divine life, than the state of flax, which is but just beginning to burn, and consequently liable to be put out by the least blast?

10, 11, 12 *Sing unto the Lord a new song*, &c.] An exhortation to all the inhabitants of the earth to give glory to God for his wonderful mercy in making himself known to the Gentile world by the gospel: a mercy so great, that even the inanimate parts of the creation are considered as affected by it, and exhorted to join in the general chorus of praise.

CHAP. XLIII.] 5. 6 *I will bring thy seed from the east, and gather thee from the west.*] This prophecy was partly fulfilled in the return of the Jews from Babylon, and other countries under that monarchy; but the entire completion will be at the time when the Jews shall embrace the gospel, and be gathered to their own land.

CHAP. XLIV.] 2 *And thou Jeshurun, whom I have chosen.*] Jeshurun is a name given to the Jews by Moses; it signifies *upright*, because they were called to be an holy people to the Lord.

28 *That.*

the compass; and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress, and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread: yea, he maketh a god, and worshippeth *it*: he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he eateth flesh. he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire.

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the coals thereof: I have roasted flesh, and eaten *it*, and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lye in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou art my servant; O Israel, thou shalt not be forgotten of me.

22 I have blotted out as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee.

23 Sing, O ye heavens; for the Lord hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the Lord thy redeemer, and he that formed thee from the womb, I *am* the Lord that maketh all *things*, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself:

25 That frustrateth the tokens of the liars, and maketh diviners mad, that turneth wise *men* backward, and maketh their knowledge foolish:

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers.

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

CHAP. XLV.

THUS saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut.

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I *am* the Lord, and *there is* none else, *there is* no God besides me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that *there is* none besides me, I *am* the Lord, and *there is* none else.

7 I form the light, and create darkness: I make peace, and create evil: I the Lord do all these *things*.

8 Drop down, ye heavens from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it.

9 Woe unto him that striveth with his maker: *let* the potsherd *strive* with the potsherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the Lord, the holy One of Israel, and his maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price or reward, saith the Lord of hosts.

14 Thus saith the Lord, the labour of Egypt, and merchandize of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be thine, they shall come after thee; in chains shall they come over: and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee, and *there is* none else, *there is* no God.

15 Verily thou *art* a God that hidest thyself, O God of Israel the saviour.

16 They shall be ashamed, and also confounded all of them: they shall go to confusion together *that are* makers of idols.

17 *But* Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded, world without end.

18 For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, he hath established it, he created it not in vain, he formed it to be inhabited, I *am* the Lord, and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come: draw near together ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near, yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the Lord? and *there is* no God else beside me, a just God and a saviour, *there is* none beside me.

22 Look unto me, and be ye saved all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

24 Surely shall *one* say, In the Lord have I righteousness and strength: *even* to him shall *men* come, and all that are incensed against him shall be ashamed.

25 In the Lord shall all the seed of Israel be justified, and shall glory.

CHAP. XLVI.

BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle; your carriages *were* heavy laden, *they are* a burden to the weary *beast*.

2 They stoop, they bow down together, they could not deliver the burden, but themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, *which are* born *by me* from the belly, *which are* carried from the womb.

4 And *even* to *your* old age I *am* he, and *even* to hoary hairs will I carry *you*: I have made, and I will bear, even I will carry and will deliver *you*.

5 ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down, yea they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old, for I *am* God, and *there is* none else, I *am* God, and *there is* none like me.

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure.

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me ye stout-hearted, that *are* far from righteousness.

13 I bring

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28 *That saith of Cyrus, he is my shepherd*, &c.] I will make him my instrument of gathering my people together, and leading them home, as a shepherd does his flock. This is one of the most remarkable prophecies in scripture, where *Cyrus is called by his name*, as the prophet expresses it, chap. xlv. 4. above an hundred years before he was born.

CHAP. XLV.] 8 *Drop down ye heavens, from above*, &c.] A passionate wish of the people to see those happy times, in which heaven and earth should conspire to display the righteousness of God, and promote the happiness of men.

15 *Verily thou art a God that hidest thyself.*] This passage alludes to the unsearchableness of God's counsels.

CHAP. XLVI.] 1 *Bel boweth down, Nebo stoopeth.*] Two principal idols of the Babylonians.

11 *Calling a ravenous bird from the east.*] By the ravenous bird is meant Cyrus, whom God is said to have raised up from the east. Conquerors who have over-run and ravaged whole countries, are often compared to birds of prey.

13 I bring near my righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

CHAP. XLVII.

COME down and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones and grind meal, uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, the Lord of hosts *is* his name, the holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else besides me; I shall not sit *as* a widow, neither shall I know the loss of children.

9 But these two *things* shall come to thee in a moment in one day: the loss of children and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, *and* for the great abundance of thine inchantments.

10 ¶ For thou hast trusted in thy wickedness, thou hast said, None seeth me: thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I *am*, and none else besides me.

11 Therefore shall evil come upon thee, thou shalt not know from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine inchantments, and with the multitude of thy sorceries wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the star-gazers, the monthly prognosticators stand up and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble: the fire shall burn them: they shall not deliver themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants from thy youth, they shall wander every one to his quarter, none shall save thee.

CHAP. XLVIII.

HEAR ye this, O house of Jacob, *which are* called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel, the Lord of hosts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them, I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* obstinate, and thy neck *is* an iron sinew, and thy brow brass:

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it?* I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning, even before the day when thou heardest them not: lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not, yea, thou knewest not, yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake will I do *it*; for how should *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Israel, my called, I *am* he, I *am* the first, I also am the last.

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

14 All ye assemble yourselves and hear: which among them hath declared these *things?* the Lord hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I have spoken, yea, I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this, I have not spoken in secret from the beginning, from the time that it was, there *am* I: and now the Lord God, and his spirit hath sent me.

17 Thus saith the Lord thy redeemer, the holy One of Israel, I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off, nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth: say ye, The Lord hath redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is* no peace, saith the Lord, unto the wicked.

CHAP. XLIX.

LISTEN, O isles, unto me, and hearken, ye people from far, The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me, and made me a polished shaft, in his quiver hath he hid me.

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain, *yet* surely my judgment *is* with the Lord, and my work with my God.

5 ¶ And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the Lord, the redeemer of Israel, *and* his holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, *and* the holy One of Israel, and he shall choose thee.

8 Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves: they shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my high-ways shall be exalted.

12 Behold, these shall come from far: and lo, these from the north and from the west, and these from the land of Sinim.

13 ¶ Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

14 But

CHAP. XLVII.] 1 *Come down and sit in the dust, O virgin daughter of Babylon, sit on the ground,* &c.] Sit in a mournful and disconsolate posture. The prophet calls her the *virgin daughter of Babylon*, as she had never been conquered.

2 *Take millstones and grind meal,* &c.] Thou shalt be reduced from thy lofty seat as mistress of kingdoms, to the lowest situation of a slave; thy captives shall be forced to grind at the mill, the lowest and most abject degree of drudgery.

CHAP. XLVIII.] 10 *I have chosen thee in the furnace of affliction.*] Or, as the passage may be rendered, *I have tried thee in the furnace of affliction.*

16 *From the time that it was, there am I.*] That is, I have not delivered my predictions in ambiguous terms, because I am from all eternity, and being present to all the successions of time, can clearly foresee those distant events which my providence bringeth to pass.

CHAP. XLIX.] 1 *The Lord hath called me from the womb,* &c.] These words are, in an eminent manner, true of Christ, whom God hath, in a peculiar manner sanctified, or set apart for his offices of king, priest, and prophet, and sent him into the world to put them in execution.

7 *Thus saith the Lord, the Redeemer of Israel, and his holy one, to him whom man despiseth,* &c.] These words describe the wonderful progress of the gospel, from small beginnings; that the author of it, from being the contempt of all the great men of the world, should at last be the object of their adoration.

15 Can

14 But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands, thy walls *are* continually before me.

17 Thy children ſhall make haſte; thy deſtroyers, and they that made thee waſte, ſhall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all theſe gather themſelves together, *and* come to thee: *as* I live, ſaith the Lord, thou ſhalt ſurely cloath thee with them all, as with an ornament, and bind them *on thee* as a bride *doth*.

19 For thy waſte and thy deſolate places, and the land of thy deſtruction ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away.

20 The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place *is* too ſtrait for me: give place to me, that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone, theſe, where *had* they *been?*

22 Thus ſaith the Lord God, Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons in *their* arms, and thy daughters ſhall be carried upon *their* ſhoulders.

23 And kings ſhall be thy nurſing-fathers, and their queens thy nurſing-mothers: they ſhall bow down to thee with *their* face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I *am* the Lord: for they ſhall not be aſhamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus ſaith the Lord, even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with *him* that contendeth with thee, and I will ſave thy children.

26 And I will feed them that oppreſs thee with their own fleſh, and they ſhall be drunken with their own blood, as with ſweet wine: and all fleſh ſhall know that I the Lord *am* thy ſaviour and thy redeemer, the mighty one of Jacob.

CHAP. L.

THUS ſaith the Lord, Where *is* the bill of your mother's divorcement whom I have put away? or which of my creditors *is it* to whom I have ſold you? Behold, for your iniquities have you ſold yourſelves, and for your tranſgreſſions is your mother put away.

2 Wherefore when I came, *was there* no man? when I called, *was there* none to anſwer? Is my hand ſhortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the ſea: I make the rivers a wilderneſs: their fiſh ſtinketh, becauſe *there is* no water, and dieth for thirſt.

3 I cloath the heavens with blackneſs, and I make ſackcloth their covering.

4 The Lord God hath given me the tongue of the learned that I ſhould know how to ſpeak a word in ſeaſon to *him that is* weary: he wakeneth morning by morning: he wakeneth mine ear to hear as the learned.

5 ¶ The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting.

7 ¶ For the Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 *He is* near that juſtifieth me, who will contend with me? let us ſtand together: who *is* mine adverſary? let him come near to me.

9 Behold, the Lord God will help me, who *is* he *that* ſhall condemn me? lo, they all ſhall wax old as a garment: the moth ſhall eat them up.

10 ¶ Who *is* among you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.

11 Behold, all ye that kindle a fire, that compaſs *yourſelves* about with ſparks: walk in the light of your fire, and in the ſparks *that* ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

CHAP. LI.

HEarken to me, ye that follow after righteouſneſs, ye that ſeek the Lord: look into the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and bleſſed him, and increaſed him.

3 For the Lord ſhall comfort Zion: he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſart like the garden of the Lord; joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody.

4 ¶ Hearken unto me, my people, and give ear unto me, O my nation: for a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people.

5 My righteouſneſs *is* near: my ſalvation is gone forth, and mine arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed.

7 ¶ Hearken unto me, ye that know righteouſneſs, the people in whoſe heart *is* my law, fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool: but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.

9 ¶ Awake, awake, put on ſtrength, O arm of the Lord; awake as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the ſea, the waters of the great deep, that hath made the depths of the ſea a way for the ranſomed to paſs over?

11 Therefore the redeemed of the Lord ſhall return, and come with ſinging unto Zion, and everlaſting joy *ſhall be* upon their head: they ſhall obtain gladneſs and joy, *and* ſorrow and mourning ſhall flee away.

12 I, *even* I *am* he that comforteth you: who art thou, that thou ſhouldeſt be afraid of a man *that* ſhall die, and of the ſon of man, *which* ſhall be made *as* graſs?

13 And forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day, becauſe of the fury of the oppreſſor, as if he were ready to deſtroy? and where *is* the fury of the oppreſſor?

14 The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.

15 But I *am* the Lord thy God, that divided the ſea, whoſe waves roared: the Lord of hoſts *is* his name.

16 And I have put my words in thy mouth, and have covered thee in the ſhadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and ſay unto Zion, Thou *art* my people.

17 ¶ Awake, awake, ſtand up, O Jeruſalem, which haſt drunk at the hand of the Lord the cup of his fury; thou haſt drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the ſons *whom* ſhe hath brought forth: neither *is there any* that taketh her by the hand, of all the ſons *that* ſhe hath brought up.

19 Theſe two *things* are come unto thee: who ſhall be ſorry for thee? deſolation, and deſtruction, and the famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſons have fainted, they lie at the head of all the ſtreets, as a wild bull in a net: they are full of the fury of the Lord, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine.

22 Thus ſaith thy Lord, the Lord, and thy God *that* pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury, thou ſhalt no more drink it again.

23 But I will put it into the hand of them that afflict thee: which have ſaid to thy ſoul, Bow down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

CHAP.

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15 *Can a woman forget her ſucking child,* &c.] God is often deſcribed as bearing a fatherly affection towards his people; but here the compariſon is raiſed higher, and he ſpeaks of himſelf as having the ſame tenderneſs as a mother has for the fruit of her womb.

CHAP. L.] 1 *Where is the bill of your mother's divorcement whom I have put away?* &c.] The covenant which God made with his people is commonly repreſented by a marriage-contract. And, in alluſion to this notion, God demands of the captives, who deſpaired of his mercy, to produce the bill of divorce which he had given to their mother; being himſelf ready to receive her, whenever ſhe would return from her idolatries.

4 *He wakeneth morning by morning: he wakeneth mine ear to hear as the learned.*] Every morning he putteth me in mind of diſcharging mine office, as maſters rouſe up their ſcholars betimes to ſtudy.

CHAP. LI.] 2 *Look unto Abraham your father, and unto Sarah that bare you,* &c.] Remember your origin: you ſprung from Abraham and Sarah, when they were paſt the age of having children. It is therefore no difficulty to God to multiply their poſterity, however ſmall their number may be.

5 *Mine arm ſhall ju ge the people,* &c.] That is, the power of the moſt High ſhall accompany the preaching of the goſpel.

19 *Who ſhall be ſorry for thee?* &c.] Who is there left to take pity on thee, ſince thy children are all involved in the ſame degree of miſery?

CHAP.

CHAP. LII.

AWAKE, awake, put on thy ſtrength, O Zion, put on thy beautiful garments, O Jeruſalem the holy city: for henceforth there ſhall no more come into thee the uncircumciſed and the unclean.

2 Shake thyſelf from the duſt: ariſe, *and* ſit down, O Jeruſalem: looſe thyſelf from the bands of thy neck, O captive daughter of Zion.

3 For thus ſaith the Lord, Ye have ſold yourſelves for nought: and ye ſhall be redeemed without money.

4 For thus ſaith the Lord God, My people went down aforetime into Egypt to ſojourn there, and the Aſſyrian oppreſſed them without cauſe.

5 Now therefore, what have I here, ſaith the Lord, that my people is taken away for nought? they that rule over them, make them to howl, ſaith the Lord, and my name continually every day *is* blaſphemed.

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day, that I *am* he that doth ſpeak, behold, *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth!

8 Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion.

9 ¶ Break forth into joy, ſing together, ye waſte places of Jeruſalem: for the Lord hath comforted his people, he hath redeemed Jeruſalem.

10 The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth ſhall ſee the ſalvation of our God.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean *thing*, go ye out of the midſt of her; be ye clean, that bear the veſſels of the Lord.

12 For ye ſhall not go out with haſte, nor go by flight: for the Lord will go before you: and the God of Iſrael *will be* your rere-ward.

13 ¶ Behold, my ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high.

14 As many were aſtoniſhed at thee; (his viſage was ſo marred more than any man, and his form more than the ſons of men)

15 So ſhall he ſprinkle many nations, the kings ſhall ſhut their mouths at him: for *that* which had not been told them ſhall they ſee; and *that* which they had not heard, ſhall they conſider.

CHAP. LIII.

WHO hath believed our report? and to whom is the arm of the Lord revealed?

2 For he ſhall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comelineſs: and when we ſhall ſee him, *there is* no beauty that we ſhould deſire him.

3 He is deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was deſpiſed, and we eſteemed him not.

4 ¶ Surely he hath born our griefs, and carried our ſorrows: yet we did eſteem him ſtricken, ſmitten of God, and afflicted.

5 But he *was* wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace *was* upon him, and with his ſtripes we are healed.

6 All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

7 He was oppreſſed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before the ſhearers is dumb, ſo he openeth not his mouth.

8 He was taken from priſon and from judgment: and who ſhall declare his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people was he ſtricken.

9 And he made his grave with the wicked, and with the rich in his death, becauſe he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleaſed the Lord to bruiſe him, he hath put *him* to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the Lord ſhall proſper in his hand.

11 He ſhall ſee of the travel of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many: for he ſhall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbered with the tranſgreſſors, and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

CHAP. LIV.

SING, O barren, thou *that* didſt not bear; break forth into ſinging and cry aloud, thou *that* didſt not travail with child: for more *are* the children of the deſolate, than the children of the married wife, ſaith the Lord.

3 Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes.

3 For thou ſhalt break forth on the right hand and on the left: and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

4 Fear not, for thou ſhalt not be aſhamed: neither be thou confounded, for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.

5 For thy maker *is* thine huſband (the Lord of hoſts *is* his name;) and thy redeemer the holy One of Iſrael, the God of the whole earth ſhall he be called.

6 For the Lord hath called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God.

7 For a ſmall moment have I forſaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee, for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord, that hath mercy on thee.

11 ¶ O thou afflicted, toſſed with tempeſt, *and* not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhall be* taught of the Lord, and great *ſhall be* the peace of thy children.

14 In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhall be far from the oppreſſion, for thou ſhalt not fear; and from terror, for it ſhall not come near thee.

15 Behold they ſhall ſurely gather together, *but* not by me: whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake,

16 Behold, I have created the ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work, and I have created the waſter to deſtroy.

17 ¶ No weapon that is formed againſt thee, ſhall proſper; and every tongue *that* ſhall riſe againſt thee in judgment, thou ſhalt condemn. This *is* the heritage of the ſervants of the Lord, and their righteouſneſs *is* of me, ſaith the Lord.

CHAP. LV.

HO, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye ſpend money for *that which is* not bread? and your labour for *that which* ſatisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your ſoul delight in fatneſs.

3 Incline your ear, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting covenant with you, *even* the ſure mercies of David.

4 Behold, I have given him *for* a witneſs to the people, a leader and commander to the people.

5 Behold, thou ſhalt call a nation *that* thou kneweſt not, and nations

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CHAP. LII.] 10 *The Lord hath made bare his holy arm.*] He hath given evident tokens of his power and holineſs.

10 *All the ends of the earth ſhall ſee the ſalvation of our God.*] Theſe words can only be underſtood of the revelation of the goſpel being preached in every part of the world.

15 *So ſhall he ſprinkle many nations.*] But however deſpicable his ſufferings may render him for the preſent, yet they ſhall be productive of the greateſt benefit to others, and, in the end, redound to his own glory; he ſhall purify whole nations by his blood, and preſent them holy to God.

CHAP. LIII.] 3 *A man of ſorrows, and acquainted with grief.*] The bleſſed Jeſus endured the continual contradiction of ſinners; and all the ill treatment which the malice of men or devils could ſuggeſt.

5 *The chaſtiſement of our peace was upon him,* &c.] He ſuffered thoſe chaſtiſements, by which our peace with the Almighty was wrought, and ſatisfaction made to the divine juſtice.

7 *He is brought as a lamb to the ſlaughter,* &c.] Meekly ſubmitting to the violence of his perſecutors, not offering to make the leaſt reſiſtance.

CHAP. LIV.] 5 *For thy maker is thy huſband.*] Though God had caſt thee off for ſome time, yet he ſtill owns the relation of a huſband towards thee, and will give thee abundant marks of his conjugal affection.

7 *For a ſmall moment have I forſaken thee,* &c.] God's anger towards his ſervants is ſhort, when compared with that everlaſting kindneſs he will ſhew towards them.

CHAP. LV.] 4 *Behold, I have given him for a witneſs to the people,* &c.] The prophets often put David for Chriſt; becauſe, in the latter, all the promiſes made to the former of eſtabliſhing his throne for ever, were to be fulfilled. And as all the prophets were God's witneſſes, ſo that title does, in an eminent manner belong to the Meſſiah, who was the great prophet foretold by Moſes.

CHAP

tions *that* knew not thee ſhall run unto thee becauſe of the Lord y God, and for the holy One of Iſrael: for he hath glorified ee.

6 ¶ Seek ye the Lord while he may be found, call ye upon him hile he is near.

7 Let the wicked forſake his ways and the unrighteous man his oughts: and let him return unto the Lord, and he will have ercy upon him, and to our God, for he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ays my ways ſaith the Lord.

9 For *as* the heavens are higher than the earth, ſo are my ways gher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the ſnow from heaven, and turneth not thither, but watereth the earth, and maketh it bring rth and bud, that it may give ſeed to the ſower, and bread to the ter:

11 So ſhall my word be that goeth forth out of my mouth: it all not return unto me void, but it ſhall accompliſh that which pleaſe, and it ſhall proſper *in the thing* whereto I ſent it.

12 For ye ſhall go out with joy, and be led forth with peace: e mountains and the hills ſhall break forth before you into ſing- g, and all the trees of the field ſhall clap *their* hands.

13 Inſtead of the thorn ſhall come up the fir-tree, and inſtead the brier ſhall come up the myrtle-tree: and it ſhall be to the ord for a name for an everlaſting ſign *that* ſhall not be cut off.

CHAP. LVI.

THUS ſaith the Lord, Keep ye judgment, and do juſtice: for my ſalvation *is* near to come, and my righteouſneſs to be evealed.

2 Bleſſed *is* the man *that* doeth this, and the ſon of man *that* ayeth hold on it: that keepeth the ſabbath from polluting it, and eepeth his hand from doing any evil.

3 ¶ Neither let the ſon of the ſtranger, that hath joined him- elf to the Lord, ſpeak, ſaying, The Lord hath utterly ſeparated e from his people: neither let the eunuch ſay, Behold I *am* a ry tree.

4 For thus ſaith the Lord unto the eunuchs that keep my ſab- aths, and chooſe *the things* that pleaſe me, and take hold of my ovenant:

5 Even unto them will I give in mine houſe, and within my alls, a place and a name better than of ſons and of daughters: I ill give them an everlaſting name, that ſhall not be cut off.

6 Alſo the ſons of the ſtranger that join themſelves to the Lord o ſerve him, and to love the name of the Lord, to be his ſervants, very one that keepeth the ſabbath from polluting it, and taketh old of my covenant:

7 Even them will I bring to my holy mountain, and make them oyful in my houſe of prayer: their burnt-offerings and their ſa- rifices *ſhall be* accepted upon mine altar; for mine houſe ſhall be alled an houſe of prayer for all people.

8 The Lord God, which gathereth the outcaſts of Iſrael, ſaith, Yet, will I gather *others* to him, beſides thoſe that are gathered nto him.

9 ¶ All ye beaſts of the field, come to devour, *yea*, all ye beaſts n the foreſt.

10 His watchmen *are* blind: they *are* all ignorant, they *are* all umb dogs, they cannot bark; ſleeping, lying down, loving to lumber.

11 Yea, they *are* greedy dogs *which* can never have enough, and hey *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain from his quarter.

12 Come ye, *ſay they*, I will fetch wine, and we will fill our- elves with ſtrong drink; and to-morrow ſhall be as this day, *and* much more abundant.

CHAP. LVII.

THE righteous periſheth, and no man layeth *it* to heart; and merciful men *are* taken away, none conſidering that the ighteous is taken away from the evil *to come*.

2 He ſhall enter into peace: they ſhall reſt in their beds, *each* ne walking *in* his uprightneſs.

3 ¶ But draw near hither, ye ſons of the ſorcereſs, the ſeed of he adulterer, and the whore.

4 Againſt whom do ye ſport yourſelves? againſt whom make e a wide mouth, *and* draw out the tongue? *are* ye not children of ranſgreſſion, a ſeed of falſhood?

5 Enflaming yourſelves with idols under every green tree, ſlay- ng the children in the vallies under the clefts of the rocks?

6 Among the ſmooth ſtones of the ſtream *is* thy portion; they, hey *are* thy lot: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering. Should I receive comfort in theſe?

7 Upon a lofty and high mountain haſt thou ſet thy bed: even thither wenteſt thou up to offer ſacrifice.

8 Behind the doors alſo and the poſts haſt thou ſet up thy remembrance: for thou haſt diſcovered *thyſelf to another* than me, and art gone up: thou haſt enlarged thy bed, and made thee *a covenant* with them; thou lovedſt their bed where thou ſaweſt *it*.

9 And thou wenteſt to the king with ointment, and didſt increaſe thy perfumes, and didſt ſend thy meſſengers far off, and didſt debaſe *thyſelf even* unto hell.

10 Thou art wearied in the greatneſs of thy way; *yet* ſaideſt thou not, There is no hope: thou haſt found the life of thine hand; therefore thou waſt not grieved.

11 And of whom haſt thou been afraid or feared, that thou haſt lyed, and haſt not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou feareſt me not?

12 I will declare thy righteouſneſs, and thy works, for they ſhall not profit thee.

13 ¶ When thou crieſt, let thy companies deliver thee: but the wind ſhall carry them all away; vanity ſhall take *them*: but he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit my holy mountain.

14 And ſhall ſay, Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling-block out of the way of my people.

15 For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy, I dwell in the high and holy *place*; with him alſo *that is* of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls *which* I have made.

17 For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him and to his mourners.

19 I create the fruit of the lips; peace, peace to *him that is* far off, and to *him that is* near, ſaith the Lord, and I will heal him.

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt.

21 *There is* no peace, ſaith my God, to the wicked.

CHAP. LVIII.

CRY aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

2 Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God: they aſk of me the ordinances of juſtice: they take delight in approaching to God.

3 ¶ Wherefore have we faſted, *ſay they*, and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt you find pleaſure, and exact all your labours.

4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs; ye ſhall not faſt as *ye do this* day, to make your voice to be heard on high.

5 Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? *is it* to bow down his head as a bulruſh, and to ſpread ſackcloth and aſhes under *him?* wilt thou call this a faſt, and an acceptable day to the Lord?

6 *Is* not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are caſt out to thy houſe? when thou ſeeſt the naked, that thou cover him, and that thou hide not thyſelf from thine own fleſh?

8 ¶ Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee, the glory of the Lord ſhall be thy rearward.

9 Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I *am*: if thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity.

10 And *if* thou draw out thy ſoul to the hungry, and ſatiſfy the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy darkneſs *be* as the noon-day.

11 And

CHAP. LVI.] 9 *All ye beaſts of the field, come to devour, yea, all ye beaſts in the foreſt.*] This paſſage ſhould have begun a new chapter, as it begins another prophecy, diſplaying the ſins and miſeries which began with the invaſion of Pharaoh Necho, and ended with the Babyloniſh captivity.

10 *His watchmen are blind---they are all dumb dogs*, &c.] The cauſe of theſe miſeries is imputed here to the ignorance and careleſſneſs of their governors, whom the prophet compares to *dumb dogs*, that give no warning of approaching enemies, that abandon themſelves to ſloth and idleneſs.

CHAP. LVII.] 1 *The righteous periſheth.*] This may either be underſtood of Hezekiah or Joſiah. The former had a promiſe that peace ſhould continue in his days; and the latter of dying in peace, and not ſeeing the evil which God would bring upon Jeruſalem.

2 *They ſhall reſt in their beds*, &c.] As death is compared to ſleep, ſo the grave is reſembled to lying down in a bed.

5 *Slaying the children in the valies under the clefts of the rocks?*] Offering them in ſacrifice to Moloch: a ſin ſeverely prohibited, Lev. xx. 2.

11 And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be* of thee, shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken *it*.

CHAP. LIX.

BEhold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice-eggs, and weave the spider's web: he that eateth of their eggs dieth, and *that which is* crushed, breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity, wasting and destruction *are* in their paths.

8 The way of peace they know not, and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope, as if *we had* no eyes: we stumble at noon-day as in the night: *we are* in desolate places as dead *men*.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us, and *as for* our iniquities, we know them:

13 In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falshood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth, and he *that* departeth from evil maketh himself a prey: and the Lord saw *it*, and it displeased him that *there was* no judgment.

16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him, and his righteousness, it sustained him.

17 For he put on righteousness as a breast-plate, and an helmet of salvation upon his head: and he put on the garments of vengeance *for* cloathing, and was clad with zeal as a cloak.

18 According to *their* deeds, accordingly he will repay fury to his adversaries, recompense to his enemies, to the islands he will repay recompense.

19 So shall they fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.

20 ¶ And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

21 As for me, this *is* my covenant with them, saith the Lord, My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord from henceforth and for ever.

CHAP. LX.

ARISE, shine, for thy light is come, and the glory of the Lord is risen upon thee.

2 For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see; all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee: the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring gold and incense, and they shall shew forth the praises of the Lord.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God: and to the holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually, they shall not be shut day nor night, that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee, shall perish: yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee, shall come bending unto thee: and all they that despised thee, shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings, and thou shalt know that I the Lord am thy saviour, and thy redeemer the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.

19 The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall* be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

CHAP. LXI.

THE spirit of the Lord God *is* upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn:

3

CHAP. LVIII.] 11 *And the Lord shall guide thee continually, and satisfy thy soul in drought, &c.*] *Drought* is used to signify any sort of want; because dry ground is barren, and destitute of all convenience for the support of life.

CHAP. LIX.] 1, 2 *Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear.*] The reason of the continuance of your calamities is not want either of power in God to deliver you, or of goodness to hear your prayers.

CHAP. LX.] 1 *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.*] It is common for the prophets to describe happiness under the metaphor of light, and affliction under that of darkness. The prophet in this chapter has described the glories of Christ's kingdom, which began upon the first publication of the gospel, but will not be completed till the fulness of the Jews and Gentiles are come into the church.

19, 20 *The sun shall be no more thy light.*] The favour of the Almighty, the light of thy countenance, shall give thee greater comfort, and shine upon thee with a greater lustre, than the light of the sun and moon: a promise that will be fulfilled in the new Jerusalem, where there shall be no vicissitude of day and night, for *the glory of God and of the Lamb are the light thereof*, Rev. xxi. xxii. 16.

21 *Thy people also shall be all righteous, &c.*] This character can belong only to the new Jerusalem.

CHAP. LXI.] 1 *He hath sent me to bind up the broken hearted.*] That is, to give ease to those who are wearied with the burden of their sins.

3

3 To appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they might be called trees of righteouſneſs, the planting of the Lord, that he might be glorified.

4 ¶ And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many generations.

5 And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien *ſhall be* your plowmen, and your vine-dreſſers.

6 But ye ſhall be named the prieſts of the Lord: *men* ſhall call you the miniſters of our God: ye ſhall eat the riches of the Gentiles, and in their glory ſhall you boaſt yourſelves.

7 ¶ For your ſhame *ye ſhall have* double; and *for* confuſion they ſhall rejoice in their portion: therefore in their land they ſhall poſſeſs the double: everlaſting joy ſhall be unto them.

8 For I the Lord love judgment, I hate robbery for burnt-offering, and I will direct their work in truth, and I will make an everlaſting covenant with them.

9 And their ſeed ſhall be known among the Gentiles, and their offſpring among the people: all that ſee them ſhall acknowledge them, that they *are* the ſeed *which* the Lord hath bleſſed.

10 I will greatly rejoice in the Lord, my ſoul ſhall be joyful in my God, for he hath cloathed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſs, as a bridegroom decketh *himſelf* with ornaments, and as a bride adorneth *herſelf* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth: ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

CHAP. LXII.

FOR Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp *that* burneth.

2 And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name.

3 Thou ſhalt alſo be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou ſhalt no more be termed, Forſaken; neither ſhall thy land any more be termed, Deſolate: but thou ſhalt be called Hephzi-bah, and thy land, Beulah: for the Lord delighteth in thee, and thy land ſhall be married.

5 For *as* a young man marrieth a virgin, *ſo* ſhall thy ſons marry thee: and *as* the bridegroom rejoiceth over the bride, *ſo* ſhall thy God rejoice over thee.

6 I have ſet watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ye that make mention of the Lord, keep not ſilence;

7 And give him no reſt till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth.

8 The Lord hath ſworn by his right hand, and by the arm of his ſtrength, Surely, I will no more give thy corn *to be* meat for thine enemies, and the ſons of the ſtranger ſhall not drink thy wine, for the which thou haſt laboured:

9 But they that have gathered it, ſhall eat it, and praiſe the Lord; and they that have brought it together, ſhall drink it in the courts of my holineſs.

10 ¶ Go through, go through the gates; prepare ye the way of the people, caſt up, caſt up the high-ways, gather out the ſtones, liſt up a ſtandard for the people.

11 Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold, his reward *is* with him, and his work before him.

12 And they ſhall call them, The holy people, The redeemed of the Lord: and thou ſhalt be called, Sought out, A city not forſaken.

CHAP. LXIII.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have trodden the wine-preſs alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help: And I wondered that *there was* none to uphold; therefore mine own arm brought ſalvation unto me, and my fury it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth.

7 ¶ I will mention the loving kindneſſes of the Lord, *and* the praiſes of the Lord, according to all that the Lord hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving kindneſſes.

8 For he ſaid, Surely they *are* my people, children *that* will not lye: ſo he was their ſaviour.

9 ¶ In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them and he bare them, and carried them all the days of old.

10 ¶ But they rebelled, and vexed his holy ſpirit: therefore he was turned to be their enemy, *and* he fought againſt them.

11 Then he remembered the days of old, Moſes *and* his people, *ſaying*, Where *is* he that brought them up out of the ſea, with the ſhepherd of his flock? where *is* he that put his holy ſpirit within him?

12 That led *them* by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting name?

13 That led them through the deep, as an horſe in the wilderneſs, *that* they ſhould not ſtumble?

14 As a beaſt goeth down into the valley, the ſpirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained?

16 Doubtleſs thou *art* our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O Lord, *art* our father, our redeemer, thy name *is* from everlaſting.

17 ¶ O Lord, why haſt thou made us to err from thy ways? *and* hardened our heart from thy fear? Return, for thy ſervant's ſake, the tribes of thine inheritance.

18 The people of thy holineſs have poſſeſſed *it* but a little while: our adverſaries have trodden down thy ſanctuary.

19 We are *thine*, thou never bareſt rule over them, they were not called by thy name.

CHAP. LXIV.

OH that thou wouldeſt rent the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence,

2 As *when* the melting fire burneth, the fire cauſeth the waters to boil, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence.

3 When thou didſt terrible things *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence.

4 For ſince the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meeteſt him that rejoiceth and worketh righteouſneſs, *thoſe that* remember thee in thy ways: behold, thou art wroth, for we have ſinned: in thoſe is continuance, and we ſhall be ſaved.

6 But we are all as an unclean *thing*, and all our righteouſneſſes *are* as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us becauſe of our iniquities.

8 But now, O Lord, thou *art* our father: we *are* the clay, and thou our potter, and we all *are* the work of thy hand.

9 ¶ Be not wroth very ſore, O Lord, neither remember iniquity for ever: behold, ſee, we beſeech thee, we *are* all thy people.

10 Thy

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3 *That they might be called trees of righteouſneſs.*] It is a common metaphor in the prophetical writings to reſemble the righteous to trees.

CHAP. LXII.] 6 *I have ſet watchmen upon thy walls, O Jeruſalem, which ſhall never hold their peace day nor night.*] The word *ſhomerim* properly ſignifies thoſe prieſts and Levites who kept watch day and night about the temple.

CHAP. LXIII.] 1 *I that ſpeak in righteouſneſs, mighty to ſave.*] The anſwer made by Chriſt to the foregoing queſtion, I am now come to fulfil all my promiſes, and deliver you from your enemies. Several parts of the prophetic writing are written in the form of a dramatic poem, where different perſons are introduced, ſpeaking by turns, and anſwering one another. This obſervation will eaſily account for the altering the prophet's ſtile from the firſt to the ſecond or third perſon.

9 *And the angel of his preſence ſaved them*, &c.] The angel who conducted them by the cloud and a pillar of fire, was no other than the Logos, or ſecond perſon of the Bleſſed Trinity.

17 *O Lord why haſt thou made us to err from thy ways?*] The words might have been better rendered, *Why haſt thou ſuffered us to err from thy ways?*

CHAP. LXIV.] 10 *Thy holy cities are a wilderneſs*, &c.] By holy cities, in the plural number, may be meant Zion and Jeruſalem, as they are ſometimes divided into the upper and lower city. And grammarians obſerve that the word Jeruſalem is in the dual number in the Hebrew, becauſe it was divided into two parts.

10 Thy holy cities are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation.

11 Our holy and our beautiful houſe where our fathers praiſed thee, is burnt up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thyſelf for theſe *things*, O Lord? wilt thou hold thy peace, and afflict us very ſore?

CHAP. LXV.

I AM ſought of *them that* aſked not *for me:* I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have ſpread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts:

3 A people that provoketh me to anger continually to my face, that ſacrificeth in gardens, and burneth incenſe upon altars of brick:

4 Which remain among the graves and lodge in the monuments, which eat ſwines fleſh, and broth of abominable *things is in* their veſſels;

5 Which ſay, Stand by thyſelf, come not near to me, for I am holier than thou: theſe *are* a ſmoke in my noſe, a fire that burneth all the day.

6 Behold, *it is* written before me, I will not keep ſilence, but will recompenſe, even recompenſe into their boſom:

7 Your iniquities, and the iniquities of your fathers together (ſaith the Lord) which have burnt incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſom.

8 ¶ Thus ſaith the Lord, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not, for a bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect ſhall inherit it, and my ſervant ſhall dwell there.

10 And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me.

11 ¶ But ye *are* they that forſake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink-offering unto that number.

12 Therefore will I number you to the ſword, and ye ſhall all bow down to the ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear, but did evil before mine eyes, and did chooſe *that* wherein I delighted not.

13 Therefore thus ſaith the Lord God, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.

15 And ye ſhall leave your name for a curſe unto my choſen: for the Lord God ſhall ſlay thee, and call his ſervants by another name:

16 That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth, and he that ſweareth in the earth, ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes.

17 ¶ For behold, I create new heavens and a new earth: and the former ſhall not be remembered, nor come into mind.

18 But be you glad and rejoice for ever *in that* which I create: for behold, I create Jeruſalem a rejoicing, and her people a joy.

19 And I will rejoice in Jeruſalem, and joy in my people, and the voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There ſhall be no more thence an infant of days, nor an old man that hath not filled his days: for the child ſhall die an hundred years old, but the ſinner *being* an hundred years old ſhall be accurſed.

21 And they ſhall build houſes, and inhabit *them:* and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit; they ſhall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect ſhall long enjoy the work of their hands.

23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the Lord, and their offſpring with them.

24 And it ſhall come to paſs, that before they call, I will anſwer, and while they are yet ſpeaking, I will hear.

25 The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpent's meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the Lord.

CHAP. LXVI.

THUS ſaith the Lord, The heaven *is* my throne, and the earth *is* my foot-ſtool: where *is* the houſe that ye build unto me? and where *is* the place of my reſt?

2 For all thoſe *things* hath mine hand made, and all thoſe *things* have been, ſaith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite ſpirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he ſlew a man: he that ſacrificeth a lamb, *as if* he cut off a dog's neck: he that offereth an oblation, *as if he offered* ſwines blood: he that burneth incenſe, *as if* he bleſſed an idol: yea, they have choſen their own ways, and their ſoul delighteth in their abominations.

4 I alſo will chooſe their deluſions, and will bring their fears upon them; becauſe when I called, none did anſwer; when I ſpake they did not hear: but they did evil before mine eyes, and choſe *that* in which I delighted not.

5 ¶ Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, and caſt you out for my name's ſake, ſaid, let the Lord be glorified: but he ſhall appear to your joy, and they ſhall be aſhamed.

6 A voice of noiſe from the city, a voice from the temple, a voice of the Lord that rendereth recompenſe to his enemies.

7 Before ſhe travailed, ſhe brought forth: before her pain came ſhe was delivered of a man child.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children.

9 Shall I bring to the birth, and not cauſe to bring forth? ſaith the Lord: ſhall I cauſe to bring forth, and ſhut *the womb?* ſaith thy God.

10 Rejoice ye with Jeruſalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may ſuck, and be ſatisfied with the breaſts of her conſolations: that ye may milk out, and be delighted with the abundance of her glory.

12 For thus ſaith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be born upon *her* ſides, and be dandled upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you: and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb: and the hand of the Lord ſhall be known towards his ſervants and *his* indignation towards his enemies.

15 For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his ſword, will the Lord plead with all fleſh: and the ſlain of the Lord ſhall be many.

17 They that ſanctify themſelves, and purify themſelves in the gardens, behind one *tree* in the midſt, eating ſwines fleſh, and the abomination, and the mouſe; ſhall be conſumed together, ſaith the Lord.

18 For I *know* their works and their thoughts: it ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my glory.

19 And I will ſet a ſign among them, and I will ſend of thoſe that eſcape them, unto the nations, *to* Tarſhiſh, Pul, and Lud, that draw the bow, *to* Tubal and Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your brethren *for* an offering unto the Lord, out of all nations, upon horſes and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the Lord, as the children of Iſrael bring an offering in a clean veſſel, into the houſe of the Lord.

21 And I will alſo take of them for prieſts, *and* for Levites, ſaith the Lord.

22 For as the new heavens, and the new earth which I will make, ſhall remain before me, ſaith the Lord, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs *that* from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.

24 And they ſhall go forth and look upon the carcaſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring unto all fleſh.

THE

CHAP. LXV.] 11 *And that furniſh the drink-offering unto that number.*] Or, to *Meni*, as the word is in the original. Some by *Meni* underſtand the ſun, ſome an hero, worſhipped by the Egyptians, ſome an idol of the Arabians, and others an idol of the Arminians; *Minni* being the name of a province in Armenia.

Commentary

THE

Book of the Prophet *JEREMIAH.*

The ARGUMENT.

This prophet Jeremiah *was of the race of the priests, the son of* Hilkiah, *of* Anathoth, *in the tribe of* Benjamin. *He was called to the prophetic office when he was very young, about the thirteenth year of* Josiah, *and continued in the discharge of it above forty years. He was not carried captive to* Babylon *with the other* Jews, *but remained in* Judea *to lament the desolation of his country. He was afterwards a prisoner in* Egypt, *with his disciple* Baruch, *where it is supposed he died in a very advanced age. Some of the fathers tell us he was stoned to death by the* Jews, *for preaching against their idolatry; and some say he was put to death by* Pharaoh Hophra, *for his prophecy against him.*

Part of the prophecy of Jeremiah *relates to the time after the captivity of* Israel, *and before that of* Judah, *from the first chapter of the forty-fourth; and part of it, namely from the forty-fourth chapter to the end, to the time of the latter captivity.*

CHAP. I.

THE words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 Then the word of the Lord came unto me, saying,

5 Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord God, behold, I cannot speak, for I *am* a child.

7 ¶ But the Lord said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, saith the Lord.

9 Then the Lord put forth his hand, and touched my mouth, and the Lord said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the Lord came unto me the second time, saying, What seest thou? and I said I see a seething-pot, and the face thereof *was* towards the north.

14 Then the Lord said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For lo, I will call all the families of the kingdoms of the north, saith the Lord, and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them, touching all their wickedness, who have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them, all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee: for I *am* with thee, saith the Lord, to deliver thee.

CHAP. II.

MOreover, the word of the Lord came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* holiness unto the Lord, *and* the first-fruits of his increase: all that devour him shall offend: evil shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel.

5 ¶ Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land

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Commentary on the Book of the Prophet Jeremiah.

CHAP. I.] 1 *The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth*, &c.] Anothoth was one of the cities allotted to the priests. St. Jerom tells us it was situated in the tribe of Benjamin, about three miles from Jerusalem.

4 *Then the word of the Lord came unto me, saying.*] This seems to have been a visible appearance of the divine majesty, performed by the second person in the Holy Trinity, who appeared in a human shape, as a prelude to the incarnation, first to Adam, then to Abraham, afterwards to Joshua, to Ezekiel, and to Daniel.

a land of deſarts, and of pits, through a land of drought, and of the ſhadow of death, through a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodneſs thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The prieſts ſaid not, Where *is* the Lord? and they that handle the law knew me not: the paſtors alſo tranſgreſſed againſt me, and the prophets prophecied by Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet plead with you, ſaith the Lord, and with your children's children will I plead.

10 For paſs over the iſles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing.

11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be aſtoniſhed, O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the Lord.

13 For my people have committed two evils: they have forſaken me the fountain of living waters, *and* hewed them out ciſterns, broken ciſterns that can hold no water.

14 ¶ *Is* Iſrael a ſervant? *is* he a home-born *ſlave*? why is he ſpoiled?

15 The young lions roared upon him, *and* yelled, and they made his land waſte: his cities are burnt without inhabitant.

16 Alſo the children of Noph and Tahapanes have broken the crown of thy head.

17 Haſt thou not procured this unto thyſelf, in that thou haſt forſaken the Lord thy God, when he led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor? or what haſt to do in the way of Aſſyria, to drink the waters of the river?

19 Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee: know therefore, and ſee, that *it is* an evil *thing*, and bitter, that thou haſt forſaken the Lord thy God, and that my fear *is* not in thee, ſaith the Lord God of hoſts.

20 ¶ For of old time I have broken thy yoke, *and* burſt thy bands, and thou ſaidſt, I will not tranſgreſs: when upon every high hill, and under every green tree thou wandereſt, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange vine unto me?

22 For though thou waſh thee with nitre, and take thee much ſope, *yet* thine iniquity is marked before me, ſaith the Lord God.

23 How canſt thou ſay, I am not polluted, I have not gone after Baalim? ſee thy way in the valley, know what thou haſt done: *thou art* a ſwift dromedary traverſing her ways.

24 A wild aſs uſed to the wilderneſs, *that* ſnuffeth up the wind at her pleaſure, in her occaſion who can turn her away? all they that ſeek her will not weary themſelves, in her month they ſhall find her.

25 With-hold thy foot from being unſhod, and thy throat from thirſt: but thou ſaidſt, There is no hope, No, for I have loved ſtrangers, and after them will I go.

26 As the thief is aſhamed, when he is found: ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets,

27 Saying to a ſtock, Thou *art* my father; and to a ſtone, Thou haſt brought me forth: for they have turned *their* back unto me, and not *their* face; but in the time of their trouble they will ſay, Ariſe, and ſave us.

28 But where *are* thy gods that thou haſt made thee? let them ariſe, if they can ſave thee in the time of thy trouble: for *according* to the number of thy cities, are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have tranſgreſſed againſt me, ſaith the Lord.

30 In vain have I ſmitten your children, they received no correction: your own ſword hath devoured your prophets, like a deſtroying lion.

31 ¶ O generation, ſee ye the word of the Lord: have I been a wilderneſs unto Iſrael? a land of darkneſs? wherefore ſay my people, We are lords, we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me, days without number.

33 Why trimmeſt thou thy way to ſeek love? therefore haſt thou alſo taught the wicked ones thy ways.

34 Alſo in thy ſkirts is found the blood of the ſouls of the poor innocents: I have not found it by ſecret ſearch, but upon all theſe.

35 Yet thou ſayeſt, Becauſe I am innocent, ſurely, his anger ſhall turn from me: behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands upon thine head: for the Lord hath rejected thy confidences, and thou ſhalt not proſper in them.

CHAP. III.

THEY ſay, If a man put away his wife, and ſhe go from him, and become another man's, ſhall he return unto her again? ſhall not that land be greatly polluted? but thou haſt played the harlot with many lovers; yet return again to me, ſaith the Lord.

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with: in the ways haſt thou ſat for them, as the Arabian in the wilderneſs, and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs.

3 Therefore the ſhowers have been with-holden, and there hath been no latter rain, and thou hadſt a whore's forehead, thou refuſedſt to be aſhamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpoken and done evil things as thou couldeſt.

6 ¶ The Lord ſaid alſo unto me in the days of Joſiah the king, Haſt thou ſeen *that* which back-ſliding Iſrael hath done? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I ſaid, after ſhe had done all theſe *things*, Turn thou unto me; but ſhe returned not: and her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes whereby back-ſliding Iſrael committed adultery, I had put her away, and given her a bill of divorce: yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

9 And it came to paſs through the lightneſs of her whoredom, that ſhe defiled the land, and committed adultery with ſtones and with ſtocks.

10 And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the Lord.

11 And the Lord ſaid unto me, The back-ſliding Iſrael hath juſtified herſelf more than treacherous Judah.

12 ¶ Go, and proclaim theſe words towards the north, and ſay, Return, thou back-ſliding Iſrael ſaith the Lord, *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the Lord, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the Lord.

14 Turn, O backſliding children, ſaith the Lord, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 And it ſhall come to paſs when ye be multiplied and increaſed in the land: in thoſe days, ſaith the Lord, they ſhall ſay no more, The ark of the covenant of the Lord: neither ſhall it come to mind, neither ſhall they remember it, neither ſhall they viſit *it*, neither ſhall *that* be done any more.

17 At that time they ſhall call Jeruſalem the throne of the Lord, and all the nations ſhall be gathered unto it, to the name of the Lord, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart.

18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? And I ſaid, Thou ſhalt call me, My father, and ſhalt not turn away from me.

20 ¶ Surely, *as* a wife treacherouſly departeth from her huſband: ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the Lord.

21 A voice was heard upon the high places, weeping *and* ſupplications

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CHAP. II.] 12 *Be aſtoniſhed, O ye heavens, at this,* &c.] God is the author of all bleſſings, both ſpiritual and temporal, from whom all good gifts are derived, as from an inexhauſtible fountain.

18 *And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor?* &c.] The kings of Egypt and Aſſyria were the moſt potent monarchs in the neighbourhood of Judea; and according as either of theſe was the ſtronger, the Jews made their court to him, and deſired his aſſiſtance. This is expreſſed by drinking the water of Sihor, or the Nile, and of Euphrates, called here *the river*, by way of eminence. The expreſſions allude to verſe 13, where human aſſiſtances are ſtiled *broken ciſterns*. And oppoſed to God, who by reaſon of his omnipotence, is called the *Fountain of living waters*.

CHAP. III.] 15 *And I will give you paſtors according to mine heart,* &c.] This is an evangelical promiſe; implying, that under the happy times, here foretold, all governors, both in church and ſtate, ſhould faithfully diſcharge their truſt.

17 *At that time they ſhall call Jeruſalem the throne of the Lord, and all the nations ſhall be gathered unto it.*] Jeruſalem is often called the city of God; and is therefore a proper type or figure of the church of the moſt high, which the text tells us, ſhall be called the *throne of the Lord*.

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plications of the children of Israel: for they have perverted their way, *and* they have forgotten the Lord their God.

22 Return, ye back-sliding children, *and* I will heal your backslidings: behold, we come unto thee, for thou *art* the Lord our God.

23 Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the Lord our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the Lord our God.

CHAP. IV.

IF thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow-ground, and sow not among thorns.

4 Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem, and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate, *and* thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us.

9 And it shall come to pass at that day, saith the Lord, *that* the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people, and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse.

12 *Even* a full wind from those *places* shall come unto me: now also will I give sentence against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles: woe unto us, for we are spoiled.

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations, behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field are they against her round about; because she hath been rebellious against me, saith the Lord.

18 Thy way and thy doings have procured these *things* unto thee, this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My bowels, my bowels, I am pained at my very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried, for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me, they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form and void: and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the Lord, *and* by his fierce anger.

27 For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen, they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair, *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now, for my soul is wearied because of murderers.

CHAP. V.

RUN ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth, and I will pardon it.

2 And though they say, The Lord liveth, surely they swear falsly.

3 O Lord, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock, they have refused to return.

4 Therefore I said, Surely these *are* poor, they are foolish: for they know not the way of the Lord, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their back-slidings are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things?* saith the Lord: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy, but make not a full end: take away her battlements, for they *are* not the Lord's.

11 For the house of Israel, and the house of Judah, have dealt very treacherously against me, saith the Lord.

12 They have belied the Lord, and said, *It is* not he, neither shall evil come upon us, neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds; they shall eat up thy vines, and thy fig-trees: they shall impoverish thy fenced cities wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the Lord, I will not make a full end with you.

19 ¶ And it shall come to pass when ye shall say, Wherefore doth the Lord our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land; so shall ye serve strangers in a land *that is* not yours.

20 Declare

CHAP. IV.] 2 *And the nations shall bless themselves in him, and in him shall they glory.*] A prediction of the gospel-times, when the heathen should join with the Israelites in paying all solemn acts of worship and devotion, to the true God alone, and in ascribing all honour and glory to him, and to his only Son the Messiah, in whom all the nations were to be blessed.

7 *The lion is come up from his thicket, and the destroyer of the Gentiles, is on his way,* &c.] The prophet here means Nebuchadnezzar king of Babylon, whose monarchy is represented by a lion.

11 *A dry wind,* &c.] That is, a destroying or hot pestilential wind, which sweeps away multitudes in a moment.

CHAP. V.] 7 *How shall I pardon thee for this?* &c.] God appeals to themselves, whether they can think it consistent with his justice to let such enormous offences as these go unpunished?

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Hear now this, O fooliſh people, and without underſtanding, which have eyes and ſee not, which have ears and hear not:

22 Fear ye not me? ſaith the Lord: will ye not tremble at my preſence, which have placed the ſand *for* the bound of the ſea, by a perpetual decree that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it?

23 But this people hath a revolting and a rebellious heart: they are revolted and gone.

24 Neither ſay they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 ¶ Your iniquities have turned away theſe *things*, and your ſins have with-holden good *things* from you.

26 For among my people are found wicked *men*: they lay wait as he that ſetteth ſnares, they ſet a trap, they catch men.

27 As a cage is full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they ſhine: yea, they overpaſs the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper: and the right of the needy do they not judge.

29 Shall I not viſit for theſe *things*? ſaith the Lord: ſhall not my ſoul be avenged on ſuch a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land;

31 The prophets prophecy falſly, and the prieſts bare rule by their means, and my people love *to have it* ſo: and what will ye do in the end thereof?

CHAP. VI.

O YE children of Benjamin, gather yourſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in Tekoa: and ſet up a ſign of fire in Beth-haccerem: for evil appeareth out of the north, and great deſtruction.

2 I have likened the daughter of Zion to a comely and delicate *woman*.

3 The ſhepherds with their flocks ſhall come unto her: they ſhall pitch *their* tents againſt her round about: they ſhall feed every one in his place.

4 Prepare ye war againſt her: ariſe, and let us go up at noon: woe unto us, for the day goeth away, for the ſhadows of the evening are ſtretched out.

5 Ariſe, and let us go by night, and let us deſtroy her palaces.

6 ¶ For thus hath the Lord of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem: this *is* the city to be viſited, ſhe *is* wholly oppreſſion in the midſt of her.

7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her, before me continually *is* grief and wounds.

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee: leſt I make thee deſolate, a land not inhabited.

9 ¶ Thus ſaith the Lord of hoſts, they ſhall throughly glean the remnant of Iſrael as a vine: turn back thine hand as a grape-gatherer into the baſkets.

10 To whom ſhall I ſpeak and give warning, that they may hear? Behold, their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the Lord is unto them a reproach: they have no delight in it.

11 Therefore I am full of the fury of the Lord: I am weary with holding in: I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the huſband with the wife ſhall be taken, the aged with *him that is* full of days.

12 And their houſes ſhall be turned unto others, *with their* fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the Lord.

13 For from the leaſt of them even unto the greateſt of them, every one *is* given to covetouſneſs; and from the prophet even unto the prieſt, every one dealeth falſly.

14 They have healed alſo the hurt *of the daughter* of my people ſlightly, ſaying, Peace, peace, when *there is* no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh; therefore they ſhall fall among them that fall: at the time *that* I viſit them, they ſhall be caſt down, ſaith the Lord.

16 Thus ſaith the Lord, Stand ye in the ways and ſee, and aſk for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls: but they ſaid, We will not walk *therein*.

17 Alſo I ſet watchmen over you, *ſaying*, Hearken to the ſound of the trumpet: but they ſaid, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a far country? your burnt-offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the Lord, Behold, I will lay ſtumbling-blocks before this people, and the fathers and the ſons together ſhall fall upon them: the neighbour and his friend ſhall periſh.

22 Thus ſaith the Lord, Behold, a people cometh from the north-country, and a great nation ſhall be raiſed from the ſides of the earth.

23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercy: their voice roareth like the ſea, and they ride upon horſes, ſet in array as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemy, *and* fear *is* on every ſide.

26 ¶ O daughter of my people, gird *thee* with ſackcloth, and wallow thyſelf in aſhes: make thee mourning *as for* an only ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet thee *for a* tower, *and* a fortreſs among my people, that thou mayeſt know and try their way.

28 They *are* all grievous revolters, walking with ſlanders: *they are* braſs and iron, they are all corrupters.

29 The bellows are burnt, the lead is conſumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 Reprobate ſilver ſhall *men* call them, becauſe the Lord hath rejected them.

CHAP. VII.

THE word that came to Jeremiah from the Lord, ſaying,

2 Stand in the gate of the Lord's houſe, and proclaim there this word, and ſay, Hear the word of the Lord, all *ye of* Judah, that enter in at theſe gates to worſhip the Lord.

3 Thus ſaith the Lord of hoſts, the God of Iſrael, Amend your ways, and your doings, and I will cauſe you to dwell in this place.

4 Truſt ye not in lying words, ſaying, The temple of the Lord, the temple of the Lord, the temple of the Lord *are* theſe.

5 For if ye thoroughly amend your ways, and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not;

10 And come and ſtand before me in this houſe, which is called by my name, and ſay, we are delivered to do all theſe abominations?

11 Is this houſe, which is called by my name, become a den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the Lord.

12 But go ye now unto my place which *was* in Shiloh, where I ſet my name at the firſt, and ſee what I did to it, for the wickedneſs of my people Iſrael.

13 And now, becauſe ye have done all theſe works, ſaith the Lord, and I ſpake unto you, riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not:

14 Therefore will I do unto *this* houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you, and to your fathers, as I have done to Shiloh.

15 And I will caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me; for I will not hear thee.

17 ¶ Seeſt

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24 *Let us now fear the Lord our God that giveth rain.*] The viciſſitude of ſeaſons, of cold, and heat, of drought and moiſture, ſo wiſely fitted for the growth of the fruits of the earth, and other uſes of human life, is ſo remarkable a proof of the being of a God and his providence, that it is obvious to the meaneſt capacity; and on this account it is frequently inſiſted on by the inſpired writers.

CHAP. VI.] 7 *Violence and ſpoil is heard in her, before me continually is grief and wounds.*] I hear the continual complaints of thoſe that groan under the oppreſſions they ſuffer, and are cruelly and unjuſtly put to death.

16 *Stand ye in the ways and ſee, and ask for the old paths,* &c.] Imitate the traveller, when at a loſs which way to direct his ſteps; enquire what way the patriarchs of old, kings, and prophets of former times walked in: imitate their practices, wherein ye will find true comfort and ſatisfaction.

20 *To what purpoſe cometh there to me incenſe from Sheba?*] Sheba was part of Arabia Felix, and famous for its incenſe and perfumes. The prophet here reproves the hypocriſy of the Jews, who endeavoured to cover their inward corruption by the external appearances of religion.

30 *Reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them.*] As baſe money is refuſed by every one, becauſe it cannot bear the touch-ſtone, ſo ſhall theſe hypocrites and evil-doers be rejected.

CHAP. VII.] 2 *Stand in the gate of the Lord's houſe,* &c.] This, moſt commentators underſtand of the eaſt-gate of the temple, which led directly to it.

31 *And*

17 ¶ Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the Lord: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord God, behold, mine anger and my fury ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched.

21 ¶ Thus ſaith the Lord of hoſts, the God of Iſrael, Put your burnt-offerings unto your ſacrifices, and eat fleſh.

22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or ſacrifices.

23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counſels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt, unto this day, I have even ſent unto you all my ſervants the prophets daily riſing up early, and ſending *them*.

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck, they did worſe than their fathers.

27 Therefore thou ſhalt ſpeak all theſe words unto them, but they will not hearken to thee: thou ſhalt alſo call unto them, but they will not anſwer thee.

28 But thou ſhalt ſay unto them, This *is* a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is periſhed, and is cut off from their mouth.

29 ¶ Cut off thine hair, *O Jeruſalem*, and caſt *it* away, and take up a lamentation on high places; for the Lord hath rejected and forſaken the generation of his wrath.

30 For the children of Judah have done evil in my ſight, ſaith the Lord: they have ſet their abominations in the houſe which is called by my name to pollute it.

31 And they have built the high places of Tophet, which *is* in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire, which I commanded *them* not, neither came it into my heart.

32 ¶ Therefore behold, the days come, ſaith the Lord, that it ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter: for they ſhall bury in Tophet, till there be no place.

33 And the carcaſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth, and none ſhall fray *them* away.

34 Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride: for the land ſhall be deſolate.

CHAP. VIII.

AT that time, ſaith the Lord, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their graves.

2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried, they ſhall be for dung upon the face of the earth.

3 And death ſhall be choſen rather than life, by all the reſidue of them that remain of this evil family, which remain in all the places whither I have driven them, ſaith the Lord of hoſts.

4 ¶ Moreover, thou ſhalt ſay unto them, Thus ſaith the Lord, Shall they fall, and not ariſe? ſhall he turn away, and not return?

5 Why *then* is this people of Jeruſalem ſlidden back, by a perpetual back-ſliding? they hold faſt deceit, they refuſe to return.

6 I hearkened, and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle.

7 Yea, the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming, but my people know not the judgment of the Lord.

8 How do ye ſay, We *are* wiſe, and the law of the Lord *is* with us? lo, certainly in vain made he *it*, the pen of the ſcribes *is* in vain.

9 The wiſe *men* are aſhamed, they are diſmayed and taken; lo, they have rejected the word of the Lord, and what wiſdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them*: for every one from the leaſt even unto the greateſt is given to covetouſneſs, from the prophet even unto the prieſt, every one dealeth falſly.

11 For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace, when *there is* no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore ſhall they fall among them that fall, in the time of their viſitation they ſhall be caſt down, ſaith the Lord.

13 ¶ I will ſurely conſume them, ſaith the Lord; *there ſhall be* no grapes on the vine, nor figs on the fig-tree, and the leaf ſhall fade, and *the things that* I have given them ſhall paſs away from them.

14 Why do we ſit ſtill? aſſemble yourſelves, and let us enter into the defenced cities, and let us be ſilent there: for the Lord our God hath put us to ſilence, and given us water of gall to drink, becauſe we have ſinned againſt the Lord.

15 We looked for peace, but no good *came*: *and* for a time of health, and behold trouble.

16 The ſnorting of his horſes was heard from Dan: the whole land trembled at the ſound of the neighing of his ſtrong ones, for they are come and have devoured the land and all that is in it, the city and thoſe that dwell therein.

17 For behold, I will ſend ſerpents, cockatrices among you, which *will* not *be* charmed, and they ſhall bite you, ſaith the Lord.

18 ¶ *When* I would comfort myſelf againſt ſorrow my heart *is* faint in me.

19 Behold, the voice of the cry of the daughter of my people, becauſe of them that dwell in a far country: *Is* not the Lord in Zion? *is* not her king in her? why have they provoked me to anger with their graven images, *and* with ſtrange vanities?

20 The harveſt is paſt, the ſummer is ended, and we are not ſaved.

21 For the hurt of the daughter of my people am I hurt, I am black: aſtoniſhment hath taken hold on me.

22 *Is there* no balm in Gilead? *is there* no phyſician there? why then is not the health of the daughter of my people recovered?

CHAP. IX.

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people!

2 Oh that I had in the wilderneſs a lodging-place of way-faring men, that I might leave my people, and go from them: for they *be* all adulterers, an aſſembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil, and they know not me, ſaith the Lord.

4 Take ye heed every one of his neighbour, and truſt ye not in any brother: for every brother will utterly ſupplant, and every neighbour will walk with ſlanders.

5 And they will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lies, *and* weary themſelves to commit iniquity.

6 Their habitation *is* in the midſt of deceit; through deceit they refuſe to know me, ſaith the Lord.

7 Therefore thus ſaith the Lord of hoſts, Behold, I will melt them, and try them; for how ſhall I do for the daughter of my people?

8 Their tongue *is as* an arrow ſhot out, it ſpeaketh deceit: *one* ſpeaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not viſit them for theſe *things*? ſaith the Lord: ſhall not my ſoul be avenged on ſuch a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation, becauſe they are burnt up, ſo that none can paſs through *them*, neither can *men* hear the voice of the cattle, both the fowl of the heavens and the beaſts are fled, they are gone.

11 And

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31 *And they have built the high places of Tophet, which is in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire,* &c.] This unnatural cuſtom of burning their children by way of ſacrifice to Moloch, was derived from the Canaanites. The place where they performed this inhuman rite was called Tophet, from the tabrets which ſounded there to drown the cries of the children thus cruelly murdered.

CHAP. VIII.] 22 *Is there no balm in Gilead?* &c.] Gilead was famous for balm, and other healing drugs; the prophet therefore applies this metaphorically to the ſtate of the Jews, and aſks whether there have been no methods uſed to heal theſe mortal wounds and diſtempers, and if there have, why are they attended with ſo little ſucceſs?

CHAP. IX.] 1 *O that my head were waters,* &c.] The prophet ſympathiſes with the calamities of his people, in order to excite them to a ſenſe of their own misfortunes, and prevail upon them to humble themſelves under the afflicting hand of the Almighty.

11 And I will make Jerusalem heaps, *and* a den of dragons, and I will make the cities of Judah desolate, without an inhabitant.

12 ¶ Who *is* the wise man that may understand this, and *who is he* to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth *and* is burnt up like a wilderness that none passeth through?

13 And the Lord saith, because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim which their fathers taught them:

15 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the Lord of hosts, Consider ye, and call for the mourning-women, that they may come, and send for cunning *women*, that they may come.

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the Lord, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather *them*.

23 ¶ Thus saith the Lord, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches.

24 But let him that glorieth, glory in this, that he understandeth and knoweth me, that I *am* the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these *things* I delight, saith the Lord.

25 ¶ Behold, the days come, saith the Lord, that I will punish all *them which are* circumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the outmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

CHAP. X.

HEAR ye the word which the Lord speaketh unto you, O house of Israel.

2 Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them.

3 For the customs of the people are vain: for *one* cutteth a tree out of the forest (the work of the hands of the workman) with the ax.

4 They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, but speak not: they must needs be borne, because they cannot go: be not afraid of them, for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none like unto thee, O Lord, thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O king of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms *there* is none like unto thee.

8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the Lord *is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob *is* not like them: for he *is* the former of all *things*, and Israel *is* the rod of his inheritance; the Lord of hosts *is* his name.

17 ¶ Gather up thy wares out of the land, O inhabitants of the fortress

18 For thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it so*.

19 ¶ Woe is me for my hurt, my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north-country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O Lord, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAP. XI.

THE word that came to Jeremiah from the Lord, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem,

3 And say thou unto them, Thus saith the Lord God of Israel, Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day: Then answered I, and said, So be it, O Lord.

6 Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early, and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do, but they did *them* not.

9 And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the Lord, Behold, I will bring evil upon them which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah, and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense; but they they shall not save them at all in the time of their trouble.

13 For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the streets of Jerusalem, have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry

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15 *I will feed them, even this people, with wormwood, and give them water of gall to drink.*] I will turn their plenty into scarcity, and their joy into mourning.

CHAP. X.] 2 *Learn not the way of the heathen, and be not dismayed at the signs of heaven,* &c.] Do not follow the fond opinions of the heathen, among whom you are to sojourn during your captivity. Both the Chaldeans and Egyptians were famous for their skill in astrology; and therefore the prophet means, that when the Jews were to live among those people, they should pay no regard to the predictions they might make from the heavenly bodies, by the aspects of which they pretended to foretel wars, the death of great men, and other calamities; whereby they terrified the people with the apprehension of impending evils.

CHAP. XI.] 4 *Out of the land of Egypt, from the iron furnace,* &c.] An iron furnace is used to melt and purify metals, and is a very proper representation of any sore affliction, wherein God tries his servants in order to purge them from their dross.

15 *What*

cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, *seeing*, she hath wrought lewdness with many? and the holy flesh is passed from thee: when thou doest evil, then thou rejoicest.

16 The Lord called thy name, A green olive-tree, fair *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the Lord of hosts that planted thee, hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the Lord hath given me knowledge *of it*, and I know it: then thou shewedst me their doings.

19 But I *was* like a lamb, *or* an ox *that is* brought to the slaughter, and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the Lord, that thou die not by our hand:

22 Therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword, their sons and their daughters shall die by famine:

23 And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

CHAP. XII.

RIghteous *art* thou, O Lord, when I plead with thee: *yet* let me talk with thee of *thy* judgments: wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit, thou *art* near in their mouth, and far from their reins.

3 But thou, O Lord, knowest me; thou hast seen me, and tried mine heart towards thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds, because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace *wherein* thou trustedst *they wearied thee*, then how wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee, yea, they have called a multitude after thee; believe them not, though they speak fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage, I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest, it crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the Lord shall devour from the *one* end of the land, even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and they shall be ashamed of your revenues, because of the fierce anger of the Lord.

14 ¶ Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit, Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass after that I have plucked them out, I will return and have compassion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth (as they taught my people to swear by Baal) then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly pluck up, and destroy that nation, saith the Lord.

CHAP. XIII.

THUS saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the Lord, and put *it* on my loins.

3 And the word of the Lord came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by Euphrates, as the Lord commanded me.

6 And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the Lord came unto me, saying,

9 Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man; so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know, that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy but destroy them.

15 ¶ Hear ye, and give ear, be not proud: for the Lord hath spoken.

16 Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride, and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

18 Say unto the king, and to the queen, Humble yourselves, sit down; for your principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*; Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? (for thou hast taught them *to be* captains, *and* as chief over thee) shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falshood.

26 Therefore

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15 *What hath my beloved to do in mine house, seeing she hath wrought lewdness with many?*] Why doth this my chosen and peculiar people, as they love to call themselves, make their appearance before me in my house, since they have gone a whoring after several idols of the nations round about them, and therefore have disowned me?

CHAP. XII.] 1 *Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments*, &c.] Though I have not the least doubt of thy justice and holiness, yet suffer me to argue with thee concerning the prosperity of the wicked, and the afflictions of the righteous: a dispensation which hath, in all ages, been made an objection against providence, and on that account a stumbling-block even to good men.

11 *Being desolate, it mourneth unto me.*] It lies in a neglected and doleful condition, and makes a sort of silent complaint, and begs to be restored to its former prosperity.

CHAP. XIII.] 16 *Give glory to the Lord your God before he cause darkness.*] Confess your faults, and humble yourselves under his mighty hand, before he bring upon you the night of affliction.

23 *Can the Ethiopian change his skin*, &c.] This passage imports the extreme difficulty of overcoming bad habits; custom being a second nature.

CHAP.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields: woe unto thee, O Jerusalem, wilt thou not be made clean? when *shall it* once *be?*

CHAP. XIV.

THE word of the Lord that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish, they are black unto the ground, and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters, they came to the pits, *and* found no water, they returned with their vessels empty: they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons: their eyes did fail because *there was* no grass.

7 ¶ O Lord, though our iniquities testify against us, do thou *it* for thy name's sake: for our back-slidings are many, we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a way-faring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O Lord, *art* in the midst of us, and we are called by thy name, leave us not.

10 ¶ Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the Lord unto me, Pray not for this people for *their* good.

12 When they fast, I will not hear their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah Lord God, behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place.

14 Then the Lord said unto me, The prophets prophecy lies in my name, I sent them not, neither have I commanded them, neither spake unto them: they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the Lord concerning the prophets that prophecy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land, By sword and famine shall those prophets be consumed.

16 And the people to whom they prophecy, shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them, Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword; and if I enter into the city, then behold them that are sick with famine; yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble.

20 We acknowledge, O Lord, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these *things*.

CHAP. XV.

THEN said the Lord unto me, Though Moses and Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord; Such as *are* for death, to death; and such as *are* for the sword, to the sword: and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the Lord; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all kingdoms of the earth; because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee? I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways.

8 Their widows are increased to me above the sands of the seas: I have brought upon them against the mother of the young men a spoiler at noon-day: I have caused *him* to fall upon *it* suddenly, and terrors upon the city.

9 She that hath borne seven, languisheth: she hath given up the ghost, her sun is gone down while *it was* yet day: she hath been ashamed and confounded, and the residue of them will I deliver to the sword before their enemies, saith the Lord.

10 ¶ Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth: I have neither lent on usury, nor men have lent to me on usury, *yet* every one of them doth curse me.

11 The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall iron break the northern iron, and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies, into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O Lord, thou knowest, remember me, and visit me, and revenge me of my persecutors, take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced: I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual? and my wound incurable *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

19 ¶ Therefore thus saith the Lord, if thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee, but return not thou unto them.

20 And I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee, and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

THE word of the Lord came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place.

3 For thus saith the Lord concerning the sons, and concerning the daughters *that are* born in this place, and concerning the mothers that bare them, and concerning the fathers that begat them in this land.

4 They shall die of grievous deaths, they shall not be lamented, neither shall they be buried: *but* they shall be as dung upon the face of the earth, and they shall be consumed by the sword, and by famine.

CHAP. XIV.] 2 *Judah mourneth, and the gates thereof languish, they are black unto the ground,* &c. By the gates of Judah are meant the cities thereof, together with their inhabitants, who have left their cities desolate, to seek for sustenance. The people look black and ghastly, and cast themselves down upon the ground through grief and despair.

21 *Do not disgrace the throne of thy glory,* &c.] Jerusalem is often called the city of God, as he was, in a peculiar manner, the king of the Jews, and this was his royal city, or chief seat of his kingdom.

CHAP. XV.] 1 *Though Moses and Samuel stood before me, yet my mind could not be toward this people,* &c.] As God had before forbid Jeremiah to intercede for them, because it was to no purpose; so he here declares, that he would not hearken to the prayers of any other, though the most eminent favourites of God, in their behalf.

16 *Thy words were found, and I did eat them,* &c.] As soon as I perceived and understood thy words, and the messages thou deliveredst unto me, I treasured them in my memory; I meditated upon them, and inwardly digested them.

CHAP. XVI.] 2 *Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place.*] Fruitfulness was promised as a blessing under the Jewish law, but ceased to be so in such difficult times as were coming upon the Jewish nation: for parents could not promise themselves any comfort in their children, who must be exposed to the many miseries that attend an hostile invasion, and a conquering army.

16 *Behold*

famine, and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people saith the Lord, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them.

7 Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead, neither shall men give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the Lord of hosts, The God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the Lord our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

12 And ye have done worse than your fathers (for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me)

13 Therefore will I cast you out of this land, into a land that ye know not, *neither* ye nor your fathers, and there shall ye serve other gods day and night, where I will not shew you favour.

14 ¶ Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt;

15 But, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity, and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and they *are* no gods?

21 Therefore behold, I will this once cause them to know mine hand and my might, and they shall know that my name *is* the Lord.

CHAP. XVII.

THE sin of Judah *is* written with a pen of iron, *and* with the point of a diamond; *it is* graven upon the table of their heart, and upon the horns of your altars:

2 Whilst their children remember their altars and their groves, by the green trees upon the high hills.

3 O my mountain in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger: *which* shall burn for ever.

5 ¶ Thus saith the Lord, Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

6 For he shall be like the heath in the desart, and shall not see when good cometh, but shall inhabit the parched places in the wilderness *in* a salt land, and not inhabited.

7 Blessed *is* the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked, who can know it?

10 I the Lord search the heart, I try the reins, even to give every man according to his ways; and according to the fruit of his doings.

11 *As* the partridge sitteth *on eggs*, and hatcheth *them* not: *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning, *is* the place of our sanctuary.

13 O Lord, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters.

14 Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, Where *is* the word of the Lord? let it come now.

16 As for me, I have not hastened from *being* a pastor to follow thee, neither have I desired the woful day, thou knowest: that which came out of my lips, was *right* before thee.

17 Be not a terror unto me, thou *art* my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus saith the Lord unto me, Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates.

21 Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem.

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city, on the sabbath-day, but hallow the sabbath-day, to do no work therein:

25 Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord.

27 But if you will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day: then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

THE word which came to Jeremiah, from the Lord, saying,

2 Arise, and go down to the potter's house, and there will I cause thee to hear my words.

3 Then I went down to the potter's house, and behold, he wrought a work on the wheels.

4 And the vessel that he made of clay, was marred in the hand of the potter, so he made it again another vessel, as seemed good to the potter to make *it*.

5 Then the word of the Lord came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy *it*:

8 If

16 *Behold, I will send for many fishers---and they shall fish them; and after will I send for many hunters, and they shall hunt them*, &c.] It is common for the sacred writers to represent enemies and oppressors under the metaphors of fishers and hunters; because they use all the methods of open force and secret stratagem, in order to make men their prey.

CHAP. XVII. 1 *The sin of Judah is written with a pen of iron, and with the point of a diamond*, &c.] The sin of Judah is written in indelible characters, like things engraven on tables of stone, to preserve the memory of them to posterity.

10 *I the Lord, search the heart*, &c.] Since there are so many corrupt inclinations lurking in the heart, it is very difficult for men, without the strictest examination of themselves, to know the sincerity of their own hearts, it being the property of God alone to know perfectly the whole bent and frame of the dispositions of the human race.

8 If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom to build and to plant *it:*

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.

11 ¶ Now therefore go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the Lord, Behold, I frame evil againſt you, and deviſe a device againſt you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they ſaid, There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus ſaith the Lord, Aſk ye now among the heathen, who hath heard ſuch things? the virgin of Iſrael hath done a very horrible thing.

14 Will *a man* leave the ſnow of Lebanon *which cometh* from the rock of the field? *or* ſhall the cold flowing waters that come from another place, be forſaken?

15 Becauſe my people hath forgotten me, they have burnt incenſe to vanity, and they have cauſed them to ſtumble in their ways *from* the ancient paths, to walk in paths, *in* a way not caſt up;

16 To make their land deſolate, *and* a perpetual hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

17 I will ſcatter them as with an eaſt-wind before the enemy: I will ſhew them the back and not the face in the day of their calamity.

18 ¶ Then ſaid they, Come, and let us deviſe devices againſt Jeremiah: for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet: come, and let us ſmite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O Lord, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the ſword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* ſlain by the ſword in battle.

22 Let a cry be heard from their houſes, when thou ſhalt bring a troop ſuddenly upon them, for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet, Lord, thou knoweſt all their counſel againſt me to ſlay *me:* forgive not their iniquity, neither blot out their ſin from thy ſight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

CHAP. XIX.

THUS ſaith the Lord, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the prieſts.

2 And go forth into the valley of the ſon of Hinnom, which *is* by the entry of the eaſt-gate, and proclaim there the words that I ſhall tell thee:

3 And ſay, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jeruſalem, Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring evil upon this place, the which whoſoever heareth, his ears ſhall tingle.

4 Becauſe they have forſaken me, and have eſtranged this place, and have burnt incenſe in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt offerings unto Baal, which I commanded not, nor ſpake *it*, neither came *it* into my mind:

6 Therefore behold, the days come, ſaith the Lord, that this place ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter.

7 And I will make void the counſel of Judah and Jeruſalem in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and their carcaſes will I give to be meat for the fowls of the heaven, and for the beaſts of the earth.

8 And I will make this city deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.

9 And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend in the ſiege and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee,

11 And ſhalt ſay unto them, Thus ſaith the Lord of hoſts, Even ſo will I break this people and this city, as *one* breaketh a potter's veſſel that cannot be made whole again, and they ſhall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, ſaith the Lord, and to the inhabitants thereof, and *even* make this city a Tophet.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the houſes upon whoſe roofs they have burnt incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the Lord had ſent him to prophecy, and he ſtood in the court of the Lord's houſe, and ſaid to all the people,

15 Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring upon this city, and upon all her towns all the evil that I have pronounced againſt it; becauſe they have hardened their necks, that they might not hear my words.

CHAP. XX.

NOW Paſhur the ſon of Immer the prieſt, who *was* alſo chief governor of the houſe of the Lord, heard that Jeremiah prophecied theſe things.

2 Then Paſhur ſmote Jeremiah the prophet, and put him in the ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the Lord.

3 And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The Lord hath not called thy name Paſhur, but Magor-miſſabib.

4 For thus ſaith the Lord, Behold, I will make thee a terror to thyſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*, and I will give all Judah into the hand of the king of Babylon; and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſtrength of this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

6 And thou, Paſhur, and all that dwell in thine houſe, ſhall go into captivity, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhall be buried there, thou and all thy friends, to whom thou haſt prophecied lies.

7 ¶ O Lord, thou haſt deceived me, and I was deceived: thou art ſtronger than I, and haſt prevailed: I am in deriſion daily, every one mocketh me.

8 For ſince I ſpake, I cried out, I cried violence and ſpoil; becauſe the word of the Lord was made a reproach unto me, and a deriſion daily.

9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not *ſtay*.

10 ¶ For I heard the defaming of many, fear on every ſide: Report, *ſay they*, and we will report it: all my familiars watched for my halting, *ſaying*, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him.

11 But the Lord *is* with me as a mighty terrible one: therefore my perſecutors ſhall ſtumble, and they ſhall not prevail, they ſhall be greatly aſhamed; for they ſhall not proſper, *their* everlaſting confuſion ſhall never be forgotten.

12 But, O Lord of hoſts, that trieſt the righteous, *and* ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the Lord, praiſe ye the Lord: for he hath delivered the ſoul of the poor from the hand of evil doers.

14 ¶ Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed.

15 Curſed

CHAP. XVIII.] 8 *I will repent of the evil that I thought to do unto them,* &c.] If we take repentance in a ſtrict and proper ſenſe, for a change of the inward purpoſes and reſolutions, it cannot be applied to God, according to the ſaying of Baalam, *God is not a man that he ſhould repent.* Whenever therefore repentance is aſcribed to God, it muſt be meant only of a change with regard to the outward adminiſtrations of his providence, and his dealing with men otherwiſe than he did before.

CHAP. XIX.] 1 *Go and get a potter's earthen bottle,* &c.] An earthen pitcher with a narrow neck to drink out of, called in the Hebrew *backbuk.* By this emblem, the prophet ſignified that the city and people might be as eaſily deſtroyed as an earthen veſſel could be broken, if the Almighty pleaſed.

5 *To burn their ſons with fire for burnt-offerings unto Baal,* &c.] The idol to which theſe inhuman ſacrifices were offered is elſewhere called Moloch; and it ſhould be obſerved, that Baal and Moloch are equivalent words, both ſignifying *lord* or *king.*

CHAP. XX.] 1 *Now Paſhur the ſon of Immer the prieſt, who was alſo chief governor of the houſe of the Lord,* &c.] The family of Immer was the ſixteenth in order of the four-and-twenty courſes of prieſts; and this Paſhur, by being head of his family, had a principal authority in directing the affairs of the temple; and therefore is here called *chief governor,* or *a chief governor of the houſe of the Lord.*

15 Curſed

15 Curſed *be* the man who brought tidings to my father, ſaying, A man-child is born unto thee, making him very glad.
16 And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the ſhouting at noon-tide:
17 Becauſe he ſlew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.
18 Wherefore came I forth out of the womb to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame?

CHAP. XXI.

THE word which came unto Jeremiah from the Lord, when king Zedekiah ſent unto him Paſhur the ſon of Malchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying,
2 Enquire, I pray thee, of the Lord for us (for Nebuchadrezzar king of Babylon maketh war againſt us) if ſo be that the Lord will deal with us according to all his wondrous works, that he may go up from us.
3 ¶ Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah,
4 Thus ſaith the Lord God of Iſrael, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the king of Babylon, and *againſt* the Chaldeans, which beſiege you without the walls, and I will aſſemble them into the midſt of this city.
5 And I myſelf will fight againſt you with an outſtretched hand, and with a ſtrong arm, even in anger, and in fury, and in great wrath.
6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence.
7 And afterwards, ſaith the Lord, I will deliver Zedekiah king of Judah, and his ſervants, and the people, and *ſuch as are* left in this city, from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life. and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pity, nor have mercy.
8 ¶ And unto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the way of life, and the way of death.
9 He that abideth in this city ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out and falleth to the Chaldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a prey.
10 For I have ſet my face againſt this city for evil, and not for good, ſaith the Lord; it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire.
11 ¶ And touching the houſe of the king of Judah, *ſay*, Hear ye the word of the Lord.
12 O houſe of David, thus ſaith the Lord, Execute judgment in the morning, and deliver *him that is* ſpoiled out of the hand of the oppreſſor, leſt my fury go out like fire, and burn that none can quench *it*, becauſe of the evil of your doings.
13 Behold, I *am* againſt thee, O inhabitant of the valley, *and* rock of the plain, ſaith the Lord; which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations?
14 But I will puniſh you according to the fruit of your doings, ſaith the Lord: and I will kindle a fire in the foreſt thereof, and it ſhall devour all things round about it.

CHAP. XXII.

THUS ſaith the Lord, go down to the houſe of the king of Judah, and ſpeak there this word,
2 And ſay, Hear the word of the Lord, O king of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates;
3 Thus ſaith the Lord, Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place.
4 For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe, kings ſitting upon the throne of David, riding in chariots, and on horſes, he, and his ſervants, and his people.
5 But if ye will not hear theſe words, I ſwear by myſelf, ſaith the Lord, that this houſe ſhall become a deſolation.
6 For thus ſaith the Lord unto the king's houſe of Judah, Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited.
7 And I will prepare deſtroyers againſt thee, every one with his weapons, and they ſhall cut down thy choice cedars, and caſt *them* into the fire.
8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the Lord done thus unto this great city?
9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the Lord their God, and worſhipped other gods, and ſerved them.
10 ¶ Weep ye not for the dead, neither bemoan him, *but* weep ſore for him that goeth away: for he ſhall return no more, nor ſee his native country.
11 For thus ſaith the Lord touching Shallum, the ſon of Joſiah king of Judah, which reigned inſtead of Joſiah his father, which went forth out of this place, He ſhall not return thither any more:
12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.
13 ¶ Woe unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong; *that* uſeth his neighbours ſervice without wages, and giveth him not for his work:
14 That ſaith, I will build me a wide houſe, and large chambers, and cutteth him out windows, and *it is* cieled with cedar, and painted with vermilion.
15 Shalt thou reign becauſe thou cloſeſt *thyſelf* in cedar? did not thy father eat and drink, and do judgment and juſtice, *and* then *it was* well with him?
16 He judged the cauſe of the poor and needy, then *it was* well *with him: was* not this to know me? ſaith the Lord.
17 But thine eyes and thine heart *are* not but for thy covetouſneſs, and for to ſhed innocent blood, and for oppreſſion, and for violence to do *it*.
18 Therefore thus ſaith the Lord concerning Jehoiakim the ſon of Joſiah king of Judah, They ſhall not lament for him, *ſaying*, Ah, my brother, or ah, ſiſter: they ſhall not lament for him, *ſaying*, Ah, lord, or ah, his glory.
19 He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem.
20 ¶ Go up to Lebanon, and cry, and lift up thy voice in Baſhan, and cry from the paſſages: for all thy lovers are deſtroyed.
21 I ſpake unto thee in thy proſperity, *but* thou ſaidſt, I will not hear: this *hath been* thy manner from thy youth, that thou obeyedſt not my voice.
22 The wind ſhall eat up all thy paſtors, and thy lovers ſhall go into captivity, ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſs.
23 O inhabitant of Lebanon, that makeſt thy neſt in the cedars, how gracious ſhalt thou be when pangs come upon thee, the pain as of a woman in travail?
24 *As* I live, ſaith the Lord, though Coniah the ſon of Jehoiakim king of Judah were the ſignet upon my right hand, yet would I pluck thee thence,
25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.
26 And I will caſt thee out, and thy mother that bare thee, into another country, where ye were not born, and there ſhall ye die.
27 But to the land whereunto they deſire to return, thither ſhall they not return.
28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not?
29 O earth, earth, earth, hear the word of the Lord.
30 Thus ſaith the Lord, Write ye this man childleſs, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

WOE be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the Lord.
2 Therefore thus ſaith the Lord God of Iſrael againſt the paſtors that feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the Lord.
3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they ſhall be fruitful and increaſe.

4 And

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15 *Curſed be the man who brought tidings to my father*, &c.] I have already obſerved, that this lamentation is written in poetical figures, like the ancient funeral ſongs, in which every circumſtance, proper to raiſe the paſſions, is mentioned; and therefore not to be conſidered as ſo many expreſſions of indignation or malice, but rather of mourning and ſorrow.

CHAP. XXI.] 14 *I will kindle a fire in the foreſt thereof*, &c.] The word *foreſt* is often uſed metaphorically by the prophets to ſignify a city; becauſe its ſtately buildings, or its principal inhabitants reſemble tall cedars, ſtanding in ſeveral ranks.

CHAP. XXII.] 6 *For thus ſaith the Lord unto the king's houſe of Judah, Thou art Gilead unto me, and the head of Lebanon*, &c.] Though thou wert never ſo precious in my ſight, and thy buildings as ſtately as the tall cedars of Lebanon, yet, unleſs thy princes and people reform, they ſhall become nothing but ruin and deſolation.

18 *They ſhall not lament for him, ſaying, Ah, my brother, or ah, ſiſter*, &c.] The prophet here repeats part of the funeral ſong, which the public mourners uſed to ſing at funerals.

CHAP.

4 And I will set up shepherds over them, which shall feed them and they fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.

5 ¶ Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore behold, the days come saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt:

8 But, The Lord liveth which brought up, and which led, the seed of the house of Israel out of the north-conntry, and from all countries whither I had driven them, they shall dwell in their own land.

9 ¶ Mine heart within me is broken, because of the prophets, all my bones shake: I am like a drunken man, and like a man whom wine hath overcome: because of the Lord, and because of the words of his holiness.

10 For the land is full of adulterers, for because of swearing the land mourneth: the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right.

11 For both prophet and priest are profane, yea, in my house have I found their wickedness saith the Lord.

12 Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the Lord.

13 And I have seen folly in the prophets of Samaria; they prophecied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the Lord of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophecy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the Lord.

17 They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked.

20 The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophecied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the Lord, and not a God afar off?

24 Can any hide himself in secret places, that I shall not see him? saith the Lord: do not I fill heaven and earth? saith the Lord.

25 I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophecy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name, for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully: what *is* the chaff to the wheat? saith the Lord.

29 *Is* not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?

30 Therefore behold, I *am* against the prophets, saith the Lord, that steal my words every one from his neighbour.

31 Behold, *I am* against the prophets, saith the Lord, that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophecy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.

33 ¶ And when this people, or the prophet, or a priest shall ask thee saying, What *is* the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saiththe Lord.

34 And *as for* the prophet, and the priest, and the people that shall say, The burden of the Lord, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered, and what hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for every man's word shall be his burden: for ye have perverted the words of the living God, of the Lord of hosts our God.

37 Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken?

38 But sith ye say, The burden of the Lord; therefore thus saith the Lord, Because you say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord:

39 Therefore behold, I, even I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence.

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAP. XXIV.

THE Lord shewed me, and behold, two baskets of figs *were* set before the temple of the Lord, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, they were so bad.

3 Then said the Lord unto me, What seest thou, Jeremiah? and I said, Figs: the good figs very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the Lord came unto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their good.*

6 For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me, that I *am* the Lord, and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are so evil: (surely thus saith the Lord) so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt.

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land, that I gave unto them, and to their fathers.

CHAP. XXV.

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon:

2 That which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day (that *is* the three and twentieth year) the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not hearkened.

4 And the Lord hath sent unto you all his servants the prophets, rising

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CHAP. XXIII.] 5 *Behold, the days come, saith the Lord, that I will raise unto David a righteous branch.*] The Messiah is often called *the branch*, to denote his descent from the stock of David.

13, 14 *I have seen folly in the prophets of Samaria*, &c.] He compares the sins of the prophets of Samaria and Jerusalem together; and pronounces those of the latter to be more enormous, because they pronounced their false prophecies in the name of the true God, and pretended that he was the author of all their impostures.

CHAP. XXIV.] 1 *Behold, two baskets of figs were set before the temple of the Lord.* &c.] The vision represented two such baskets of figs as used to be offered up for first-fruits at the temple.

7 *And I will give them an heart to know me, that I am the Lord*, &c.] The captives, who returned from Babylon, were the peculiar objects of these blessings, which principally consisted in the knowledge, and fear of the Almighty, and grace to live in obedience to his commands.

CHAP. XXV.] 4 *And the Lord hath sent unto you all his servants the prophets*, &c.] There seems to have been several prophets, cotemporary with Jeremiah, though only two of them are mentioned in scripture, namely, Zephaniah, and Urijah, the son of Shemaiah.

rising early, and sending *them*, but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the Lord hath given unto you and to your fathers, for ever and ever:

6 And go not after other gods, to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands, to your own hurt.

8 ¶ Therefore thus saith the Lord of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all *that is* written in this book, which Jeremiah hath prophecied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me:

18 *To wit*, Jerusalem, and the cities of Judah, and the king's thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse as *it is* this day.

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people,

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desart,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes.

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, Drink ye, and be drunken, and spue and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink.

29 For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

30 Therefore prophecy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation, he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh, he will give them that are wicked to the sword, saith the Lord.

32 Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the Lord shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and cry, and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter, and of your dispersions are accomplished, and ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock *shall be heard:* for the Lord hath spoiled their pasture.

37 And the peaceable habitations are cut down, because of the fierce anger of the Lord.

38 He hath forsaken his covert, as the lion: for their land is desolate, because of the fierceness of the oppressor, and because of his fierce anger.

CHAP XXVI.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word:

3 If so be he will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the Lord, If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending *them*, but ye have not hearkened,

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets, and all the people heard Jeremiah speaking these words in the house of the Lord.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded *him* to speak unto all the people, that the priests, and the prophets, and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophecied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the Lord, and sat down in the entry of the new gate of the Lord's *house*.

11 Then spake the priests and the prophets unto the princes, and to all the people, saying, This man *is* worthy to die, for he hath prophecied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord sent me to prophecy against this house, and against this city, all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth, the Lord hath sent me unto you, to speak all these words in your ears.

16 ¶ Then said the princes, and all the people unto the priests, and to the prophets, This man *is* not worthy to die: for he hath spoken to us in the name of the Lord our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morasthite prophecied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed *like* a field, and

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10 *And all the mingled people.*] The Hebrew word, which we render mingled, is Erin, and properly signifies a mixture of several nations, and is supposed to allude to the trading countries, situated on the coast of the Mediterranean and Red Sea.

14 *Howl, ye shepherds, and cry, and wallow yourselves in the ashes, ye principal of the flock,* &c.] By shepherds are here meant princes and governors; and, so pursuing the same metaphor, the *principal of the flock* signifies the great and wealthy men of each nation against whom these judgments are denounced.

CHAP. XXVI.] 10 *When the princes of Judah heard these things,* &c.] That is, the king's counsellors, or chief officers of state, who were also members of the Sanhedrim.

18 *Zion shall be plowed like a field,* &c.] The Jews supposed this prophecy to have been fulfilled in the utter destruction of the second temple by Titus, when Terentius razed the very foundations of the city and temple; and by that means fulfilled the prediction of our blessed Saviour, *that there should not be left one stone upon another.*

and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and beſought the Lord, and the Lord repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that prophecied in the name of the Lord, Urijah the ſon of Shemaiah of Kirjath-jearim, who prophecied againſt this city, and againſt this land, according to all the words of Jeremiah.

21 And when Jehoiakim the king with all his mighty men, and all the princes heard his words, the king ſought to put him to death; but when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king ſent men into Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and caſt his dead body into the graves of the common people.

24 Nevertheleſs, the hand of Ahikam the ſon of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

CHAP. XXVII.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the Lord, ſaying,

2 Thus ſaith the Lord to me, Make thee bonds and yokes, and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And command them to ſay unto their maſters, Thus ſaith the Lord of hoſts, the God of Iſrael, Thus ſhall ye ſay unto your maſters,

5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power, and by my outſtretched arm, and have given it unto whom it ſeemed meet unto me.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Babylon my ſervant, and the beaſts of the field have I given him alſo to ſerve him.

7 And all nations ſhall ſerve him, and his ſon, and his ſon's ſon until the very time of his land come; and *then* many nations and great kings ſhall ſerve themſelves of him.

8 And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the Lord, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

10 For they prophecy a lie unto you, to remove you far from your land, and that I ſhould drive you out, and ye ſhall periſh.

11 But the nations that bring their neck under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the Lord, and they ſhall till it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou and thy people, by the ſword, by the famine, and by the peſtilence, as the Lord hath ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpake unto you, ſaying, Ye ſhall not ſerve the king of Babylon: for they prophecy a lie unto you.

15 For I have not ſent them, ſaith the Lord, yet they prophecy a lie in my name, that I might drive you out, and that ye might periſh, ye and the prophets that prophecy unto you.

16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the Lord, Hearken not to the words of your prophets, that prophecy unto you, ſaying, Behold, the veſſels of the Lord's houſe ſhall now ſhortly be brought again from Babylon; for they prophecy a lie unto you.

17 Hearken not unto them, ſerve the king of Babylon, and live: wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word of the Lord be with them, let them now make interceſſion to the Lord of hoſts, that the veſſels *which are* left in the houſe of the Lord, and *in* the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

19 ¶ For thus ſaith the Lord of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the ſon of Jehoiakim king of Judah, from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem:

21 Yet, thus ſaith the Lord of hoſts, the God of Iſrael, concerning the veſſels that remain in the houſe of the Lord, and in the houſe of the king of Judah and of Jeruſalem,

22 They ſhall be carried to Babylon, and there ſhall they be until the day that I viſit them, ſaith the Lord: then will I bring them up and reſtore them to this place.

CHAP. XXVIII.

AND it came to paſs the ſame year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the ſon of Azur the prophet, which *was* of Gibeon, ſpake unto me in the houſe of the Lord in the preſence of the prieſts, and of all the people, ſaying,

2 Thus ſpeaketh the Lord of hoſts, the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the veſſels of the Lord's houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place Jeconiah the ſon of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, ſaith the Lord; for I will brake the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah ſaid unto the prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the Lord,

6 Even the prophet Jeremiah ſaid, Amen: the Lord do ſo, the Lord perform thy words which thou haſt prophecied, to bring again the veſſels of the Lord's houſe, and all that is carried away captive from Babylon, into this place.

7 Nevertheleſs, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people,

8 The prophets that have been before me, and before thee of old, prophecied both againſt many countries, and againſt great kingdoms, of war, and of evil, and of peſtilence.

9 The prophet which prophecieth of peace, when the word of the prophet ſhall come to paſs, *then* ſhall the prophet be known, that the Lord hath truly ſent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the Lord, Even ſo will I break the yoke of Nebuchadnezzer king of Babylon from the neck of all nations, within the ſpace of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came unto Jeremiah *the prophet* (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) ſaying,

13 Go, and tell Hananiah, ſaying, Thus ſaith the Lord, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron.

14 For thus ſaith the Lord of hoſts, the God of Iſrael, I have put a yoke of iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon, and they ſhall ſerve him; and I have given him the beaſts of the field alſo.

15 ¶ Then ſaid the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The Lord hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the Lord, Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the Lord.

17 So Hananiah the prophet died the ſame year in the ſeventh month.

CHAP. XXIX.

NOW theſe *are* the words of the letter, that Jeremiah the prophet ſent from Jeruſalem unto the reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem)

3 By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah (whom Zedekiah king of Judah ſent unto Babylon to Nebuchadnezzar king of Babylon) ſaying,

4 Thus ſaith the Lord of hoſts, the God of Iſrael, unto all that

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CHAP. XXVII.] 9 *Therefore hearken not ye to your prophets, nor to your diviners*, &c.] The Jews learned, together with the idolatrous rites of their neighbours, their arts of divination, and foretelling future events, the uſe of which was expreſsly forbidden by the law of Moſes.

CHAP. XXVIII.] 4 *And I will bring again to this place Jeconiah*, &c.] This was joyful news to the people, who looked upon Zedekiah only as a deputy or viceroy under Nebuchadnezzar.

16 *This year thou ſhalt die*, &c.] As Hananiah had limited the accompliſhment of his prophecy to the ſpace of two years, in order to gain credit with the people, by ſo punctual a prediction; ſo Jeremiah confines the proof of his veracity to a much ſhorter time: the event being exactly conformable, evidently ſhewed the falſehood of the other's pretences.

CHAP

hat are carried away captives, whom I have caused to be carried way from Jerusalem unto Babylon.

5 Build ye houses, and dwell *in them*, and plant gardens, and eat he fruit of them.

6 Take ye wives, and beget sons and daughters, and take wives or your sons, and give your daughters to husbands, that they may ear sons and daughters, that ye may be increased there, and not iminished.

7 And seek the peace of the city, whither I have caused you to e carried away captives, and pray unto the Lord for it: for in he peace thereof shall ye have peace.

8 ¶ For thus saith the Lord of hosts, the God of Israel, Let ot your prophets and your diviners that *be* in the midst of you, eceive you, neither hearken to your dreams which ye cause to be reamed.

9 For they prophecy falsely unto you in my name; I have not ent them, saith the Lord.

10 ¶ For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place.

11 For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord, and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The Lord hath raised us up prophets in Babylon:

16 *Know* that thus saith the Lord, of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the Lord of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach among all the nations whither I have driven them.

19 Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the prophets, rising up early, and sending *them*; but ye would not hear, saith the Lord.

20 ¶ Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire.

23 Because they have committed villainy in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the Lord.

24 ¶ *Thus* shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man *that is* mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks:

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the Lord unto Jeremiah, saying,

31 Send to all them of the captivity saying, Thus saith the Lord, concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

CHAP. XXX.

THE word that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the Lord spake concerning Israel, and concerning Judah.

5 For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see, whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the Lord of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him,

9 But they shall serve the Lord their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the Lord, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee: they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity: *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable, for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee, shall be devoured: and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who *is* this that engaged his heart to approach unto me? saith the Lord.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

24 The fierce anger of the Lord shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAP. XXXI.

AT the same time saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people *which were* left of the sword, found

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CHAP. XXIX.] 14 *And will gather you from all the nations, and from all the places whither I have driven you, &c.*] This prediction was directly spoken to those that were carried captives with Jeconiah, and fulfilled in their restoration under Cyrus.

CHAP. XXX.] 2 *Write thee all the words that I have spoken unto thee, in a book.*] The following words contain a promise of the Jews restoration from their captivity; and therefore God commands them to be written for the use of posterity, to be a support to the Jews, and a proof of God's presence and overruling providence, when the event should be brought about.

6 *Ask ye now, and see whether a man doth travail with child?*] All men seem to carry that concern in their countenances, and discover that uneasiness in their behaviour, from the apprehension of approaching evils, as is common to women when they draw near the time of their travail.

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found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The Lord hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto the Lord our God.

7 For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters, in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born.

10 ¶ Hear the word of the Lord, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the Lord hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

15 ¶ Thus saith the Lord, A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachael weeping for her children, refused to be comforted for her children, because they *were* not.

16 Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the Lord, that *thy* children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke*: turn thou me, and I shall be turned: for thou *art* the Lord my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

21 Set thee up way-marks, make thee high heaps; set thine heart toward the high-way, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou back-sliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them, to build, and to plant, saith the Lord.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the childrens teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah;

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt (which my covenant they brake, although I was an husband unto them, saith the Lord:)

33 But this *shall be* the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts *is* his name.

36 If those ordinances depart from before me, saith the Lord, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the Lord, if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord.

38 ¶ Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

39 And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, *shall be* holy unto the Lord, it shall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

THE word that came to Jeremiah from the Lord, in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadnezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophecy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the land of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the Lord came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the Lord, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption is thine; buy *it* for thyself. Then I knew that this *was* the word of the Lord.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver.

10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both that which was* sealed *according* to the law and custom, and *that which was* open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying, 14 Thus

CHAP. XXXI.] 8 *And with them the blind and the lame, the woman with child, and her that travaileth with child together*, &c.] God will conduct them with all imaginary care and tenderness, and furnish the most feeble and indigent with suitable accommodations. The words allude to God's conducting his people of all ages and conditions through the wilderness, compared to the care with which a parent or a nurse carries a tender child.

19 *Surely after that I was turned, I repented.*] As soon as the grace of God touched my heart, and gave me a due sense of my duty, and the many deviations from it I had been guilty of, I immediately became a true penitent, and expressed my repentance by all the external and internal signs of unfeigned sorrow.

Because I did bear the reproach of my youth.] The burden of my sins lay heavy upon my mind, and I became sensible, that all the reproaches of any calamities I had undergone were no more than what my offences justly merited.

CHAP.

14 Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both *which is* sealed, and this evidence *which is* open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the Lord of hosts, the God of Israel; Houses, and fields, and vineyards, shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying,

17 Ah, Lord God, behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* there is nothing too hard for thee:

18 Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts is his name,

19 Great in counsel, and mighty in work, (for thine eyes *are* open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings:)

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and amongst *other* men; and hast made thee a name, as at this day.

21 And hast brought forth thy people Israel out of the land of Egypt, with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror.

22 And hast given them this land which thou didst swear to their fathers to give them, a land flowing with milk and honey.

23 And they came in and possessed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou cammandedst them to do: therefore thou hast caused all this evil to come upon them.

24 Behold the mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass, and behold, thou seest *it*.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses: for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the Lord unto Jeremiah, saying,

27 Behold, I *am* the Lord, the God of all flesh: Is there any thing too hard for me?

28 Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it.

29 And the Chaldeans that fight against this city, shall come and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel, and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord.

31 For this city hath been to me, *as* a provocation of mine anger, and of my fury, from the day that they built it, even unto this day: that I should remove it from before my face:

32 Because of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face; though I taught them, rising up early, and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house (which is called by my name) to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin.

36 ¶ And now therefore thus saith the Lord, the God of Israel concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence:

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul.

42 For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land whereof ye say, *It is* desolate without man or beast, it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

CHAP. XXXIII.

MOreover, the word of the Lord came unto Jeremiah the second time (while he was yet shut up in the court of the prison) saying,

2 Thus saith the Lord the maker thereof, the Lord that formed it, to establish it, the Lord *is* his name.

3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the Lord, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, *which are* thrown down by the mounts, and by the sword.

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities whereby they have transgressed against me.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.

10 Thus saith the Lord, Again there shall be heard in this place (which ye say *shall be* desolate without man, and without beast, *even* in the cities of Judah, and in the streets of Jerusalem *that are* desolate without man, and without inhabitant, and without beast)

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, for the Lord *is* good, for his mercy *endureth* for ever, *and* of them that shall bring the sacrifice of praise into the house of the Lord; for I will cause to return the captivity of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hosts, Again in this place *which is* desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah shall the flocks pass again under the hands of him that telleth *them*, saith the Lord.

14 Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

15 ¶ In those days, and at that time will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell

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CHAP. XXXII.] 17 *Ah, Lord God, behold, thou hast made the heaven and the earth.*] This prayer begins with an acknowledgment of God's infinite power, which is sufficiently manifest, both in the works of creation and providence, wher by he shews himself wonderful in his mercies, and terrible in his judgments.

And there is nothing too hard for thee.] Or, hidden from thee, as the Hebrew word literally imports, that is, there is nothing but that thy wisdom can reach, and bring to pass.

19 *Great in counsel, and mighty in works,* &c.] Who art infinitely wise in ordering all events, and as powerful in putting thy decrees in execution.

27 *Behold, I am the Lord, the God of all flesh; is any thing too hard for me.*] The difficulties which thou thinkest impossible to be surmounted are easy to me, who can do all things, and have the lives and actions of all men at my disposal.

39 *And I will give them one heart, and one way, that they may fear me for ever,* &c.] This must be understood, at least with regard to its ultimate completion, of the re-union of Judah and Israel after their general restoration.

CHAP. XXXIII.] 4 *Which are thrown down by the mounts,* &c.] That is, by the battering engines, placed in the mounts upon the walls of the city.

8 *And I will cleanse them from all their iniquity,* &c.] I will not impute their sins any longer to them, but remit the punishments I have inflicted on them for their iniquities. This verse contains that general promise of pardon of sins often mentioned in the prophets, as the peculiar blessing of the gospel.

dwell safely: and this *is the name* wherewith she shall be called, The Lord our righteousness.

17 ¶ For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel.

18 Neither shall the priests, the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the Lord came unto Jeremiah, saying,

20 Thus saith the Lord, If you can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season:

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:

26 Then will I cast away the seed of Jacob and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

CHAP. XXXIV.

THE word which came unto Jeremiah from the Lord (when Nebuchadnezzar king of Babylon, and all his army and all the kingdoms of the earth of his dominion, and all the people fought against Jerusalem, and against all the cities thereof) saying,

2 Thus saith the Lord, the God of Israel, Go, and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the Lord, O Zedekiah king of Judah, Thus saith the Lord of thee, Thou shalt not die by the sword;

5 *But* thou shalt die in peace: and with the burnings of thy fathers the former kings which were before thee, so shall they burn *odours* for thee, and they will lament thee, *saying*, Ah lord! for I have pronounced the word, saith the Lord.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah *that were* left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them;

9 That every man should let his man-servant, and every one his maid-servant, *being* an Hebrew, or an Hebrewess, go free, that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterwards they turned and caused the servants, and the hand-maids, whom they had let go free, to return, and brought them into subjection for servants, and for hand-maids.

12 ¶ Therefore the word of the Lord came to Jeremiah from the Lord, saying,

13 Thus saith the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bond-men, saying,

14 At the end of seven years, let ye go every man his brother an Hebrew which hath been sold unto thee: and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the house which is called by my name.

16 But ye turned and polluted my name, and caused every man his servant, and every man his hand-maid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for hand-maids.

17 Therefore thus saith the Lord, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine, and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf.

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the Lord, and cause them to return to this city, and they shall fight against it, and take it, and burn it with fire, and I will make the cities of Judah a desolation without an inhabitant.

CHAP. XXXV.

THE word which came unto Jeremiah from the Lord, in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the Lord, into the chamber of the sons of Hanan the son of Igdaliah a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the door.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever.

7 Neither shall ye build a house, nor sow seed, nor plant a vineyard, nor have *any*: but all your days ye shall dwell in tents, that ye may dwell many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters:

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed.

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the Lord unto Jeremiah, saying,

13 Thus saith the Lord of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithstanding, I have spoken unto you, rising early, and speaking, but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early, and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you, and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed

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17 *David shall never want a man to sit upon the throne of the house of Israel*, &c.] The promise of perpetuity made to David's kingdom shall be fulfilled in the Messiah, whose kingdom shall have no end.

CHAP. XXXIV.] 1 *When Nebuchadnezzar---fought against Jerusalem*, &c.] The siege was begun in the ninth year of Zedekiah, in the tenth month, and tenth day of the month; but the particulars here recorded, do not seem to have happened till some time after the siege.

15 *And ye had made a covenant before me in the house which is called by my name*, &c.] This was properly such a covenant as Josiah, and all the people formerly made in the house of the Lord; whereby they obliged themselves to worship him, observe his laws in general, and this for giving freedom to their servants in particular.

CHAP. XXXV.] 6 *For Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine*, &c.] Jonadab was a considerable man in this family; and, by this prohibition, intended to reduce his descendants to the primitive manner of life, which was that of shepherds living in tents, having no certain habitations, taking care only for what was necessary barely to supply nature.

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formed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus ſaith the Lord God of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, but they have not heard, and I have called unto them, but they have not anſwered.

18 ¶ And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the Lord of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you.

19 Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

CHAP. XXXVI.

AND it came to paſs in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah from the Lord, ſaying,

2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, from the days of Joſiah, even unto this day.

3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them; that they may return every man from his evil way, that I may forgive their iniquity, and their ſin.

4 Then Jeremiah called Baruch the ſon of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had ſpoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up, I cannot go into the houſe of the Lord:

6 Therefore go thou and read in the roll, which thou haſt written from my mouth, the words of the Lord in the ears of the people, in the Lord's houſe upon the faſting-day: and alſo thou ſhalt read them in the ears of all Judah, that come out of their cities.

7 It may be, they will preſent their ſupplication before the Lord, and will return every one from his evil way: for great *is* the anger and the fury that the Lord hath pronounced againſt this people.

8 And Baruch the ſon of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's houſe.

9 And it came to paſs in the fifth year of Jehoiakim the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the Lord to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.

10 Then read Baruch in the book, the words of Jeremiah in the houſe of the Lord, in the chamber of Gemariah, the ſon of Shaphan the ſcribe, in the higher court, at the entry of the new gate of the Lord's houſe, in the ears of all the people.

11 ¶ When Michaiah the ſon of Gemariah, the ſon of Shaphan, had heard out of the book all the words of the Lord,

12 Then he went down into the king's houſe, into the ſcribe's chamber, and lo, all the princes ſat there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people.

14 Therefore all the princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah, the ſon of Cuſhi, unto Baruch, ſaying, Take in thine hand the roll wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah took the roll in his hand, and came unto them.

15 And they ſaid unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to paſs when they had heard all the words, they were afraid, both one and other, and ſaid unto Baruch, We will ſurely tell the king of all theſe words.

17 And they aſked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then ſaid the princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye *be*.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the ears of the king.

21 So the king ſent Jehudi to fetch the roll, and he took it out of Eliſhama the ſcribe's chamber, and Jehudi read it in the ears of the king, and in the ears of all the princes which ſtood beſide the king.

22 Now the king ſat in the winter-houſe, in the ninth month; and *there was a fire* on the hearth burning before him.

23 And it came to paſs *that* when Jehudi had read three or four leaves, he cut it with the pen-knife, and caſt *it* into the fire that *was* on the hearth, until all the roll was conſumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his ſervants that heard all theſe words.

25 Nevertheleſs, Elnathan, and Delaiah, and Gemariah had made interceſſion to the king, that he would not burn the roll, but he would not hear them.

26 But the king commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, and Shelemiah the ſon of Abdeel, to take Baruch the ſcribe, and Jeremiah the prophet: but the Lord hid them.

27 ¶ Then the word of the Lord came to Jeremiah (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) ſaying,

28 Take thee again another roll, and write in it all the former words that were in the firſt roll, which Jehoiakim the king of Judah hath burnt.

29 And thou ſhalt ſay to Jehoiakim king of Judah, Thus ſaith the Lord, Thou haſt burnt this roll, ſaying, Why haſt thou written therein, ſaying, The king of Babylon ſhall certainly come and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the Lord of Jehoiakim king of Judah, He ſhall have none to ſit upon the throne of David, and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will puniſh him, and his ſeed, and his ſervants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Judah, all the evil that I have pronounced againſt them, but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the ſcribe the ſon of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book, which Jehoiakim king of Judah had burnt in the fire, and there were added beſides unto them many like words.

CHAP. XXXVII

AND king Zedekiah, the ſon of Joſiah, reigned inſtead of Coniah, the ſon of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his ſervants, nor the people of the land, did hearken unto the words of the Lord, which he ſpake by the prophet Jeremiah.

3 And Zedekiah the king ſent Jehucal the ſon of Shelamiah, and Zephaniah the ſon of Maaſeiah the prieſt to the prophet Jeremiah, ſaying, Pray now unto the Lord our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into priſon.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that beſieged Jeruſalem, heard tidings of them, they departed from Jeruſalem.

6 ¶ Then came the word of the Lord unto the prophet Jeremiah, ſaying,

7 Thus ſaith the Lord, the God of Iſrael, Thus ſhall ye ſay to the king of Judah, that ſent you unto me to enquire of me, Behold, Pharaoh's army which is come forth to help you, ſhall return to Egypt into their own land.

8 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

9 Thus ſaith the Lord, Deceive not yourſelves, ſaying, The Chaldeans ſhall ſurely depart from us: for they ſhall not depart;

10 For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this city with fire.

11 ¶ And it came to paſs that when the army of the Chaldeans was broken up from Jeruſalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, to ſeparate himſelf thence in the midſt of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whoſe name *was* Irijah, the ſon of Shelemiah, the ſon of Hananiah, and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Chaldeans.

14 Then ſaid Jeremiah, *It is* falſe, I fall not away to the Chaldeans: but he hearkened not to him: ſo Irijah took Jeremiah, and brought him to the princes.

15 Where-

CHAP. XXXVI.] 2 *Take thee a roll of a book*, &c.] The ancient manner of writing was upon long ſlips of parchment, which they afterwards rolled upon ſticks.

9 *In the fifth year of Jehoiakim--in the ninth month, that they proclaimed a faſt*, &c.] It was cuſtomary among the Jews to proclaim anniverſary faſts upon certain days, in memory of ſome great calamity which had befallen them at that time. Of this kind were the faſts of the fourth, fifth, ſeventh, and tenth months, mentioned by the prophet Zechariah.

CHAP. XXXVII.] 5 *Then Pharaoh's army was come forth out of Egypt*, &c.] Zedekiah, contrary to the oath he had taken to Nebuchadnezzar, made an alliance with the king of Egypt, and contracted with him for aſſiſtance againſt the king of Babylon. Accordingly the king of Egypt ſent an army to his relief, which obliged the Chaldeans to raiſe the ſiege of Jeruſalem, in order to fight this Egyptian army.

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon in the houſe of Jonathan the ſcribe; for they had made that the priſon.

16 ¶ When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days:

17 Then Zedekiah the king ſent, and took him out; and the king aſked him ſecretly in his houſe, and ſaid, Is there *any* word from the Lord? And Jeremiah ſaid, There is: for, ſaid he, thou ſhalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

19 Where *are now* your prophets which prophecied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land?

20 Therefore, hear now, I pray thee, O my Lord the king, let my ſupplication, I pray thee, be accepted before thee; that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there.

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into the court of the priſon, and that they ſhould give him daily a piece of bread out of the baker's ſtreet, until all the bread in the city were ſpent. Thus Jeremiah remained in the court of the priſon.

CHAP. XXXVIII.

THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the Lord, He that remaineth in this city, ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Chaldeans, ſhall live; for he ſhall have his life for a prey, and ſhall live.

3 Thus ſaith the Lord, This city ſhall ſurely be given into the hand of the king of Babylon's army, which ſhall take it.

4 Therefore the princes ſaid unto the king, We beſeech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king ſaid, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing againſt you.

6 Then took they Jeremiah, and caſt him into the dungeon of Malchiah the ſon of Hammelech, that *was* in the court of the priſon: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire, ſo Jeremiah ſunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's houſe, heard that they had put Jeremiah in the dungeon (the king then ſitting in the gate of Benjamin)

8 Ebed-melech went forth out of the king's houſe, and ſpake to the king, ſaying,

9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon, and he is like to die for hunger in the place where he is, for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now *theſe* old caſt clouts and rotten rags under thine arm-holes, under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in the court of the priſon.

14 Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the third entry that *is* in the houſe of the Lord: and the king ſaid unto Jeremiah, I will aſk thee a thing: hide nothing from me.

15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel, wilt thou not hearken unto me?

16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the Lord liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the Lord, the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the king of Babylon's princes, then thy ſoul ſhall live, and this city ſhall not be burnt with fire, and thou ſhalt live, and thine houſe.

18 But if thou wilt not go forth to the king of Babylon's princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.

20 But Jeremiah ſaid, They ſhall not deliver *thee*: obey, I beſeech thee, the voice of the Lord, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But if thou refuſe to go forth, this *is* the word that the Lord hath ſhewed me:

22 And behold, all the women that are left in the king of Judah's houſe, *ſhall be* brought forth to the king of Babylon's princes, and thoſe *women* ſhall ſay, Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

23 So they ſhall bring out all thy wives, and thy children to the Chaldeans, and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and thou ſhalt cauſe this city to be burnt with fire.

24 ¶ Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee:

26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathan's houſe to die there.

27 Then came all the princes unto Jeremiah, and aſked him, and he told them according to all theſe words that the king had commanded: ſo they left off ſpeaking with him, for the matter was not perceived.

28 So Jeremiah abode in the court of the priſon, until the day that Jeruſalem was taken and he was *there* when Jeruſalem was taken.

CHAP. XXXIX.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army againſt Jeruſalem, and they beſieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon.

4 ¶ And it came to paſs, *that* when Zedekiah the king of Judah ſaw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls, and he went out the way of the plain.

5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains to carry him to Babylon.

8 ¶ And the Chaldeans burnt the king's houſe, and the houſes of the people with fire, and brake down the walls of Jeruſalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the ſame time.

11 ¶ Now

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19 *Where are now your prophets*, &c.] Where are now your falſe prophets? The event muſt ſurely have demonſtrated how much they have deceived you; the ſiege is again renewed, and the city in imminent danger of being taken.

CHAP. XXXVIII.] 15 *Then Jeremiah ſaid unto Zedekiah, If I declare it unto thee, wilt thou not ſurely put me to death?* &c.] The prophet had ſo often experienced the unſteadineſs of the king's temper, his backwardneſs in following good counſel, and his want of courage to ſupport thoſe who dared to give him proper advice, that he might very reaſonably determine not to venture his life to ſerve a man, who was, in ſome meaſure, incapable of being directed. And although God had ſhewed the prophet what would be the effect of his advice, if it were followed, yet it doth not appear that he had commanded him to make this known to Zedekiah.

CHAP. XXXIX.] 5 *To Riblah in the land of Hamath.*] Moſt interpreters ſuppoſe this city to be the ſame which was afterwards called Antioch, becauſe beautified by Seleucus.

7 *He put out Zedekiah's eyes, and bound him with chains to carry him to Babylon.*] It is added, chap. lii. 11. that he *put him in priſon till the day of his death.* And thus two prophecies, which ſeemed at firſt to contradict each other, were fulfilled. The firſt was that of Jeremiah, namely, that *Zedekiah's eyes ſhould behold the king of Babylon*, xxxii. 4. And the ſecond, that of the prophet Ezekiel, who foretold that *he ſhould not ſee Babylon, though he ſhould die there*, Ezekiel xii. 14.

CHAP.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,
12 Take him, and look well to him, and do him no harm, but do unto him even as he shall say unto thee.
13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes:
14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.
15 ¶ Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,
16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good, and they shall be *accomplished* in that day before thee.
17 But I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men of whom thou *art* afraid.
18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord.

CHAP. XL.

THE word which came to Jeremiah from the Lord, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him, being bound in chains among all that were carried away captive of Jerusalem and Judah, *which were* carried away captive unto Babylon.
2 And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place.
3 Now the Lord hath brought *it*, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.
4 And now behold, I loose thee this day from the chains which *were* upon thine hand: if it seem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.
5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah, the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whersoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.
6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people *that were* left in the land.
7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men and women, and children, and of the poor of the land of them that were not carried away captive to Babylon.
8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.
9 And Gedaliah the son of Ahikam the son of Shaphan, sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land and serve the king of Babylon, and it shall be well with you.
10 As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye wine and summer-fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.
11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan;
12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and summer-fruits, very much.
13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah.
14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.
15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah, secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews *which are* gathered unto thee should be scattered, and the remnant of Judah perish?
16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing, for thou speakest falsely of Ishmael.

CHAP. XLI.

NOW it came to pass in the seventh month, *that* Ishmael the son of Nethaniah the son of Elishama of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah, and there they did eat bread together in Mizpah.
2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him whom the king of Babylon had made governor over the land.
3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.
4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,
5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the Lord.
6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass as he met them, he said unto them, Come to Gedaliah the son of Ahikam.
7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.
8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.
9 Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain because of Gedaliah) *was* it, which Asa the king had made for fear of Baasha king of Israel; *and* Ishmael the son of Nethaniah filled it with *them that were* slain.
10 Then Ishmael carried away captive all the residue of the people, that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam, and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.
11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,
12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.
13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.
14 So all the people that Ishmael had carried away captive from Mizpah, cast about and returned, and went unto Johanan the son of Kareah.
15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.
16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah (after *that* he had slain Gedaliah the son of Ahikam) *even* mighty men of war, and the women, and the children, and the eunuchs whom he had brought again from Gibeon.
17 And they departed and dwelt in the habitation of Chimham, which *is* by Bethlehem, to go to enter into Egypt,
18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah, the son of Ahikam, whom the king of Babylon made governor in the land.

CHAP. XLII

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,
2 And said unto Jeremiah the prophet, Let, we beseech thee, our

CHAP. XL.] 6 *Then went Jeremiah unto Gedaliah---to Mizpah*, &c.] A town in the confines of Judah and Benjamin, where Gedaliah then resided. It was a place of great note in the time of the judges, and afterwards rebuilt by king Asa.

CHAP. XLI.] 5 *Fourscore men, having their beards shaven, and their clothes rent, and having cut themselves*, &c.] These were tokens of great mourning, and used by these persons to express their grief for the destruction of the city and the temple.

8 *Slay us not: for we have treasures in the field*, &c.] Or, as the word is elsewhere rendered, in the *country*, in contradistinction to a town or city: they promised to make him master of all their riches, if he would spare their lives.

our ſupplication be accepted before thee, and pray for us unto the Lord thy God, *even* for all this remnant (for we are left *but* a few of many, as thine eyes do behold us)

3 That the Lord thy God may ſhew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet ſaid unto them, I have heard *you*; behold, I will pray unto the Lord your God according to your words, and it ſhall come to paſs, *that* whatſoever thing the Lord ſhall anſwer you, I will declare *it* unto you: I will keep nothing back from you.

5 Then they ſaid to Jeremiah, The Lord be a true and faithful witneſs between us, if we do not even according to all things for the which the Lord thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the Lord our God, to whom we ſend thee; that it may be well with us when we obey the voice of the Lord our God.

7 ¶ And it came to paſs after ten days, that the word of the Lord came unto Jeremiah.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people, from the leaſt even to the greateſt,

9 And ſaid unto them, Thus ſaith the Lord, the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him,

10 If ye will ſtill abide in this land, then I will build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, ſaith the Lord: for I *am* with you to ſave you, and to deliver you from his hand.

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 ¶ But if ye ſay, We will not dwell in this land, neither obey the voice of the Lord our God,

14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread, and there will we dwell:

15 (And now therefore hear the word of the Lord, ye remnant of Judah, Thus ſaith the Lord of hoſts, the God of Iſrael, If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there)

16 Then it ſhall come to paſs, *that* the ſword which ye feared, ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid, ſhall follow cloſe after you there in Egypt, and there ye ſhall die.

17 So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them.

18 For thus ſaith the Lord of hoſts, the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt: and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach, and ye ſhall ſee this place no more.

19 ¶ The Lord hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have admoniſhed you this day.

20 For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you, but ye have not obeyed the voice of the Lord your God, nor any *thing* for the which he hath ſent me unto you.

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go, *and* to ſojourn.

CHAP. XLIII.

AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people, all the words of the Lord their God, for the which the Lord their God had ſent him to them, *even* all theſe words,

2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men, ſaying unto Jeremiah, Thou ſpeakeſt falſely: the Lord our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there.

3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the Lord, to dwell in the land of Judah.

5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men and women, and children, and the king's daughters, and every perſon that Nebuzar-adan the captain of the guard had left with Gedaliah the ſon of Ahikam the ſon of Shaphan, and Jeremiah the prophet, and Baruch the ſon of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the Lord; thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the Lord unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's houſe in Tahpanhes, in the ſight of the men of Judah:

10 And ſay unto them, Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royal pavilion over them.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* ſuch *as are* for death, to death; and ſuch *as are* for captivity, to captivity; and ſuch *as are* for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burn them, and carry them away captives, and he ſhall array himſelf with the land of Egypt, as a ſhepherd putteth on his garment, and he ſhall go forth from thence in peace.

13 He ſhall break alſo the images of Beth ſhemeſh, that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall be burn with fire.

CHAP. XLIV.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

2 Thus ſaith the Lord of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day they *are* a deſolation, and no man dwelleth therein,

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods, whom they knew not, *neither* they, you, nor your fathers.

4 Howbeit, I ſent unto you all my ſervants the prophets, riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the Lord, the God of hoſts, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourſelves off, and that ye might be a curſe, and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedneſs of your fathers, and the wickedneſs of the kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my ſtatutes that I ſet before you, and before your fathers.

11 ¶ Therefore thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will ſet my face againſt you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have ſet their faces to go into the land of Egypt to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword, and by the

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CHAP. XLII.] 10 *For I repent me of the evil that I have done unto you.*] God is ſaid in ſcripture to repent, when he alters the common method of his providence. The expreſſion therefore implies a declaration from God, that the puniſhment the Jews had already undergone, had made ſatisfaction to his juſtice, as far as concerns this world; and that he would not continue the ſame ſeverity towards them, unleſs they gave him freſh provocation.

12. *And I will ſhew mercies unto you*, &c.] I will incline the heart of the king of Babylon to take pity on you, and will again ſettle you in your own country, from whence ye were driven by the late wars and diſtractions.

CHAP. XLIII.] 2 *All the proud men*, &c.] That is, all thoſe who refuſed to obey the commands of the Almighty, when they croſſed their own inclinations.

11 *And deliver ſuch as are for death, to death*, &c.] Death here ſignifies peſtilence, which the prophet foretels will overſpread the country of Egypt by reaſon of the famine, occaſioned by ſieges and other deſolations of war.

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e famine: and they shall be an execration, *and* an astonishment, d a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as have punished Jerusalem, by the sword, by the famine, and by e pestilence:

14 So that none of the remnant of Judah, which are gone to the land of Egypt to sojourn there, shall escape or remain, at they should return into the land of Judah, to the which they ve a desire to return to dwell there: for none shall return but ch as shall escape.

15 ¶ Then all the men which knew that their wives had burnt ncense unto other gods, and all the women that stood by, a great ultitude, even all the people that dwelt in the land of Egypt, Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name the Lord, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out our own mouth, to burn incense unto the queen of heaven, d to pour out drink-offerings unto her, as we have done, we d our fathers, our kings, and our princes, in the cities of Juh, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

18 But since we le t off to burn incense to the queen of hea-n, and to pour out drink-offerings unto her, we have wanted l *things*, and have been consumed by the sword, and by the faine.

19 And when we burnt incense to the queen of heaven, and oured out drink-offerings unto her, did we make her cakes to orship her, and pour out drink-offerings unto her without our en?

20 ¶ Then Jeremiah said unto all the people, to the men and the women, and to all the people which had given him *that* nswer, saying,

21 The incense that ye burnt in the cities of Judah, and in e streets of Jerusalem, ye and your fathers, your kings and our princes, and the people of the land, did not the Lord remember them, and came it *not* into his mind?

22 So that the Lord could no longer bear, because of the evil your doings, *and* because of the abominations which ye have mmitted: therefore is your land a desolation, and an astonishent, and a curse, without an inhabitant, as at this day.

23 Because ye have burnt incense, and because ye have sinned ainst the Lord, and have not obeyed the voice of the Lord, nor alked in his law, nor in his statutes, nor in his testimonies: erefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the omen, Hear the word of the Lord, all Judah that *are* in the land Egypt.

25 Thus saith the Lord of hosts, the God of Israel, saying, Ye d your wives have both spoken with your mouths, and fulfilled ith your hand, saying, We will surely perform our vows that we ve vowed, to burn incense to the queen of heaven, and to pour t drink-offerings unto her: ye will surely accomplish your vows, d surely perform your vows.

26 Therefore hear ye the word of the Lord, all Judah that well in the land of Egypt; Behold, I have sworn by my great me, saith the Lord, that my name shall no more be named in e mouth of any man of Judah, in all the land of Egypt, saying, e Lord God liveth.

27 Behold, I will watch over them for evil, and not for good, d all the men of Judah that *are* in the land of Egypt shall be nsumed by the sword, and by the famine, until there be an end them.

28 Yet a small number that escape the sword, shall return out the land of Egypt into the land of Judah; and all the remnant Judah that are gone into the land of Egypt to sojourn there, all know whose words shall stand, mine or theirs.

29 ¶ And this *shall be* a sign unto you, saith the Lord, that I ill punish you in this place, that ye may know that my words all surely stand against you for evil.

30 Thus saith the Lord, Behold, I will give Pharaoh-hophra ng of Egypt into the hand of his enemies, and into the hand of m that seek his life, as I gave Zedekiah king of Judah into the nd of Nebuchadrezzar king of Babylon his enemy, and that ught his life.

CHAP. XLV.

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the Lord, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now, for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 ¶ Thus shalt thou say unto him, The Lord saith thus, Behold, *that* which I have built will I break down, and that which I have planted, I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest.

CHAP. XLVI.

THE word of the Lord which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoikim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses, and get up, ye horsemen, and stand forth with your helmets, furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed, *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, saith the Lord.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers, and he saith, I will go up, *and* will cover the earth, I will destroy the city, and the inhabitants thereof.

9 Come up, ye horses, and rage, ye chariots, and let the mighty men come forth, the Ethiopians, and the Lybians, that handle the shield, and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate, and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north-country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, daughter of Egypt: in vain shalt thou use many medicines: *for* thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes; say ye, stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the Lord did drive them.

16 He made many to fall, yea, one fell upon another, and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise, he hath passed the time appointed.

18 *As* I live, saith the king, whose name *is* the Lord of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* destruction cometh: it cometh out of the north.

21 Also her hired men *are* in the midst of her, like fatted bullocks, for they also are turned back, *and* are fled away together; they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent, for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the Lord, though it cannot be searched, because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north.

25 The

CHAP. XLIV.] 14 *For none shall return but such as shall escape.*] None shall return but the remnant mentioned, verse 28, to whom I will grant that peculiar favour of being saved, or escaping from the common destruction.

19 *And when we burnt incense to the queen of heaven*, &c.] These are the words of the women, who were the most zealous promoters of this idolatry. By the queen of heaven is meant the moon.

CHAP. XLV.] 3 *The Lord hath added grief to my sorrow*, &c.] The sorrow which I felt for thy threatenings denounced against my country and religion, are increased by my own troubles, being sought after by the king's command in order to be put to death.

CHAP. XLVI.] 11 *Go up into Gilead, and take balm.*] Gilead was famous for producing the celebrated balsam called balm of Gilead; and, in allusion to the practice of going thither for relief in dangerous cases, the prophet ironically advises the Egyptians to try all methods in their power to prevent the destruction with which they were threatened: but all their endeavours would be vain.

O virgin, daughter of Egypt, &c.] Those countries or cities are called virgins which were never conquered.

22 *The voice thereof shall go like a serpent*, &c.] They shall not shout like conquerors, but make a feeble noise like the hissing of a serpent when it is pursued.

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25 The Lord of hoſts, the God of Iſrael ſaith, Behold, I will puniſh the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and *all* them that truſt in him.

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited, as in the days of old, ſaith the Lord.

27 ¶ But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; for behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity, and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob, my ſervant, ſaith the Lord, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in meaſure, yet will I not leave thee wholly unpuniſhed.

CHAP. XLVII.

THE word of the Lord that came to Jeremiah the prophet againſt the Philiſtines, before that Pharaoh ſmote Gaza.

2 Thus ſaith the Lord, Behold, waters riſe up out of the north, and ſhall be an overflowing flood, and ſhall overflow the land, and all that is therein, the city, and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and at* the rumbling of his wheels, the fathers ſhall not look back to *their* children for feebleneſs of hands:

4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will ſpoil the Philiſtines, the remnant of the country of Caphtor.

5 Baldneſs is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyſelf?

6 O thou ſword of the Lord, how long *will it be* ere thou be quiet: put up thyſelf into thy ſcabbard, reſt, and be ſtill.

7 How can it be quiet, ſeeing the Lord hath given it a charge againſt Aſhkelon, and againſt the ſea-ſhore? there hath he appointed it.

CHAP. XLVIII.

AGAINST Moab thus ſaith the Lord of hoſts, the God of Iſrael, Woe unto Nebo, for it is ſpoiled: Kiriathaim is confounded *and* taken, Miſgab is confounded and diſmayed

2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it; come, and let us cut it off from *being* a nation: alſo thou ſhalt be cut down, O madmen; the ſword ſhall purſue thee.

3 A voice of crying *ſhall be* from Horonaim, ſpoiling and great deſtruction.

4 Moab is deſtroyed, her little ones have cauſed a cry to be heard.

5 For in the going up of Luhith continual weeping ſhall go up; for in the going down of Horonaim the enemies have heard a cry of deſtruction.

6 Flee, ſave your lives, and be like the heath in the wilderneſs.

7 ¶ For becauſe thou haſt truſted in thy works and in thy treaſures, thou ſhalt alſo be taken, and Chemoſh ſhall go forth into captivity *with* his prieſts and his princes together.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the Lord hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 Curſed *be* he that doeth the work of the Lord deceitfully, and curſed *be* he that keepeth back his ſword from blood.

11 ¶ Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte remained in him, and his ſcent is not changed.

12 Therefore behold, the days come, ſaith the Lord, that I will ſend unto him wanderers that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Beth-el their confidence.

14 ¶ How ſay ye, We *are* mighty and ſtrong men for the war?

15 Moab is ſpoiled, and gone up *out of* her cities, and his choſen young men are gone down to the ſlaughter, ſaith the king, whoſe name *is* the Lord of hoſts.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt.

17 All ye that are about him bemoan him, and all ye that know his name, ſay, How is the ſtrong ſtaff broken, *and* the beautiful rod!

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come on thee, *and* he ſhall deſtroy thy ſtrong holds.

19 O inhabitant of Aroer, ſtand by the way, and eſpy, aſk h that fleeth, and her that eſcapeth, *and* ſay, What is done?

20 Moab is confounded, for it is broken down: howl, and c tell ye it in Arnon, that Moab is ſpoiled,

21 And judgment is come upon the plain country; upon H lon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-dib thaim.

23 And upon Kiriathaim, and upon Beth-gamul, and up Beth-meon,

24 And upon Kirioth, and upon Bozrah, and upon all the ties of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, ſa the Lord.

26 ¶ Make ye him drunken: for he magnified *himſelf* agai the Lord: Moab alſo ſhall wallow in his vomit, and he ſhall a be in deriſion.

27 For was not Iſrael a deriſion unto thee? was he found mong thieves? for ſince thou ſpakeſt of him, thou ſkippedſt joy.

28 O ye that dwell in Moab, leave the cities, and dwell in rock, and be like the dove *that* maketh her neſt in the ſides of hole's mouth.

29 We have heard the pride of Moab (he is exceeding pro his loftineſs and his arrogancy, and his pride, and the haughti of his heart.

30 I know his wrath, ſaith the Lord, but *it ſhall* not *be* ſo, lies ſhall not ſo effect *it*.

31 Therefore will I howl for Moab, and I will cry out for Moab, *mine heart* ſhall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee, with the weepin Jazer; thy plants are gone over the ſea, they reach *even* to the of Jazer, the ſpoiler is fallen upon thy ſummer-fruits, and u thy vintage.

33 And joy and gladneſs is taken from the plentiful field, from the land of Moab, and I have cauſed wine to fail from wine-preſſes, none ſhall treat with ſhouting, *their* ſhouting *ſha* no ſhouting.

34 From the cry of Heſhbon *even* unto Elealeh, *and even u* Jahaz have they uttered their voice, from Zoar *even* unto Ho naim, *as* an heifer of three years old; for the waters alſo of N rim ſhall be deſolate.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the L him that offereth in the high-places, and him that burneth inc to his gods.

36 Therefore mine heart ſhall ſound for Moab like pipes, mine heart ſhall ſound like pipes for the men of Kir-heres: bec the riches *that* he hath gotten are periſhed.

37 For every head *ſhall be* bald, and every beard clipt: upo the hands *ſhall be* cuttings, and upon the loins ſackcloth.

38 *There ſhall be* lamentation generally upon all the houſe- of Moab, and in the ſtreets thereof: for I have broken Moab a veſſel, wherein *is* no pleaſure, ſaith the Lord.

39 They ſhall howl, *ſaying*, How is it broken down! how h Moab turned the back with ſhame! ſo ſhall Moab be a deriſ and a diſmaying to all them about him.

40 For thus ſaith the Lord, Behold, he ſhall fly as an eagle, ſhall ſpread his wings over Moab.

41 Kirioth is taken, and the ſtrong holds are ſurprized, and mighty men's hearts in Moab at that day ſhall be as the heart woman in her pangs.

42 And Moab ſhall be deſtroyed from *being* a people, bec he hath magnified *himſelf* againſt the Lord.

43 Fear, and the pit, and the ſnare *ſhall be* upon thee, O i bitant of Moab, ſaith the Lord.

44 He that fleeth from the fear, ſhall fall into the pit, an that getteth up out of the pit, ſhall be taken in the ſnare: f will bring upon it, *even* upon Moab, the year of their viſitat ſaith the Lord.

45 They that fled, ſtood under the ſhadow of Heſhbon, bec of the force: but a fire ſhall come forth out of Heſhbon, and a fl from the midſt of Sihon, and ſhall devour the corner of Moab, the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab, the people of Chemoſh pe eth: for thy ſons are taken captives, and thy daughters captive

47 ¶ Yet will I bring again the captivity of Moab in the l days, ſaith the Lord. Thus far *is* the judgment of Moab.

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CHAP. XLVII.] 6 *O thou ſword of the Lord*, &c.] When God devotes a nation to deſtruction, he is ſaid to give commiſſion to a ſword to paſs through the land. *How long will it be ere thou be quiet?* &c.] The prophet here either repeats the words of the Philiſtines when they ſaw themſelves devoted to deſtruction, or ſympathizes with their calamities.

CHAP. XLVIII.] 9 *Give wings unto Moab, that it may flee and get away*, &c. It is not a common ſpeed that can deliver the Moabites from that imm danger that threaten them.

17 *How is the ſtrong ſtaff broken, and the beautiful rod!* &c.] A ſtaff o is an emblem of authority, and thence is uſed to ſignify a kingdom or go ment, eſpecially one that oppreſſeth its ſubjects and neighbours.

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CHAP. XLIX.

CONcerning the Ammonites, thus ſaith the Lord, Hath Iſrael no ſons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore behold, the days come, ſaith the Lord, that I will cauſe an alarm of war to be heard in Rabbah of the Ammonites, and it ſhall be a deſolate heap, and her daughters ſhall be burnt with fire: then ſhall Iſrael be heir unto them that were his heirs, ſaith the Lord.

3 Howl, O Heſhbon, for Ai is ſpoiled: cry, ye daughters of Rabbah, gird ye with ſackcloth: lament and run to and fro by the hedges, for their king ſhall go into captivity, *and* his prieſts and his princes together.

4 Wherefore gloriеſt thou in the vallies, thy flowing valley, O back-ſliding daughter? that truſted in her treaſures, *ſaying*, Who ſhall come unto me?

5 Behold, I will bring a fear upon thee, ſaith the Lord God of hoſts, from all thoſe that be about thee, and ye ſhall be driven out every man right forth, and none ſhall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, ſaith the Lord.

7 ¶ Concerning Edom, thus ſaith the Lord of hoſts, *Is* wiſdom no more in Teman? is counſel periſhed from the prudent? is their wiſdom vaniſhed?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Eſau upon him, the time *that* I will viſit him.

9 If grape-gatherers come to thee, would they not leave *ſome* gleaning-grapes? if thieves by night, they will deſtroy till they have enough.

10 But I have made Eſau bare, I have uncovered his ſecret places, and he ſhall not be able to hide himſelf: his ſeed is ſpoiled, and his brethren and his neighbours, and he *is* not.

11 Leave thy fatherleſs children, I will preſerve *them* alive, and let thy widows truſt in me.

12 For thus ſaith the Lord, Behold, they whoſe judgment *was* not to drink of the cup, have aſſuredly drunken, and *art* thou he *that* ſhalt altogether go unpuniſhed? thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink *of it*.

13 For I have ſworn by myſelf, ſaith the Lord, that Bozrah ſhall become a deſolation, a reproach, a waſte, and a curſe, and all the cities thereof ſhall be perpetual waſtes.

14 I have heard a rumour from the Lord, and an ambaſſador is ſent unto the heathen, *ſaying*, Gather ye together, and come againſt her, and riſe up to the battle.

15 For lo, I will make thee ſmall among the heathen, *and* deſpiſed among men.

16 Thy terribleneſs hath deceived thee, *and* the pride of thine heart, O thou that dwelleſt in the clifts of the rock, that holdeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the Lord.

17 Alſo Edom ſhall be a deſolation: every one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the Lord: no man ſhall abide there, neither ſhall a ſon of man dwell in it.

19 Behold, he ſhall come up like a lion, from the ſwelling of Jordan againſt the habitation of the ſtrong: but I will ſuddenly make him run away from her, and who *is* a choſen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

20 Therefore hear the counſel of the Lord, that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt the inhabitants of Teman: ſurely the leaſt of the flock ſhall draw them out; ſurely he ſhall make their habitations deſolate with them.

21 The earth is moved at the noiſe of their fall: at the cry, the noiſe thereof was heard in the Red-ſea.

22 Behold, he ſhall come up and fly as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damaſcus. Hamath is confounded, and Arpad: for they have heard evil-tidings, they are faint-hearted, *there is* ſorrow on the ſea, it cannot be quiet.

24 Damaſcus is waxed feeble, *and* turneth herſelf to flee, and fear hath ſeized on *her*: anguiſh and ſorrows have taken her as a woman in travail.

25 How is the city of praiſe not left, the city of my joy!

26 Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the Lord of hoſts.

27 And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Benhadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon ſhall ſmite, thus ſaith the Lord, Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt.

29 Their tents and their flocks ſhall they take away, they ſhall take to themſelves their curtains, and all their veſſels, and their camels, and they ſhall cry unto them, Fear *is* on every ſide.

30 ¶ Flee, get you far off, dwell deep, O ye inhabitants of Hazor, ſaith the Lord; for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.

31 Ariſe, get you up into the wealthy nation that dwelleth without care, ſaith the Lord, which have neither gates nor bars, *which* dwell alone.

32 And their camels ſhall be a booty, and the multitude of their cattle a ſpoil, and I will ſcatter into all winds them *that are* in the outmoſt corners, and I will bring their calamity from all ſides thereof, ſaith the Lord.

33 And Hazor ſhall be a dwelling for dragons, *and* a deſolation for ever; there ſhall no man abide there, nor *any* ſon of man dwell in it.

34 ¶ The word of the Lord that came to Jeremiah the prophet againſt Elam, in the beginning of the reign of Zedekiah king of Judah, ſaying,

35 Thus ſaith the Lord of hoſts, Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will ſcatter them towards all thoſe winds, and there ſhall be no nation whither the out-caſts of Elam ſhall not come.

37 For I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life: and I will bring evil unto them, *even* my fierce anger, ſaith the Lord, and I will ſend the ſword after them, till I have conſumed them.

38 And I well ſet my throne in Elam, and will deſtroy from thence the king and the princes, ſaith the Lord.

39 ¶ But it ſhall come to paſs in the latter days, *that* I will bring again the captivity of Elam, ſaith the Lord.

CHAP. L.

THE word that the Lord ſpake againſt Babylon, *and* againſt the land of the Chaldeans by Jeremiah the prophet.

2 Declare ye among the nations, and publiſh, and ſet up a ſtandard, publiſh, *and* conceal not: ſay, Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation againſt her, which will make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart both man and beaſt.

4 ¶ In thoſe days, and in that time, ſaith the Lord, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: they ſhall go, and ſeek the Lord their God.

5 They ſhall aſk the way to Zion with their faces thitherward, *ſaying*, Come, and let us join ourſelves to the Lord, in a perpetual covenant *that* ſhall not be forgotten.

6 My people hath been loſt ſheep: their ſhepherds have cauſed them to go aſtray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their reſting-place.

7 All that found them have devoured them, and their adverſaries ſaid, We offend not, becauſe they have ſinned againſt the Lord, the habitation of juſtice, even the Lord, the hope of their fathers.

8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans, and be as he-goats before the flocks.

9 ¶ For lo, I will raiſe and cauſe to come up againſt Babylon, an aſſembly of great nations from the north-country, and they ſhall ſet themſelves in array againſt her, from thence ſhe ſhall be taken: their arrows *ſhall be* as of a mighty expert man: none ſhall return in vain.

10 And Chaldea ſhall be a ſpoil: all that ſpoil her ſhall be ſatisfied, ſaith the Lord.

11 Becauſe ye were glad, becauſe ye rejoiced, O ye deſtroyers of mine heritage, becauſe ye are grown fat, as the heifer at graſs, and bellow as bulls:

12 Your

CHAP. XLIX.] 3 *Howl, O Heſhbon, for Ai is ſpoiled*, &c.] When Ai, a city of the Ammonites, is deſtroyed, it is time for Heſhbon, the chief city of Moab, to lament her danger.

16 *O thou that dwelleſt in the clifts of the rocks*. &c.] St. Jerom, who lived in the neighbourhood, tells us, that Idumea was a rocky mountainous country, and that the inhabitants dwelt in caves dug in the rocks and hills.

34 *The word---that came to Jeremiah the prophet againſt Elam*, &c.] The province of Elam, which, together with Suſiana, Nebuchadnezzar ſubdued and took from Aſtyages king of Media. The prophet Daniel, chap. viii. 1, 2, mentions his reſiding in Shuſhan the palace, in the province of Elam.

CHAP. L.] 2 *Bel is confounded, Merodach is broken in pieces*, &c.] When the Almighty puniſhes an idolatrous nation, he aſſerts his own authority to the confuſion of all idols and their worſhippers. *Bel* is the ſame with *Baal*, a name common to the idols of the Eaſt, and, at firſt, properly that of ſome of the heavenly bodies, perhaps the ſun. *Merodach* ſeems to have been the name of one of their kings, who was afterwards deified by his ſubjects.

12 Your mother shall be sore confounded, she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land and a desart.

13 Because of the wrath of the Lord, it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handled the sickle in the time of harvest: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* a scattered sheep, the lions have driven *him* away: first, the king of Assyria hath devoured him and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the Lord of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord God of hosts, in the land of the Chaldeans.

26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks: let them go down to the slaughter: woe unto them, for their day is come, the time of their visitation.

28 The voice of them that flee, and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done unto her: for she hath been proud against the Lord, against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord.

31 Behold, I *am* against thee, *O thou* most proud, saith the Lord God of hosts: for thy day is come, the time *that* I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the Lord of hosts, the children of Israel and the children of Judah *were* oppressed together, and all that took them captives held them fast, they refused to let them go.

34 Their redeemer *is* strong, the Lord of hosts *is* his name, he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

36 A sword *is* upon the liars, and they shall dote: a sword *is* upon her mighty men, and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women: a sword *is* upon her treasures, and they shall be robbed.

38 A drought *is* upon her waters, and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beasts of the desart, with the wild beasts of the islands, shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the Lord: *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man that* I may appoint over her? for who *is* like me, and who will appoint me the time? and who *is* that shepherd that will stand before me?

45 Therefore hear ye the counsel of the Lord, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

THUS saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth, let the archer bend his bow, and against *him that* lifteth himself up in his brigandine; and spare ye not her young men, destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the holy One of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity: for this *is* the time of the Lord's vengeance: he will render unto her a recompense.

7 Babylon *hath been* a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad.

8 Babylon is suddenly fallen and destroyed: howl for her, take balm for her pain, if so be she may healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The Lord hath brought forth our righteousness: come and let us declare in Zion the work of the Lord our God.

11 Make bright the arrows: gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the Lord, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised, and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 The Lord of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee.

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of

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18 *I have punished the king of Assyria.*] This probably relates to the destruction of Nineveh, the capital of the Assyrian empire, where the last king of the Assyrian race was slain, and the seat of the empire removed to Babylon.

23 *How is the hammer of the whole earth cut asunder and broken!* &c.] How is that oppressive empire that smote the whole earth with a continual stroke, destroyed and laid waste!

34 *Their Redeemer is strong, the Lord of hosts is his name,* &c.] God, who created all the children of men, and even called the universe from its chaos by the word of his power, will himself plead the cause of his injured truth and people.

CHAP. LI.] 7 *Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken,* &c.] She hath recommended her idolatries to the whole world by several specious pretences, as well as by her authority and example: so that they have resembled poison decorated with a golden cup, which have induced men to drink without being aware of the danger; and all this by the permission of the Almighty, in order to accomplish some great end of his providence.

15 *O thou that dwellest upon many waters,* &c.] Upon the river Euphrates, which encompassed Babylon, and was thought to render the city impregnable. The expression *many waters*, signifies also the multitudes of people over whom this was the reigning city.

CHAP.

of the earth, he maketh lightenings with rain, and bringeth forth the wind out of his treaſures.

17 Every man is brutiſh by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falſehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh.

19 The portion of Jacob *is* not like them, for he *is* the former of all things, and *Iſrael is* the rod of his inheritance: the Lord of hoſts *is* his name.

20 Thou *art* my battle-ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms:

21 And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the chariot and his rider:

22 With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid:

23 I will alſo break in pieces with thee, the ſhepherd and his flock, and with thee will I break in pieces the huſbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your ſight, ſaith the Lord.

25 Behold, I *am* againſt thee, O deſtroying mountain, ſaith the Lord, which deſtroyeth all the earth, and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſolate for ever, ſaith the Lord.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz, appoint a captain againſt her, cauſe the horſes to come up as the rough caterpillars.

28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for every purpoſe of the Lord ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed, they became as women: they have burnt her dwelling-places, her bars are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken at *one* end,

32 And that the paſſages are ſtopped, and the reeds they have burnt with fire, and the men of war are affrighted.

33 For thus ſaith the Lord of hoſts, the God of Iſrael, The daughter of Babylon *is* like a threſhing-floor, *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 The violence done to me and to my fleſh, *be* upon Babylon, ſhall the inhabitant of Zion ſay; and my blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the Lord, Behold, I will plead thy cauſe, and take vengeance for thee, and I will dry up her ſea, and make her ſprings dry.

37 And Babylon ſhall become heaps, a dwelling-place for dragons, an aſtoniſhment and an hiſſing without an inhabitant.

38 They ſhall roar together like lions: they ſhall yell as lions whelps.

39 In their heat I will make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not wake, ſaith the Lord.

40 I will bring them down like lambs to the ſlaughter, like rams with he-goats.

41 How is Sheſhach taken! and how is the praiſe of the whole earth ſurpriſed! how is Babylon become an aſtoniſhment among the nations!

42 The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her cities are a deſolation, a dry land, and a wilderneſs, a land wherein no man dwelleth, neither doth *any* ſon of man paſs thereby.

44 And I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up, and the nations ſhall not flow together any more unto him, yea, the wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the Lord.

46 And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land: a rumour ſhall both come *one* year, and after that in *another* year *ſhall come* a rumour, and violence in the land, ruler againſt ruler.

47 Therefore behold, the days come that I will do judgment upon the graven images of Babylon, and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven and the earth, and all that *is* therein, ſhall ſing for Babylon: for the ſpoilers ſhall come unto her from the north, ſaith the Lord.

49 As Babylon *hath cauſed* the ſlain of Iſrael to fall: ſo at Babylon ſhall fall the ſlain of all the earth.

50 Ye that have eſcaped the ſword, go away, ſtand not ſtill: remember the Lord afar off, and let Jeruſalem come into your mind.

51 We are confounded, becauſe we have heard reproach, ſhame hath covered our faces: for ſtrangers are come into the ſanctuaries of the Lord's houſe.

52 Wherefore behold, the days come, ſaith the Lord, that I will do judgment upon her graven images, and through all her land the wounded ſhall groan.

53 Though Babylon ſhall mount up to heaven, and though ſhe ſhould fortify the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the Lord.

54 A ſound of a cry *cometh* from Babylon, and great deſtruction from the land of the Chaldeans.

55 Becauſe the Lord hath ſpoiled Babylon, and deſtroyed out of her the great voice, when her waves do roar like great waters, a noiſe of their voice is uttered.

56 Becauſe the ſpoiler is come upon her, *even* upon Babylon, and their mighty men are taken, every one of their bows is broken, for the Lord God of recompenſes ſhall ſurely requite.

57 And I will make drunk her princes, and her wiſe *men*, her captains, and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name *is* the Lord of hoſts.

58 Thus ſaith the Lord of hoſts, The broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burnt with fire, and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the ſon of Neriah, the ſon of Maaſeiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign; and *this* Seraiah *was* a quiet prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words *that are* written againſt Babylon.

61 And Jeremiah ſaid unto Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words.

62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place, to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be deſolate for ever.

63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates:

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

ZEdekiah *was* one and twenty years old when he began to reign, and he reigned eleven years in Jeruſalem; and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the Lord, according to all that Jehoiakim had done.

3 For through the anger of the Lord it came to paſs in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

4 ¶ And it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he, and all his army againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the city was beſieged unto the eleventh year of king Zedekiah.

6 And

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31 *One poſt ſhall run to meet another*, &c.] Babylon was taken by ſurprize; for Cyrus, having turned the current of the Euphrates, entered the city by the channel of that river. In order to put this ſtratagem into execution, Cyrus embraced the opportunity of a public feſtival, when the whole night was uſually ſpent in revellings, and all manner of diſorders.

39 *In their heat I will make their feaſts, and I will make them drunken*, &c.] While they are feaſting themſelves, I will provide them another cup to drink, namely, that of my fury and indignation. This prophecy was literally fulfilled; for Babylon was taken in the night of a public feſtival.

63 *Thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates.*] The prophets often gave ſenſible repreſentations of the judgments they foretold. This was a ſignificant emblem of Babylon's ſinking irrecoverably under the judgments here denounced againſt her.

CHAP.

6 And in the fourth month, in the ninth *day* of the month, the famine was ſore in the city, ſo that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the king's garden (now the Chaldeans *were* by the city round about) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans purſued after the king, and overtook Zedekiah in the plains ot Jericho, and all his army was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon ſlew the ſons of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon, and put him in priſon till the day of his death.

12 ¶ Now in the fifth month, in the tenth *day* of the month (which *was* the nineteenth year of Nebuchadrezzar, king of Babylon) came Nebuzar-adan, captain of the guard, *which* ſerved the king of Babylon, into Jeruſalem,

13 And burnt the houſe of the Lord, and the king's houſe; and all the houſes of Jeruſalem, and all the houſes of the great *men* burnt he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jeruſalem round about.

15 Then Nebuzar-adan, the captain of the guard, carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan, the captain of the guard, left *certain* of the poor of the land for vine-dreſſers, and for huſbandmen.

17 Alſo the pillars of braſs, that *were* in the houſe of the Lord, and the baſes, and the brazen ſea that *was* in the houſe of the Lord, the Chaldeans brake, and carried all the braſs of them to Babylon.

18 The caldrons alſo, and the ſhovels, and the ſnuffers, and the bowls, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away.

19 And the baſons, and the fire pans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups; *that* which *was* of gold *in* gold, and that which was of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve brazen bulls that *were* under the baſes, which king Solomon had made in the houſe of the Lord: the braſs of all theſe veſſels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits, and a fillet of twelve cubits did compaſs it, and the thickneſs thereof *was* four fingers: *it was* hollow.

22 And a chapiter of braſs *was* upon it, and the height of one chapiter *was* five cubits, with net-work, and pomegranates upon the chapiters round about, all *of* braſs; the ſecond pillar alſo and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide, *and* all the pomegranates upon the net-work, *were* an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

25 He took alſo out of the city an eunuch, which had the charge of the men of war, and ſeven men of them that were near the king's perſon, which were found in the city, and the principal ſcribe of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the midſt of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive; in the ſeventh year, three thouſand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two perſons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred forty and five perſons: all the perſons *were* four thouſand and ſix hundred.

31 ¶ And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *firſt* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon,

32 And ſpake kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his priſon-garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

CHAP. LII.] 13 *And burnt the houſe of the Lord*, &c.] After it had ſtood, according to Joſephus, four hundred and ſeventy years.

28 *This is the people whom Nebuchadrezzar carried away captive*, &c.] Archbiſhop Uſher ſuppoſes, that this, and the two following verſes, give an account of the leſſer captivities which the Jews ſuffered under Nebuchadrezzar; whereas there were three others, in which many more perſons were carried away.

THE

Lamentations of JEREMIAH.

The ARGUMENT.

This book is a kind of funeral elegy on the death of the good king Joſiah, *as ſufficiently appears from what is recorded in* 2 Chron. xxxv. 25. *St.* Jerom *is of opinion that the prophet laments the loſs of* Joſiah, *as the beginning of thoſe calamities that followed: accordingly he prophetically bewails the miſerable ſtate of the* Jews, *and the deſtruction of* Jeruſalem.

The ſtile of theſe Lamentations *is lively, pathetic, and affecting: the ſubject of the moſt moving kind: Sorrow never flowed in ſo natural, ſo tender, ſo prevailing a pathos, as in theſe mournful elegies.*

CHAP. I.

HOW doth the city ſit ſolitary, *that was* full of people! *how is* ſhe become as a widow! ſhe *that was* great among the nations, *and* princeſs among the provinces, *how* is ſhe become tributary!

2 She weepeth ſore in the night, and her tears *are* on her cheeks: among all her lovers ſhe hath none to comfort *her*, all her friends have dealt treacherouſly with her, they are become her enemies.

3 Judah is gone into captivity, becauſe of affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits.

4 The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs.

5 Her adverſaries are the chief, her enemies proſper: for the Lord hath afflicted her; for the multitude of her tranſgreſſions, her children are gone into captivity before the enemy.

8 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembered in the days of her affliction, and of her miſeries, all her pleaſant things that ſhe had in the days of old, when

CHAP. I.] 1 *How doth the city ſit ſolitary, that was full of people! how is ſhe become as a widow!* &c.] Cities are commonly deſcribed as the mothers of their inhabitants, and their kings and princes as their huſbands and children. When, therefore, they are bereaved of theſe, they are ſaid to be widows and childleſs. Under theſe affecting circumſtances, Jeruſalem is deſcribed as ſitting alone, and in a penſive condition, the multitude of her inhabitants being diſperſed and deſtroyed.

when her people fell into the hand of the enemy, and none did help her, the adverſaries ſaw her, *and* did mock at her ſabbaths.

8 Jeruſalem hath grievouſly ſinned: therefore ſhe is removed: all that honoured her deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward.

9 Her filthineſs *is* in her ſkirts, ſhe remembereth not her laſt end; therefore ſhe came down wonderfully: ſhe had no comforter: O Lord, behold my affliction: for the enemy hath magnified *himſelf*.

10 The adverſary hath ſpread out his hand upon all her pleaſant things: for ſhe hath ſeen *that* the heathen entered into her ſanctuary, whom thou didſt command *that* they ſhould not enter into thy congregation.

11 All her people ſigh, they ſeek bread, they have given their pleaſant things for meat to relieve the ſoul: ſee, O Lord, and conſider, for I am become vile.

12 ¶ *Is it* nothing to you, all ye that paſs by? behold, and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted *me*, in the day of his fierce anger.

13 From above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, *and* faint all the day.

14 The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my ſtrength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to riſe up.

15 The Lord hath trodden under foot all my mighty *men* in the midſt of me: he hath called an aſſembly againſt me, to cruſh my young men: the Lord hath trodden the virgin, the daughter of Judah, *as* in a wine-preſs.

16 For theſe *things* I weep, mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul, is far from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the Lord hath commanded concerning Jacob, *that* his adverſaries *ſhould be* round about him: Jeruſalem is as a menſtruous woman among them.

18 ¶ The Lord is righteous, for I have rebelled againſt his commandment: hear, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me; my prieſts and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls.

20 Behold, O Lord, for I *am* in diſtreſs; my bowels are troubled; mine heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh, *there is* none to comfort me: all mine enemies have heard of my trouble, they are glad that thou haſt done *it*: thou wilt bring the day *that* thou haſt called, and they ſhall be like unto me.

22 Let all their wickedneſs come before thee: and do unto them, as thou haſt done unto me, for all my tranſgreſſions: for my ſighs *are* many, and my heart *is* faint.

CHAP. II.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, *and* caſt down from heaven unto the earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger!

2 The Lord hath ſwallowed up all the habitations of Jacob, and hath not pitied: he has thrown down in his wrath the ſtrong holds of the daughter of Judah: he hath brought *them* down to the ground: he hath polluted the kingdom, and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Iſrael: he hath drawn back his right hand from before the enemy, and he burned againſt Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary, and ſlew all *that were* pleaſant to the eye, in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces: he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as *if it were* of a garden, he hath deſtroyed his places of the aſſembly: the Lord hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt.

7 The Lord hath caſt off his altar: he hath abhorred his ſanctuary: he hath given up into the hand of the enemy the walls of her palaces; they have made a noiſe in the houſe of the Lord, as in the day of a ſolemn feaſt.

8 The Lord hath purpoſed to deſtroy the wall of the daughter of Zion; he hath ſtretched out a line, he hath not withdrawn his hand from deſtroying: therefore he made the rampart and the wall to lament; they languiſhed together.

9 Her gates are ſunk into the ground: he hath deſtroyed and broken her bars; her king and her princes *are* among the Gentiles; the law *is* no *more*, her prophets alſo find no viſion from the Lord.

10 The elders of the daughter of Zion ſit upon the ground, *and* keep ſilence: they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth; the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the deſtruction of the daughter of my people, becauſe the children and the ſucklings ſwoon in the ſtreets of the city.

12 They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mother's boſom.

13 What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the ſea; who can heal thee?

14 Thy prophets have ſeen vain and fooliſh things for thee, and they have not diſcovered thine iniquity, to turn away thy captivity; but have ſeen for thee falſe burdens and cauſes of baniſhment.

15 All that paſs by clap *their* hands at thee; they hiſs and wag their head at the daughter of Jeruſalem, *ſaying*, *Is* this the city that *men* call the perfection of beauty, the joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh the teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for: we have found, we have ſeen *it*.

17 The Lord hath done *that* which he had deviſed: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath cauſed *thine* enemy to rejoice over thee, he hath ſet up the horn of thine adverſaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyſelf no reſt, let not the apple of thine eyes ceaſe.

19 Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children, that faint for hunger in the top of every ſtreet.

20 ¶ Behold, O Lord, and conſider to whom thou haſt done this: ſhall the women eat their fruit, *and* children of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the Lord?

21 The young and the old lie on the ground in the ſtreets, my virgins and my young men are fallen by the ſword: thou haſt ſlain *them* in the day of thy anger, thou haſt killed, *and* not pitied.

22 Thou haſt called as in a ſolemn day my terrors round about, ſo that in the day of the Lord's anger none eſcaped nor remained: thoſe that I have ſwaddled and brought of, hath mine enemy conſumed.

CHAP. III.

I *AM* the man *that* hath ſeen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkneſs, but not *into* light.

3 Surely againſt me is he turned, he turneth his hand *againſt me* all the day.

4 My fleſh and my ſkin hath he made old, he hath broken my bones.

5 He hath builded againſt me, and compaſſed *me* with gall and travail.

6 He hath ſet me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Alſo when I cry and ſhout, he ſhutteth out my prayer.

9 He hath incloſed my ways with hewn ſtone: he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places.

11 He

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14 *The yoke of my tranſgreſſion is bound by his hand*, &c.] He hath laid upon me the burden of mine iniquities, and inflicted ſuch heavy puniſhments on me, that I muſt ſink under them.

Chap. II.] 1 *And remembered not his footſtool in the day of his anger!*] And even ſpared not the ark itſelf, the footſtool of the Shekinah, which ſat between the cherubims as on a throne.

7 *They have made a noiſe in the houſe of the Lord, as in the day of a ſolemn feaſt.*] Inſtead of the joyful ſound of praiſes and thankſgivings to God, nothing was heard there but the noiſe of ſoldiers, and the rude vociferations of infidels profaning that ſacred place, and inſulting over God who was worſhipped there.

15 *Is this the city that men call the perfection of beauty, the joy of the whole earth?*] Jeruſalem was the the metropolis of the Jewiſh nation, and highly valued by them for the magnificence of their temple, and the preſence of the true God there.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to all my people, *and* their song all the day.

15 He hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel-stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat prosperity.

18 And I said, My strength and my hope is perished from the Lord,

19 Remembring mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is humbled in me.

21 This I recal to my mind, therefore have I hope.

22 ¶ *It is of* the Lord's mercies that we are not consumed, because his compassions fail not.

23 *They are* new every morning: great *is* thy faithfulness.

24 The Lord *is* my portion, saith my soul, therefore will I hope in him.

25 The Lord *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is* good that *a man* should both hope and quietly wait for the salvation of the Lord.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust, if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him, he is filled full with reproach.

31 For the Lord will not cast off for ever.

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High,

36 To subvert a man in his cause, the Lord approveth not.

37 ¶ Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out of the mouth of the most High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the Lord.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled, thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the off-scouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water, for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission:

50 Till the Lord look down, and behold from heaven.

51 Mine eye affecteth mine heart, because of all the daughters of my city.

52 Mine enemies chased me sore like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head, *then* I said, I am cut off.

55 ¶ I called upon thy name, O Lord, out of the low dungeon.

56 Thou hast heard my voice, hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O Lord, thou hast pleaded the causes of my soul, thou hast redeemed my life.

59 O Lord, thou hast seen my wrong, judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their imaginations against me.

61 Thou hast heard their reproach, O Lord, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold, their sitting down and their rising up, I *am* their music.

64 ¶ Render unto them a recompense, O Lord, according to the work of their hands.

65 Give them sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger, from under the heavens of the Lord.

CHAP. IV.

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter?

3 Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately, are desolate in the streets: *they that were* brought up in scarlet, embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, *that was* overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in the body than rubies, their polishing *was* of sapphire.

8 Their visage is blacker than a coal: they are not known in the streets: their skin cleaveth to their bones: it is withered, it is become like a stick.

9 *They that be* slain with the sword, are better than *they that be* slain with hunger: for these pine away, stricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people.

11 The Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entered into the gates of Jerusalem.

13 ¶ For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her;

14 They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, so that men could not touch their garments.

15 They cried unto them, Depart ye, *it is* unclean, depart, depart, touch not, when they fled away and wandered: they said among the heathen, They shall no more sojourn *there*.

16 The anger of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 ¶ The punishment of thine iniquity is accomplished, O daughter of Zion, he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom, he will discover thy sins.

CHAP. V.

REmember, O Lord, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We

CHAP. III.] 28 *He sitteth alone, and keepeth silence,* &c.] The discipline of affliction renders a man serious and thoughtful; it disposes him to reflect upon himself and his ways, and instructs him to acquiesce in the designs of providence.

38 *Out of the mouth of the most High proceedeth not evil and good?*] Do not calamities, as well as prosperity, come by the will and disposal of the Almighty?

CHAP. IV.] 1 *How is the gold become dim!*] How is the glory of the temple obscured! The sanctuary, which was overlaid with gold, now lies in ruins, and the stones of it blended with the rubbish in one common heap of confusion.

19 *Our persecuters are swifter than the eagles of the heaven.*] God had brought upon us the judgment he threatened by Moses, of bringing a nation against us as swift as the eagle fleeth; for such are the horsemen in the Chaldean army.

CHAP.

3 We are orphans and fatherleſs, our mothers *are* as widows.
4 We have drunken our water for money, our wood is ſold unto us.
5 Our necks *are* under perſecution: we labour, *and* have no reſt.
6 We have given the hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread.
7 Our fathers have ſinned, and *are* not, and we have borne their iniquities.
8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.
9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the wilderneſs.
10 Our ſkin was black like an oven, becauſe of the terrible famine.
11 They raviſhed the women in Zion, *and* the maids in the cities of Judah.
12 Princes are hanged up by their hand: the faces of elders were not honoured.
13 They took the young men to grind, and the children fell under the wood.
14 The elders have ceaſed from the gate, the young men from their muſic.
15 The joy of our heart is ceaſed, our dance is turned into mourning.
16 The crown is fallen *from* our head: woe unto us that we have ſinned.
17 For this our heart is faint, for theſe *things* our eyes are dim.
18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.
19 Thou, O Lord, remaineſt for ever; thy throne from generation to generation.
20 Wherefore doſt thou forget us for ever, *and* forſake us ſo long time?
21 Turn thou us unto thee, O Lord, and we ſhall be turned: renew our days as of old.
22 But thou haſt utterly rejected us: thou art very wroth againſt us.

CHAP. V.] 16 *The crown is fallen from our head*, &c.] All our glory is at an end, together with the advantages of being thy people, and enjoying thy preſence among us, by which we were diſtinguiſhed from the reſt of the world.

THE Book of the Prophet EZEKIEL.

The ARGUMENT.

Ezekiel *was the ſon of* Buzi, *of the houſe of* Aaron. *He was carried captive to* Babylon *with* Jeconiah, *and began to prophecy in the fifth year of that captivity, which is the æra he uſes in all his predictions. He continued to prophecy during twenty years; and was cotemporary with* Jeremiah, *who prophecied at the ſame time in* Judea. *He foretold a great number of events, particularly the deſtruction of the temple; the fatal cataſtrophe of thoſe who revolted from* Babylon *to* Egypt; *and, at laſt, the happy return of the* Jews *to their own land.*

CHAP. I.

NOW it came to paſs in the thirtieth year, in the fourth *month*, in the fifth *day* of the month (as I *was* among the captives the river of Chebar) *that* the heavens were opened, and I ſaw ons of God.
2 In the fifth *day* of the month (which *was* the fifth year of king oiachin's captivity.)
3 The word of the Lord came expreſsly unto Ezekiel the prieſt, ſon of Buzi, in the land of the Chaldeans, by the river Che- and the hand of the Lord was there upon him.
4 ¶ And I looked, and behold, a whirlwind came out of the h, a great cloud, and a fire infolding itſelf, and a brightneſs about it, and out of the midſt thereof as the colour of amber, of the midſt of the fire.
5 Alſo out of the midſt thereof *came* the likeneſs of four living creatures. And this *was* their appearance; They had the likeneſs of a man.
6 And every one had four faces, and every one had four wings.
7 And their feet *were* ſtraight feet, and the ſole of their feet *was* like the ſole of a calf's foot, and they ſparkled like the colour of burniſhed braſs.
8 And *they had* the hands of a man under their wings on their four ſides, and they four had their faces and their wings.
9 Their wings *were* joined one to another; they turned not when they went, they went every one ſtraight forward.
10 As for the likeneſs of their faces, they four had the face of a man, and the face of a lion on the right ſide, and they four had the

AP. I.] 5 *Out of the midſt thereof came the likeneſs of four living creatures,* Theſe living creatures were four cherubims, that ſupported the throne of Almighty in the following viſion.

6 *And every one of them had four faces*, &c.] Theſe faces were of a man, of a lion, of an ox, and of an eagle, verſe 10, each of them reſembling the cherubims which overſhadowed the mercy-ſeat in the temple.

18 And

the face of an ox on the left side: they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward, two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went: *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and returned as the appearance of a flash of lightning.

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures with his four faces.

16 The appearance of the wheels, and their work *was* like unto the colour of a beryl: and they four had one likeness, and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they returned not when they went.

18 As for their rings, they were so high that they were dreadful, and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit *was* to go, they went, thither *was their* spirit to go, and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creatures, *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other; every one had two, which covered on this side, and every one had two, which covered on that side their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament, that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads, *was* the likeness of a throne, as the appearance of a sapphire-stone, and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it: from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it *had* brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord: and when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

CHAP. II.

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me, when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* impudent children, and stiff-hearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.

5 And they, whether they will hear, or whether they will forbear (for they *are* a rebellious house) yet shall know that there hath been a prophet among them.

6 ¶ And thou, Son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they *are* most rebellious.

8 But thou, Son of man, hear what I say unto thee, Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and lo, a roll of a book *was* therein;

10 And he spread it before me, and it *was* written within and without, and *there was* written therein lamentations, and mourning, and woe.

CHAP. III.

MOreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*, and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people of a strange speech, and of an hard language, *but* to the house of Israel:

6 Not to many people of a strange speech, and of an hard language, whose words thou canst not understand: surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears.

11 And go get thee to them of the captivity, unto the children of thy people, and speak unto them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the Lord from his place.

13 *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit, but the hand of the Lord was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, when a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin; he shall surely live, because he is warned: also thou hast delivered thy soul.

22 ¶ And the hand of the Lord was there upon me, and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain, and behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and

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18 *And their rings were full of eyes round about them four.*] The living creatures were also full of eyes, to signify, that all the nations of providence are directed by a consummate wisdom and foresight.

28 *This was the appearance of the likeness of the glory of the Lord*, &c.] This is a description of that glorious vision wherein God appeared, and whereby he manifested his attributes of glory and perfections.

CHAP. II.] 1 *And he said unto me, Son of man*, &c.] This expression is commonly understood to signify the same with a common and ordinary man, as it is usually expounded in the following text of the Psalmist, *What is man that thou art mindful of him, or the son of man that thou visitest him?* Psal. viii. 4. So here most commentators understand it as applied to the prophet, to remind him of his frailty and mortality, and of the infinite distance between God and man. In which sense it is supposed to be taken when applied to Christ in the New Testament, signifying his great humility in assuming our nature, and appearing no otherwise than as an ordinary man.

CHAP. III.] 17 *I have made thee a watchman unto the house of Israel*, &c.] Prophets have the title of watchmen given them, because, like watchmen placed on a tower, they saw, by their prophetic spirit, the evils coming on the ungodly, and were bound to give the people timely notice, that they might avoid them by a sincere repentance.

CHA

and ſpake with me, and ſaid unto me, Go, ſhut thyſelf within thine houſe.

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhall bind thee with them, and thou ſhalt not go out among them.

26 And I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them a reprover; for they *are* a rebellious houſe.

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord God, He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious houſe.

CHAP. IV.

THOU alſo, ſon of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem;

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and ſet *battering* rams againſt it round about.

3 Moreover, take thou unto thee an iron pan, and ſet it *for* a wall of iron between thee and the city, and ſet thy face againſt it: and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it, this *ſhall be* a ſign to the houſe of Iſrael.

4 Lie thou alſo upon thy left ſide, and lay the iniquity of the houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt lie upon it, thou ſhalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt bear the iniquity of the houſe of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine arm *ſhall be* uncovered, and thou ſhalt prophecy againſt it.

8 And behold, I will lay bands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege.

9 ¶ Take thou alſo unto thee, wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt lie upon thy ſide; three hundred and ninety days ſhalt thou eat thereof.

10 And thy meat which thou ſhalt eat, *ſhall be* by weight, twenty ſhekels a day: from time to time ſhalt thou eat it.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an hin: from time to time ſhalt thou drink.

12 And thou ſhalt eat it *as* barley-cakes, and thou ſhalt bake it with dung that cometh out of man, in their ſight.

13 And the Lord ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will drive them.

14 Then ſaid I, Ah Lord God, behold, my ſoul hath not been polluted: for from my youth up, even till now have I not eaten of that which dieth of itſelf, or is torn in pieces, neither came there abominable fleſh into my mouth.

15 Then he ſaid unto me, Lo, I have given thee cow's dung for man's dung, and thou ſhalt prepare thy bread therewith.

16 Moreover, he ſaid unto me, Son of man, behold I will break the ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure, and with aſtoniſhment.

17 That they may want bread and water, and be aſtoniſhed one with another, and conſume away for their iniquity.

CHAP. V.

AND thou Son of man, take thee a ſharp knife, take thee a barber's razor, and cauſe *it* to paſs upon thine head, and upon thy beard; then take thee balances to weigh, and divide the *hair*.

2 Thou ſhalt burn with fire a third part in the midſt of the city, when the days of the ſiege are fulfilled; and thou ſhalt take a third part, *and* ſmite about it with a knife; and a third part thou ſhalt ſcatter in the wind, and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and bind them in thy ſkirts.

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire; *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 ¶ Thus ſaith the Lord God, This *is* Jeruſalem: I have ſet it in the midſt of the nations and countries *that are* round about her.

6 And ſhe hath changed my judgments into wickedneſs more than the nations, and my ſtatutes more than the countries that *are* round about her: for they have refuſed my judgments, and my ſtatutes, they have not walked in them.

7 Therefore thus ſaith the Lord God, Becauſe ye multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you:

8 Therefore thus ſaith the Lord God, Behold I, even I am againſt thee, and will execute judgments in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations.

10 Therefore the fathers ſhall eat the ſons in the midſt of thee, and the ſons ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the winds.

11 Wherefore, *as* I live, ſaith the Lord God, Surely becauſe thou haſt defiled my ſanctuary with all thy deteſtable things, and with all thine abominations, therefore will I alſo diminiſh *thee*, neither ſhall mine eye ſpare, neither will I have any pity.

12 ¶ A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee; and a third part ſhall fall by the ſword round about thee; and I will ſcatter a third part into all the winds, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted: and they ſhall know that I the Lord have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

14 Moreover, I will make thee waſte, and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by.

15 So it ſhall be a reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee, when I ſhall execute judgments in thee in anger and in fury, and in furious rebukes: I the Lord have ſpoken *it*.

16 When I ſhall ſend upon them the evil arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your ſtaff of bread.

17 So will I ſend upon you famine, and evil beaſts, and they ſhall bereave thee; and peſtilence and blood ſhall paſs through thee, and I will bring the ſword upon thee: I the Lord have ſpoken *it*.

CHAP. VI.

AND the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face towards the mountains of Iſrael, and prophecy againſt them,

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord God, Thus ſaith the Lord God to the mountains and to the hills, to the rivers and to the vallies, Behold, I, *even* I will bring a ſword upon you, and I will deſtroy your high places.

4 And your altars ſhall be deſolate, and your images ſhall be broken: and I will caſt down your ſlain *men* before your idols.

5 And I will lay the dead carcaſes of the children of Iſrael before their idols, and I will ſcatter your bones round about your altars.

6 In all your dwelling-places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the Lord.

8 ¶ Yet will I leave a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countries.

9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart which hath departed from me, and with their eyes which go a whoring after their idols: and they ſhall loath themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I *am* the Lord, *and that* I have not ſaid in vain that I will do this evil unto them.

11 ¶ Thus ſaith the Lord God, Smite with thine hand, and ſtamp with thy foot, and ſay, Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence, and he that is near ſhall fall by the ſword, and he that remaineth and is beſieged

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CHAP. IV.] 9 *Take thou alſo unto thee wheat and barley, &c.*] It is common in a time of ſcarcity to mix a great deal of the coarſer grains with a little of the better ſort, to make their proviſion laſt the longer. Accordingly Ezekiel was commanded to do this, to ſignify the ſcarcity the inhabitants ſhould ſuffer during the ſiege.

CHAP. V.] 10 *Therefore the fathers ſhall eat the ſons in the midſt of thee.*] A terrible judgment threatened by Moſes, and afterwards by Jeremiah, and actually fulfilled in the ſiege of Jeruſalem.

17 *So will I ſend upon you famine, and evil beaſts.*] Wild beaſts multiply in a land when it is depopulated; and is one of the puniſhments threatened by Moſes againſt the Jews.

CHAP. VI.] 7 *And ye ſhall know that I am the Lord.*] An epiphonema, or concluſion of a ſevere denunciation, often repeated by the prophet; importing, that the judgments God intended to bring upon the Jews would convince the moſt hardened and ſtupid ſinners, that it was the hand of the Almighty.

sieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the Lord, when their slain *men* shall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate; yea, more desolate than the wilderness *towards* Diblath, in all their habitations, and they shall know that I *am* the Lord.

CHAP. VII.

MOreover, the word of the Lord came unto me, saying,

2 Also thou, Son of man, thus saith the Lord God unto the land of Israel, An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and I will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee, and ye shall know that I *am* the Lord.

5 Thus saith the Lord God, An evil, an only evil, behold, is come.

6 An end is come, the end is come, it watcheth for thee, behold, it is come.

7 The morning is come upon thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways, and thine abominations *that* are in the midst of thee, and ye shall know that I *am* the Lord that smiteth.

10 Behold the day, behold, it is come, the morning is gone forth, the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of theirs, neither *shall there be* wailing for them.

12 The time is come, the day draweth near, let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return: neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready, but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword: and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the vallies, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak *as* water.

18 They shall also gird *themselves* with sackcloth, and horror shall cover them, and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations, *and* of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil, and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place:* for the robbers shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and their holy places shall be defiled.

25 Destruction cometh, and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour, then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them, and they shall know that I *am* the Lord.

CHAP. VIII.

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire: and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh toward the north, where *was* the seat of the image of jealousy, which provoketh to jealousy.

4 And behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way towards the north: so I lifted up mine eyes the way towards the north, and behold, northward at the gate of the altar, this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold, a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw, and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand, and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not, the Lord hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the Lord's house, which *was* towards the north, and behold, there sat women weeping for Tammuz.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east, and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah, that they commit the abominations, which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

CHAP.

CHAP. VII.] 2 *Unto the land of Israel*, &c.] That is, upon the whole country inhabited by the descendants of Jacob.

12 *Let not the buyer rejoice, nor the seller mourn*, &c.] The buyer will have no reason to rejoice, because he will not enjoy what he hath purchased; nor the seller cause to mourn for the loss of his possessions, which the approaching captivity will for ever deprive him of.

18 *Shame shall be upon all faces*, &c.] The works and confusion of misery covering their face.

24 *Wherefore I will bring the worst of the heathen.*] The Chaldeans, who were at that time the great oppressors of the world, and a terror to all the countries round about them.

CHAP. VIII.] 14 *And behold, there sat women weeping for Tammuz.*] This deity is supposed to be the same with the Egyptian Osyris, or the god which they supposed to preside over the fruits of the earth, which were then cut and gathered in; and this being called the death of Osyris, was celebrated with mourning and lamentations. Hence we see the reason why this solemnity was kept in the month Tammuz, because the harvest was then finished.

CHAP.

CHAP. IX.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city, to draw near, even every man *with* his destroying weapon in his hand.

2 And behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his hand; and one man among them *was* cloathed with linen, with a writer's inkhorn by his side, and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house, and he called to the man cloathed with linen, which *had* the writer's inkhorn by his side;

4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all the abominations *that be* done in the midst thereof.

5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity.

6 Slay utterly old *and* young, both maids and little children, and women; but come not near any man upon whom *is* the mark; and begin at my sanctuary: then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain, go ye forth: and they went forth and slew in the city.

8 ¶ And it came to pass while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God, wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And behold, the man cloathed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

CHAP. X.

THEN I looked, and behold, in the firmament that *was* above the head of the cherubims, there appeared over them, as it were a sapphire-stone, as the appearance of the likeness of a throne.

2 And he spake unto the man cloathed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in, in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the Lord went up from the cherub, *and stood* over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

5 And the sound of the cherubims wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man cloathed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth his hand from between the cherubims, unto the fire that was between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* cloathed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl-stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked, they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face *was* the face of a cherub, and the second *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up: this *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings, to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature *was* in them.

18 Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* besides them, and *every one* stood at the door of the east-gate of the Lord's house, and the glory of the God of Israel *was* over them above.

20 This *is* the living creature that I saw under the God of Israel, by the river of Chebar, and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings, and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAP. XI.

MOreover, the spirit lifted me up, and brought me unto the east-gate of the Lord's house, which looketh east-ward: and behold, at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, *It is* not near, let us build houses: this *city is* the caldron, and we *be* the flesh.

4 ¶ Therefore prophecy against them, prophecy, O Son of man.

5 And the spirit of the Lord fell upon me, and said unto me, Speak, Thus saith the Lord, Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God, Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword, and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword, I will judge you in the border of Israel, and ye shall know that I *am* the Lord.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel.

12 And ye shall know that I *am* the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass when I prophecied, that Pelatiah the son of Benaiah died: then fell I down upon my face, and cried with a loud voice, and said, Ah, Lord God, wilt thou make a full end of the remnant of Israel?

14 Again the word of the Lord came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly *are* they, unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence.

19 And

CHAP. IX.] 1 *Cause them that have a charge over the city, to draw near*, &c.] Cause the angels who have the charge of executing God's judgments upon the city to approach.

7 *Defile the house, and fill the courts with the slain*, &c.] God declares he will no longer own the temple for the place of his residence, as having been polluted with idolatry; he therefore delivers it up with its inner and outward courts, to be polluted with blood.

CHAP. X.] 2 *Fill thine hand with coals of fire*, &c.] This part of the vision represented the burning of the city, which was accordingly done by the Chaldeans.

CHAP. XI.] 3 *Which say, it is not near, let us build houses.*] These were those who put *the evil day far from them*; not being willing to believe, that the judgments threatened would soon overtake them.

This city is the caldron, and we be the flesh.] Jeremiah foretold the destruction of Jerusalem, under the metaphor of a seething-pot, and Ezekiel himself here uses the same figure of speech.

15 *I will*

19 And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh:

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 But *as for them* whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord God.

22 ¶ Then did the cherubins lift up their wings, and the wheels beſide them; and the glory of the God of Iſrael *was* over them above.

23 And the glory of the Lord went up from the midſt of the city, and ſtood upon the mountain, which *is* on the eaſt-ſide of the city.

24 ¶ Afterwards the ſpirit took me up, and brought me in viſion by the ſpirit of God into Chaldea, to them of the captivity: ſo the viſion that I had ſeen, went up from me.

25 Then I ſpake unto them of the captivity, all the things that the Lord had ſhewed me.

CHAP. XII.

THE word of the Lord alſo came unto me, ſaying,

2 Son of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and ſee not; they have ears to hear, and hear not: for they *are* a rebellious houſe.

3 Therefore thou Son of man, prepare thee ſtuff for removing, and remove by day in their ſight, and thou ſhalt remove from thy place to another place in their ſight; it may be they will conſider, though they *be* a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity.

5 Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face that thou ſee not the ground: for I have ſet thee *for* a ſign unto the houſe of Iſrael.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I digged through the wall with mine hand, I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

8 ¶ And in the morning came the word of the Lord unto me ſaying,

9 Son of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What doeſt thou?

10 Say thou unto them, Thus ſaith the Lord God, This burden *concerneth* the prince in Jeruſalem, and all the houſe of Iſrael that *are* among them.

11 Say, I *am* your ſign: like as I have done, ſo ſhall it be done unto them: they ſhall remove *and* go into captivity.

12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig through the wall to carry out thereby: he ſhall cover his face that he ſee not the ground with *his* eyes.

13 My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare; and I will bring him to Babylon *to* the land of the Chaldeans, yet ſhall he not ſee it, though he ſhall die there.

14 And I will ſcatter toward every wind all that *are* about him to help him, and all his bands, and I will draw out the ſword after them.

15 And they ſhall know that I *am* the Lord, when I ſhall ſcatter them among the nations, and diſperſe them in the countries.

16 But I will leave a few men of them from the ſword, from the famine, and from the peſtilence, that they may declare all their abominations among the heathen whither they come, and they ſhall know that I *am* the Lord.

17 ¶ Moreover, the word of the Lord came to me, ſaying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling, and with carefulneſs,

19 And ſay unto the people of the land, Thus ſaith the Lord God of the inhabitants of Jeruſalem, *and* of the land of Iſrael, They ſhall eat their bread with carefulneſs, and drink their water with aſtoniſhment, that her land may be deſolate from all that is therein, becauſe of the violence of all them that dwell therein.

20 And the cities *that are* inhabited, ſhall be laid waſte, and the land ſhall be deſolate, and ye ſhall know that I *am* the Lord.

21 ¶ And the word of the Lord came unto me, ſaying,

22 Son of man, what *is* that proverb, *that* ye have in the land of Iſrael, ſaying, The days are prolonged, and every viſion faileth?

23 Tell them therefore, Thus ſaith the Lord God, I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael: but ſay unto them, The days are at hand, and the effect of every viſion.

24 For there ſhall be no more any vain viſion, nor flattering divination within the houſe of Iſrael.

25 For I *am* the Lord: I will ſpeak, and the word that I ſhall ſpeak ſhall come to paſs: it ſhall be no more prolonged: for in your days, O rebellious houſe, will I ſay the word, and will perform it, ſaith the Lord God.

26 ¶ Again the word of the Lord came to me, ſaying,

27 Son of man, behold, *they of* the houſe of Iſrael ſay, The viſion that he ſeeth *is* for many days *to come*, and he prophecieth of the times *that are* far off.

28 Therefore ſay unto them, Thus ſaith the Lord God, There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord God.

CHAP. XIII.

AND the word of the Lord came unto me, ſaying,

2 Son of man, prophecy againſt the prophets of Iſrael that prophecy, and ſay thou unto them that prophecy out of their own hearts, Hear ye the word of the Lord.

3 Thus ſaith the Lord God, Woe unto the fooliſh prophets, that follow their own ſpirit, and have ſeen nothing.

4 O Iſrael, thy prophets are like the foxes in the deſarts.

5 Ye have not gone up into the gaps, neither made up the hedge for the houſe of Iſrael, to ſtand in the battle in the day of the Lord.

6 They have ſeen vanity, and lying divination, ſaying, The Lord ſaith; and the Lord hath not ſent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not ſeen a vain viſion, and have ye not ſpoken a lying divination, whereas ye ſay, the Lord ſaith *it*, albeit I have not ſpoken?

8 Therefore thus ſaith the Lord God, Becauſe ye have ſpoken vanity, and ſeen lyes, therefore behold, I *am* againſt you, ſaith the Lord God.

9 And mine hand ſhall be upon the prophets that ſee vanity, and that divine lyes: they ſhall not be in the aſſembly of my people, neither ſhall they be written in the writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael, and ye ſhall know that I *am* the Lord God.

10 ¶ Becauſe, even becauſe they have ſeduced my people, ſaying, Peace, and *there was* no peace; and one built up a wall, and lo, others daubed it with untempered *mortar*:

11 Say unto them which daub *it* with untempered *mortar*, that it ſhall fall: there ſhall be an overflowing ſhower, and ye, O great hailſtones, ſhall fall, and a ſtormy wind ſhall rent *it*.

12 Lo, when the wall is fallen, ſhall it not be ſaid unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus ſaith the Lord God, I will even rent *it* with a ſtormy wind in my fury: and there ſhall be an overflowing ſhower in mine anger, and great hailſtones in *my* fury to conſume *it*.

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the Lord.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Iſrael which prophecy concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord God.

17 ¶ Likewiſe thou, Son of man, ſet thy face againſt the daughters of thy people which prophecy out of their own heart; and prophecy thou againſt them,

18 And ſay, Thus ſaith the Lord God, Woe to the *women* that ſow pillows to all arm-holes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave the ſouls alive that ſhould not live, by your lying to my people that hear *your* lyes?

20 Wherefore

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19 *I will put a new ſpirit within you.*] Theſe promiſes chiefly relate to the general converſion of the Jews, when God ſhall pour out his ſpirit of grace upon them, in order to their converſion.

CHAP. XII.] 5 *Prepare thee ſtuff for removing*, &c.] Get all thy goods together, and pack them up, as thoſe do who remove from one houſe to another. Do this openly at noon-day, that they may ſee and take notice of it. The prophets frequently prophecied by ſigns, as being of greater force and efficacy than words.

13 *Yet ſhall he not ſee it, though he ſhall die there.*] That is, his eyes ſhall be put out before he arrives at Babylon, in which city he ſhall die.

CHAP. XIII.] 9 *They ſhall not be in the aſſembly of my people*, &c.] They ſhall neither be members of the church here, nor partake of the communion of the righteous in heaven.

13 *I will even rent it with a ſtormy wind in my fury*, &c.] In all probability the prophet intended to foretel, under theſe metaphors, the deſtruction of Jeruſalem by the Chaldean army.

17 *Set thy face againſt the daughters of thy people, which prophecy.*] Direct thy diſcourſe againſt thoſe female pretenders to prophecy. Deborah and others were favoured with this gift, which made other women pretend to be inſpired in the ſame manner.

CHAP.

20 Wherefore thus ſaith the Lord God, Behold, I *am* againſt
ur pillows, wherewith ye there hunt the ſouls, to make *them*
, and I will tear them from your arms, and will let the ſouls go,
m the ſouls that ye hunt to make *them* fly.
21 Your kerchiefs alſo will I tear, and deliver my people out of
ur hand, and they ſhall be no more in your hand to be hunted,
d ye ſhall know that I *am* the Lord.
22 Becauſe with lyes ye have made the heart of the righteous ſad,
hom I have not made ſad; and ſtrengthened the hands of the
icked, that he ſhould not return from his wicked way, by pro-
iſing him life:
23 Therefore ye ſhall ſee no more vanity, nor divine divin-
ions, for I will deliver my people out of your hand, and ye ſhall
now that I *am* the Lord.

CHAP. XIV.

THEN came certain of the elders of Iſrael unto me, and ſat before me.
2 And the word of the Lord came unto me, ſaying,
3 Son of man, theſe men have ſet up their idols in their heart,
d put the ſtumbling-block of their iniquity before their face:
ould I be enquired of at all by them?
4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith
e Lord God, Every man of the houſe of Iſrael that ſetteth up
is idols in his heart, and putteth the ſtumbling-block of his ini-
uity before his face, and cometh to the prophet, I the Lord will
nſwer him that cometh, according to the multitude of his idols,
5 That I may take the houſe of Iſrael in their own heart, be-
auſe they are all eſtranged from me through their idols.
6 ¶ Therefore ſay unto the houſe of Iſrael, Thus ſaith the
Lord God, Repent, and turn *yourſelves* from your idols, and turn
way your faces from all your abominations.
7 For every one of the houſe of Iſrael, or of the ſtranger that
ojourneth in Iſrael, which ſeparateth himſelf from me, and ſet-
eth up his idols in his heart, and putteth the ſtumbling-block of
is iniquity before his face, and cometh to a prophet to enquire
f him concerning me; I the Lord will anſwer him by my myſelf.
8 And I will ſet my face againſt that man, and will make him
ſign, and a proverb, and I will cut him off from the midſt of
y people, and ye ſhall know that I *am* the Lord.
9 And if the prophet be deceived when he hath ſpoken a thing,
the Lord have deceived that prophet, and I will ſtretch out my
and upon him, and will deſtroy him from the midſt of my peo-
le Iſrael.
10 And they ſhall bear the puniſhment of their iniquity: the
uniſhment of the prophet ſhall be even as the puniſhment of
im that ſeeketh *unto him:*
11 That the houſe of Iſrael may go no more aſtray from me,
either be polluted any more with all their tranſgreſſions: but that
hey may be my people, and I may be their God, ſaith the Lord
God.
12 ¶ The word of the Lord came again to me, ſaying,
13 Son of man, when the land ſinneth againſt me by treſpaſ-
ing grievouſly, then will I ſtretch out mine hand upon it, and
will break the ſtaff of the bread thereof, and will ſend famine upon
t, and will cut off man and beaſt from it.
14 Though theſe three men, Noah, Daniel, and Job were in
t, they ſhould deliver *but* their own ſouls by their righteouſneſs,
ſaith the Lord God.
15 ¶ If I cauſe noiſome beaſts to paſs through the land, and
hey ſpoil it, ſo that it be deſolate, that no man may paſs through
ecauſe of the beaſts:
16 *Though* theſe three men *were* in it, *as* I live, ſaith the Lord
God, they ſhall deliver neither ſons nor daughters; they only
hall be delivered, but the land ſhall be deſolate.
17 ¶ Or *if* I bring a ſword upon that land, and ſay, Sword,
go through the land; ſo that I cut off man and beaſt from it:
18 Though theſe three men *were* in it, *as* I live, ſaith the Lord
God, they ſhall deliver neither ſons nor daughters, but they only
hall be delivered themſelves.
19 ¶ Or *if* I ſend a peſtilence into that land, and pour out my
ury upon it in blood, to cut off from it man and beaſt:
20 Though Noah, Daniel, and Job *were* in it, *as* I live, ſaith
he Lord God, they ſhall deliver neither ſon nor daughter; they
hall *but* deliver their own ſouls by their righteouſneſs.
21 For thus ſaith the Lord God, How much more when I ſend
my four ſore judgments upon Jeruſalem, the ſword, and the famine,
nd the noiſome beaſt, and the peſtilence, to cut off from it man
nd beaſt?
22 ¶ Yet behold, therein ſhall be left a remnant that ſhall be brought forth, *both* ſons and daughters: behold, they ſhall come forth unto you, and ye ſhall ſee their way, and their doings: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.
23 And they ſhall comfort you when ye ſee their ways and their doings: and ye ſhall know that I have not done without cauſe, all that I have done in it, ſaith the Lord God.

CHAP. XV.

AND the word of the Lord came unto me, ſaying,
2 Son of man, What is the vine-tree more than any tree, *or than* a branch which a is among the trees of the foreſt?
3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any veſſel thereon?
4 Behold, it is caſt into the fire for fewel; the fire devoureth both the ends of it, and the midſt of it is burnt: is it meet for *any* work?
5 Behold, when it was whole it was meet for no work: how much leſs ſhall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?
6 ¶ Therefore thus ſaith the Lord God, As the vine-tree among the trees of the foreſt, which I have given to the fire for fewel, ſo will I give the inhabitants of Jeruſalem.
7 And I will ſet my face againſt them, they ſhall go out from *one* fire, and *another* fire ſhall devour them: and ye ſhall know that I *am* the Lord, when I ſet my face againſt them.
8 And I will make the land deſolate, becauſe they have committed a treſpaſs, ſaith the Lord God.

CHAP. XVI.

AGAIN the word of the Lord came unto me, ſaying,
2 Son of man, cauſe Jeruſalem to know her abominations.
3 And ſay, Thus ſaith the Lord God unto Jeruſalem, Thy birth, and thy nativity *is* of the land of Canaan, thy father *was* an Amorite, and thy mother an Hittite.
4 And *as for* thy nativity in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple *thee:* thou waſt not ſalted at all, nor ſwaddled at all.
5 None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the loathing of thy perſon, in the day that thou waſt born.
6 ¶ And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee *when thou waſt* in thy blood, Live: yea, I ſaid unto thee *when thou waſt* in thy blood, Live.
7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.
8 Now when I paſſed by thee, and looked upon thee, Behold, thy time *was* the time of love, and I ſpread my ſkirt over thee, and covered thy nakedneſs: yea, I ſware unto thee, and entered into a covenant with thee, ſaith the Lord God, and thou becameſt mine.
9 Then waſhed I thee with water: yea, I thoroughly waſhed away thy blood from thee, and I anointed thee with oil.
10 I cloathed thee alſo with broidered work, and ſhod thee with badgers ſkin, and I girded thee about with fine linen, and I covered thee with ſilk.
11 I decked thee alſo with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.
12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.
13 Thus waſt thou decked with gold, and ſilver, and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and honey, and oil: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom.
14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comelineſs which I had put upon thee, ſaith the Lord God.
15 ¶ But thou didſt truſt in thine own beauty, and playedſt the harlot, becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was.
16 And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the harlot thereupon: *the like things* ſhall not come, neither ſhall it be *ſo*.
17 Thou haſt alſo taken thy fair jewels of my gold, and of ſilver, which I had given thee, and madeſt to thyſelf images of men, and didſt commit whoredom with them,
18 And

CHAP. XIV.] 9 *I the Lord have deceived that prophet*, &c.] That is, I have ſuffered him to be deceived. I have given him up to ſtrong deluſions, as a juſt judgment upon him for going after idols, and ſetting up falſe pretences to inſpiration.
22 *Yet behold, therein ſhall be left a remnant that ſhall be brought forth.*] Notwithſtanding theſe ſore judgments, ſome ſhall eſcape, and be brought into Chaldea, to be your companions in captivity.
CHAP. XV.] 2 *What is the vine-tree more than any tree*, &c.] The Jewiſh church is often compared to a vine in the ſacred writings. The latter part of the verſe may be better rendered in the following manner; *If it be as a branch which is among the trees of the foreſt.* That is, if it prove unfruitful.
CHAP. XVI.] 3 *Thy father was an Amorite, and thy mother an Hittite.*] Thoſe are ſaid, in the ſcripture dialect, to be our parents whoſe manners we reſemble.
9 *Then waſhed I thee with water----and I anointed thee with oil.*] I added every thing that had the leaſt tendency to contribute to thy beauty and ornament. The anointing with oil was reckoned a neceſſary ingredient in a feſtival dreſs.
14 *And thy renown went forth among the heathen for thy beauty*, &c.] For the magnificence of the temple, called the beauty of holineſs, and honoured with God's eſpecial preſence.

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oil and mine incenſe before them.

19 My meat alſo which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and *thus* it was, ſaith the Lord God.

20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured: *is this* of thy whoredoms a ſmall matter,

21 That thou haſt ſlain thy children, and delivered them to cauſe them to paſs through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou haſt not remembered the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And it came to paſs after all thy wickedneſs (woe, woe unto thee ſaith the Lord God)

24 *That* thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whoredoms.

26 Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whoredoms, to provoke me to anger.

27 Behold, therefore I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, *which are* aſhamed of thy lewd way.

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord God, ſeeing thou doſt all theſe *things*, the work of an imperious whoriſh woman?

31 In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot (in that thou ſcorneſt hire)

32 *But as* a wife that committeth adultery, *which* taketh ſtrangers inſtead of her huſband.

33 They give gifts to all whores, but thou giveſt thy gifts to all thy lovers, and hireſt them, that they may come unto thee on every ſide for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveſt a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the Lord.

36 Thus ſaith the Lord God, Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didſt give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs.

38 And I will judge thee as women that break wedlock, and ſhed blood, are judged, and I will give thee blood in fury and jealouſy.

39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy cloaths, and ſhall take thy fair jewels, and leave thee naked and bare.

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

42 So will I make my fury towards thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry.

43 Becauſe thou haſt not remembered the days of thy youth, but haſt fretted me in all theſe *things*; behold therefore I alſo will recompenſe thy way upon *thine* head, ſaith the Lord God, and thou ſhalt not commit this lewdneſs, above all thine abominations.

44 ¶ Behold, every one that uſeth proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, *ſo is* her daughter.

45 Thou *art* thy mother's daughter, that loatheth her huſband and her children, and thou *art* the ſiſter of thy ſiſters, which loathed their huſbands, and their children: your mother *was an* Hittite, and your father an Amorite.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and thy younger ſiſter that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet haſt thou not walked after their ways, nor done after their abominations: but as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy ways.

48 *As* I live, ſaith the Lord God, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her, and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I ſaw *good*.

51 Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more than they, and haſt juſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters.

53 When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them:

54 That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a comfort unto them

55 When thy ſiſters, Sodom and her daughters ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride:

57 Before thy wickedneſs was diſcovered, as at the time of *the* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philiſtines which deſpiſe thee round about.

58 Thou haſt borne thy lewdneſs, and thine abominations, ſaith the Lord.

59 For thus ſaith the Lord God, I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant.

60 ¶ Nevertheleſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways, and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will eſtabliſh my covenant with thee, and thou ſhalt know that I *am* the Lord:

63 That thou mayeſt remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God.

CHAP. XVII.

AND the word of the Lord came unto me, ſaying,

2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael;

3 And ſay, Thus ſaith the Lord God, A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar:

4 He cropt off the top of his young twigs, and carried it into a land of traffick; he ſet it in a city of merchants.

5 He took alſo of the ſeed of the land, and planted it in a fruitful field, he placed *it* by great waters, *and* ſet it *as* a willow-tree.

6 And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs.

7 There was alſo another great eagle, with great wings and many feathers: and behold, this vine did bend her roots toward him, and ſhot forth her branches towards him, that he might water it by the furrows of her plantation.

8 It was planted in a good ſoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say

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22 *Thou haſt not remembered the days of thy youth*, &c.] Thou haſt forgot the miſerable condition from which I reſcued thee, when I firſt took thee under my protection, and ſet thee apart for mine own inheritance.

46 *And thine elder ſiſter is Samaria, ſhe and her daughters that dwell at thy left hand*, &c.] Samaria is called the elder ſiſter of Jeruſalem, as being the capital city of the ten tribes, a much larger kingdom than that of Judah, of which Jeruſalem was the metropolis.

51 *Neither hath Samaria committed half thy ſins*, &c.] The ingratitude of Jeruſalem was greater than that of Samaria, becauſe God had placed his name there, whoſe worſhip they forſook, and profaned the temple by placing idols in

62 *And thou ſhalt know that I am the Lord.*] I will then be as conſpicuous my mercies as I was before in my judgments.

CHAP. XVII.] 2 *Put forth a riddle*, &c. That is, a continued metaph or figurative ſpeech.

3 *A great eagle with great wings*, &c.] That is, the king of Babylon. Co querors are, in other parts of ſcripture, reſembled to eagles, which are birds prey, and remarkable for their ſwiftneſs.

10 *Sh*

9 Say thou, Thus ſaith the Lord God, Shall it proſper? ſhall
not pull up the roots thereof, and cut off the fruit thereof, that
withers? it ſhall wither in all the leaves of her ſpring, even with-
t great power, or many people to pluck it up by the roots thereof.
10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not
terly wither, when the eaſt-wind toucheth it? it ſhall wither
the furrows where it grew.
11 ¶ Moreover, the word of the Lord came unto me, ſaying,
12 Say now to the rebellious houſe, Know ye not what theſe
ings mean? tell *them*, Behold, the king of Babylon is come to
eruſalem, and hath taken the king thereof, and the princes there-
, and led them with him to Babylon;
13 And hath taken of the king's ſeed, and made a covenant
ith him, and hath taken an oath of him: he hath alſo taken the
ighty of the land:
14 That the kingdom might be baſe, that it might not lift itſelf
p, *but* that by keeping of his covenant it might ſtand.
15 But he rebelled againſt him in ſending his ambaſſadors into
gypt, that they might give him horſes and much people: ſhall
e proſper? ſhall he eſcape that doth ſuch *things?* or ſhall he break
he covenant, and be delivered?
16 *As* I live, ſaith the Lord God, ſurely in the place *where* the
ing *dwelleth* that made him king, whoſe oath he deſpiſed, and
whoſe covenant he brake, *even* with him, in the midſt of Babylon,
e ſhall die.
17 Neither ſhall Pharaoh with *his* mighty army and great com-
any make for him in the war by caſting up mounts, and building
orts, to cut off many perſons.
18 Seeing he deſpiſed the oath, by breaking the covenant (when
o, he had given his hand) and hath done all theſe *things*, he ſhall
ot eſcape.
19 Therefore thus ſaith the Lord God, *As* I live, ſurely mine
oath that he hath deſpiſed, and my covenant that he hath broken,
even it will I recompenſe upon his own head.
20 And I will ſpread my net upon him, and he ſhall be taken
n my ſnare, and I will bring him to Babylon, and will plead with
im there for his treſpaſs that he hath treſpaſſed againſt me.
21 And all his fugitives with all his bands ſhall fall by the
ſword, and they that remain, ſhall be ſcattered towards all winds,
and ye ſhall know that I the Lord have ſpoken *it*.
22 ¶ Thus ſaith the Lord God, I will alſo take of the higheſt
branch of the high cedar, and will ſet *it*, I will crop off from the
top of his young twigs a tender one, and will plant *it* upon an
high monntain and eminent.
23 In the mountain of the height of Iſrael will I plant it: and
it ſhall bring forth boughs, and bear fruit, and be a goodly cedar:
and under it ſhall dwell all fowl of every wing, in the ſhadow of
the branches thereof ſhall they dwell
24 And all the trees of the field ſhall know that I the Lord have
brought down the high tree, have exalted the low tree, have dried
up the green tree, and have made the dry tree to flouriſh: I the
Lord have ſpoken and have done *it*.

CHAP. XVIII.

THE word of the Lord came unto me again, ſaying,
2 What mean ye, that ye uſe this proverb concerning the
land of Iſrael, ſaying, The fathers have eaten ſour grapes, and the
children's teeth are ſet on edge?
3 *As* I live, ſaith the Lord God, ye ſhall not have *occaſion* any
more to uſe this proverb in Iſrael.
4 Behold, all ſouls are mine, as the ſoul of the father, ſo alſo
the ſoul of the ſon is mine: the ſoul that ſinneth, it ſhall die.
5 ¶ But if a man be juſt, and do that which is lawful and right,
6 *And* hath not eaten upon the mountains, neither hath lifted up
his eyes to the idols of the houſe of Iſrael, neither hath defiled his
neighbour's wife, neither hath come near to a menſtruous woman,
7 And hath not oppreſſed any, *but* hath reſtored to the debtor
his pledge, hath ſpoiled none by violence, hath given his bread to
the hungry, and hath covered the naked with a garment,
8 He *that* hath not given forth upon uſury, neither hath taken
any increaſe, *that* hath withdrawn his hand from iniquity, hath ex-
ecuted true judgment between man and man,
9 Hath walked in my ſtatutes, and hath kept my judgments to
deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord God.
10 ¶ If he beget a ſon *that is* a robber, a ſhedder of blood, and
that doth the like to *any* one of theſe *things*,
11 And that doth not any of theſe *duties*, but even hath eaten
upon the mountains, and defiled his neighbour's wife,
12 Hath oppreſſed the poor and needy, hath ſpoiled by vio-
lence, hath not reſtored the pledge, and hath lifted up his eyes to
the idols, hath committed abomination,
13 Hath given forth upon uſury, and hath taken increaſe:
ſhall he then live? he ſhall not live: he hath done all theſe abo-
minations, he ſhall ſurely die, his blood ſhall be upon him.
14 ¶ Now lo, *if* he beget a ſon that ſeeth all his fathers ſins
which he hath done, and conſidereth, and doth not ſuch like,
15 *That* hath not eaten upon the mountains, neither hath lifted
up his eyes to the idols of the houſe of Iſrael, hath not defiled his
neighbour's wife,
16 Neither hath oppreſſed any, hath not withholden the pledge,
neither hath ſpoiled by violence, *but* hath given his bread to the
hungry, and hath covered the naked with a garment,
17 *That* hath taken off his hand from the poor, *that* hath not re-
ceived uſury nor increaſe, hath executed my judgments, hath
walked in my ſtatutes; he ſhall not die for the iniquity of his fa-
ther, he ſhall ſurely live.
18 *As for* his father, becauſe he cruelly oppreſſed, ſpoiled his
brother by violence, and did *that* which *is* not good among his peo-
ple, lo, even he ſhall die in his iniquity.
19 ¶ Yet ſay ye, Why? doth not the ſon bear the iniquity of
the father? when the ſon hath done that which is lawful and
right, *and* hath kept all my ſtatutes, and hath done them, he ſhall
ſurely live.
20 The ſoul that ſinneth, it ſhall die: the ſon ſhall not bear
the iniquity of the father, neither ſhall the father bear the iniquity
of the ſon; the righteouſneſs of the righteous ſhall be upon him,
and the wickedneſs of the wicked ſhall be upon him.
21 But if the wicked will turn from all his ſins that he hath
committed, and keep all my ſtatutes, and do that which is lawful
and right, he ſhall ſurely live, he ſhall not die.
22 All his tranſgreſſions that he hath committed, they ſhall not
be mentioned unto him: in his righteouſneſs that he hath done,
he ſhall live.
23 Have I any pleaſure at all that the wicked ſhould die? ſaith
the Lord God: *and* not that he ſhould return from his ways and
live?
24 ¶ But when the righteous turneth away from his righte-
ouſneſs, and committeth iniquity, *and* doth according to all the
abominations that the wicked *man* doth, ſhall he live? all his righ-
teouſneſs that he hath done ſhall not be mentioned: in his treſ-
paſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in
them ſhall he die.
25 ¶ Yet ye ſay, The way of the Lord is not equal. Hear
now, O houſe of Iſrael, Is not my way equal? are not your ways
unequal?
26 When a righteous *man* turneth away from his righteouſneſs,
and committeth iniquity, and dieth in them; for his iniquity that
he hath done, ſhall he die.
27 Again, when the wicked *man* turneth away from his wick-
edneſs that he hath committed, and doth that which is lawful and
right, he ſhall ſave his ſoul alive.
28 Becauſe he conſidereth, and turneth away from all his tranſ-
greſſions that he hath committed, he ſhall ſurely live, he ſhall
not die.
29 Yet ſaith the houſe of Iſrael, the way of the Lord is not
equal. O houſe of Iſrael, are not my ways equal? are not your
ways unequal?
30 Therefore I will judge you, O houſe of Iſrael, every one ac-
cording to his ways, ſaith the Lord God: repent, and turn *your-
ſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin.
31 ¶ Caſt away from you all your tranſgreſſions, whereby ye
have tranſgreſſed, and make you a new heart, and a new ſpirit;
for why will ye die, O houſe of Iſrael?
32 For I have no pleaſure in the death of him that dieth, ſaith
the Lord God: wherefore turn *yourſelves*, and live ye.

CHAP. XIX.

MOreover, take thou up a lamentation for the princes of Iſrael,
2 And ſay, What *is* thy mother? a lioneſs: ſhe lay down
among young lions, ſhe nouriſhed her whelps among young lions.
3 And ſhe brought up one of her whelps: it became a young
lion, and it learned to catch the prey, it devoured men.
4 The

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10 *Shall it not utterly wither, when the eaſt wind toucheth it?* &c.] The prophet compares the Chaldean army to a parching wind that blaſts the fruits of the earth, withers the leaves of the trees, and makes every thing look naked and bare

23 *And under it ſhall dwell all fowl of every wing*, &c.] That is, of every kind. A powerful and eaſy government is a ſhelter and ſecurity to all its ſubjects. And ſuch ſhall be the kingdom of Chriſt to all who ſubmit themſelves to his law.

CHAP. XVIII.] 2 *The fathers have eaten four grapes, and the children's teeth are ſet on edge.*] That is, the preſent generation is puniſhed for the offences of their forefathers, particularly for the ſins committed during the reign of Manaſſeh king of Judah.

3 *As I live, ſaith the Lord God, ye ſhall not have occaſion any more to uſe this proverb in Iſrael.*] I will ſo viſibly diſtinguiſh between the righteous and the wicked, that you ſhall have no farther occaſion to uſe this proverb among you. God expreſsly threatens *to viſit the ſins of the fathers upon the children*; but this is to be underſtood only with regard to temporal, not eternal puniſhments.

4 *The ſoul that ſinneth, it ſhall die.*] *The wages of ſin is death*; and all men being ſinners, the ſentence of temporal death paſſeth equally upon them all.

13 *His blood ſhall be upon him.*] His deſtruction is owing wholly to himſelf.

26, 27 *When a righteous man turneth away from his righteouſneſs*, &c.] An opinion prevailed among the Jews, that at the day of judgment a conſiderable number of good actions would overbalance men's evil ones. In oppoſition to this doctrine, God here declares, that a righteous man's ſinning, and not repenting, ſhould die in his ſins; and the wicked man, upon repenting, ſhould ſave his ſoul alive.

CHAP. XIX.] 2 *What is thy mother? a lioneſs*, &c.] The land of Judah, thy native country, is become cruel and bloody, and hath taught her princes and rulers to govern by tyranny and oppreſſion.

CHAP.

4 The nations also heard of him, he was taken in their pit, and they brought him with chains into the land of Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their desolate palaces, and he laid waste their cities, and the land was desolate, and the fulness thereof by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon; they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine in thy blood, planted by the waters, she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bear rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east-wind dried up her fruit: her strongs rods were broken and withered, the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule: this *is* a lamentation, and shall be for a lamentation.

CHAP. XX.

AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the Lord, and sat before me.

2 Then came the word of the Lord unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to enquire of me? *as* I live, saith the Lord God, I will not be enquired of by you.

4 Wilt thou judge them, Son of man, wilt thou judge *them?* cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the Lord your God,

6 In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the Lord your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them. in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

12 Moreover also, I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands:

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless, mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols.

19 I *am* the Lord your God; walk in my statutes, and keep my judgments and do them:

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them: they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them, in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live.

26 And I polluted them in their own gifts, in that they caused to pass through *the fire*, all that openeth the womb, that I might make them desolate, to the end, that they might know that I *am* the Lord.

27 ¶ Therefore, Son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, What *is* the high place whereunto ye go? and the name thereof is called Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves, with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord God, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I *am* the Lord.

39 As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter *also* if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the Lord, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall loath yourselves in your own sight, for all your evils that ye have committed.

44 And ye shall know that I *am* the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor

CHAP. XX.] 6 *Flowing with milk and honey*, &c.] Judea is often stiled a land *flowing with milk and honey*, both on account of its own fruitfulness, the seed often producing an hundred fold, and also from God's peculiar blessing on it.

39 *Go ye, serve ye every one his idols*, &c.] An ironical permission, full of indignation and rebuke, sharply upbraiding them for despising those many warnings God hath given them.

47 *I will*

nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord God.

45 ¶ Moreover, the word of the Lord came unto me, ſaying,
46 Son of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and prophecy againſt the foreſt of the ſouth-field;
47 And ſay to the foreſt of the ſouth, Hear the word of the Lord, Thus ſaith the Lord God, Behold, I will kindle a fire in thee, and it ſhall devour every green tree in thee, and every dry tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burnt therein.
48 And all fleſh ſhall ſee that I the Lord have kindled it: it ſhall not be quenched.
49 Then ſaid I, Ah Lord God, they ſay of me, Doth he not ſpeak parables?

CHAP. XXI.

AND the word of the Lord came unto me, ſaying,
2 Son of man, ſet thy face toward Jeruſalem, and drop *thy word* toward the holy places, and prophecy againſt the land of Iſrael,
3 And ſay to the land of Iſrael, Thus ſaith the Lord, behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, and will cut off from thee the righteous and the wicked.
4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath, againſt all fleſh from the ſouth to the north:
5 That all fleſh may know that I the Lord have drawn forth my ſword out of his ſheath: it ſhall not return any more.
6 Sigh therefore, thou Son of man, with the breaking of *thy* loins; and with bitterneſs ſigh before their eyes.
7 And it ſhall be when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the tidings, becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord God.
8 ¶ Again, the word of the Lord came unto me, ſaying,
9 Son of man, prophecy and ſay, Thus ſaith the Lord; ſay, A ſword, a ſword is ſharpened, and alſo furbiſhed.
10 It is ſharpened to make a ſore ſlaughter, it is furbiſhed that it may glitter: ſhould we then make mirth? it contemneth the rod of my Son, *as* every tree.
11 And he hath given it to be furbiſhed, that it may be handled: the ſword is ſharpened, and it is furbiſhed to give it into the hand of the ſlayer,
12 Cry and howl, Son of man, for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: terrors, by reaſon of the ſword, ſhall be upon my people: ſmite therefore upon *thy* thigh.
13 Becauſe *it is* a trial, and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord God.
14 Thou therefore, Son of man, prophecy, and ſmite *thine* hands together, and let the ſword be doubled the third time, the ſword of the ſlain, it *is* the ſword of the great *men that are* ſlain, which, entereth into their privy chambers.
15 I have ſet the point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah, *it is* made bright, *it is* wrapt up for the ſlaughter.
16 Go thee one way or other, *either* on the right hand, or on the left, whitherſoever thy face *is* ſet.
17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt: I the Lord have ſaid *it*.
18 ¶ The word of the Lord came unto me again, ſaying,
19 Alſo thou, Son of man, appoint thee two ways, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land, and chooſe thou a place, chooſe *it* at the head of the way to the city.
20 Appoint a way that the ſword may come to Rabbath of the Ammonites, and to Judah in Jeruſalem the defenced.
21 For the king of Babylon ſtood at the parting of the way, at the head of the two ways, to uſe divination: he made *his* arrows bright, he conſulted with images, he looked in the liver.
22 At his right hand was the divination for Jeruſalem to appoint captains to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rams, againſt the gates, to caſt a mount *and* to build a fort.
23 And it ſhall be unto them as a falſe divination in their ſight, to them that have ſworn oaths: but he will call to remembrance the iniquity, that they may be taken.
24 Therefore thus ſaith the Lord God, Becauſe ye have made your iniquity to be remembered, in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear: becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.
25 ¶ And thou, profane wicked prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end,
26 Thus ſaith the Lord God; Remove the diadem, and take off the crown: this *ſhall* not *be* the ſame; exalt *him that is* low, and abaſe *him that is* high.
27 I will overturn, overturn, overturn it, and it ſhall be no *more* until he come whoſe right it is, and I will give it *him*.
28 ¶ And thou, Son of man, prophecy and ſay, Thus ſaith the Lord God concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, the ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering:
29 While they ſee vanity unto thee, while they divine a lye unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked whoſe day is come, when their iniquity *ſhall have* an end.
30 Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativity.
31 And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of brutiſh men, *and* ſkilful to deſtroy.
32 Thou ſhalt be for fewel to the fire: thy blood ſhall be in the midſt of the land, thou ſhalt be no *more* remembered: for I the Lord have ſpoken *it*.

CAAP. XXII.

MOreover, the word of the Lord came unto me, ſaying,
2 Now thou, Son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou ſhalt ſhew her all her abominations.
3 Then ſay thou, Thus ſaith the Lord God, The city ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt herſelf to defile herſelf.
4 Thou art become guilty in thy blood that thou haſt ſhed, and haſt defiled thyſelf in thine idols, which thou haſt made, and thou haſt cauſed thy days to draw near, and art come *even* unto thy years; therefore have I made thee a reproach unto the heathen, and a mocking to all countries.
5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which are* infamous, *and* much vexed.
6 Behold, the princes of Iſrael, every one were in thee to their power to ſhed blood,
7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by oppreſſion with the ſtranger: in thee have they vexed the fatherleſs and the widow.
8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbaths.
9 In thee are men that carry tales to ſhed blood: and in thee they eat upon the mountains: in the midſt of thee they commit lewdneſs.
10 In thee have they diſcovered their fathers nakedneſs: in thee have they humbled her that was ſet apart for pollution.
11 And one hath committed abomination with his neighbour's wife, and another hath lewdly defiled his daughter-in-law, and another in thee hath humbled his ſiſter, his father's daughter.
12 In thee have they taken gifts to ſhed blood: thou haſt taken uſury, and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord God.
13 ¶ Behold therefore, I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy blood which hath been in the midſt of thee.
14 Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee? I the Lord have ſpoken *it*, and will do *it*.
15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries. and will conſume thy filthineſs out of thee.
16 And thou ſhalt take thine inheritance in thyſelf in the ſight of the heathen, and thou ſhalt know that I *am* the Lord.
17 And the word of the Lord came unto me, ſaying,
18 Son of man, the houſe of Iſrael is to me become droſs, all they *are* braſs, and tin, and iron, and lead, in the midſt of the furnace, they are *even* the droſs of ſilver.
19 Therefore thus ſaith the Lord God, Becauſe ye are all become droſs, behold therefore, I will gather you into the midſt of Jeruſalem.
20 *As* they gather ſilver, and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather you in mine anger, and in my fury, and I will leave *you there*, and melt you.
21 Yea,

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47 *I will kindle a fire in thee, and it ſhall devour every green tree in thee, and every dry tree*, &c.] Fire is often taken in a general ſenſe for God's ſevere judgments; but it here ſeems particularly to denote the deſtruction of Jeruſalem by fire.

Chap. XXI.] 14 *And let the ſword be doubled a third time*, &c.] This expreſſion ſeems to import, firſt the ſlaughter made at the ſiege, then thoſe that were ſlain at the taking of the city, and thirdly, thoſe who were ſlain with Gedaliah.

27 *And it ſhall be no more until he come, whoſe right it is, and I will give it him.*] After Zedekiah is deprived of his legal authority, there ſhall be no more kings of that family, till the coming of the Meſſiah.

Chap. XXII.] 9 *In thee are men that carry tales to ſhed blood*, &c.] Thoſe who bear falſe witneſs againſt men in capital caſes.

12 *In thee have they taken gifts to ſhed blood*, &c.] The judges have taken bribes, not only to pervert juſtice, but even to take away the lives of the innocent.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.

23 ¶ And the word of the Lord came unto me, saying,

24 Son of man, say unto her, Thou art the land *that* is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets in the midst thereof like a roaring lion ravening the prey: they have devoured souls: they have taken the treasure and precious things: they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishoneſt gain.

28 And her prophets have daubed them with untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

CHAP. XXIII.

THE word of the Lord came again unto me, saying,

2 Son of man, there were two women the daughters of one mother.

3 And they committed whoredom in Egypt, they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were*, Aholah the elder, and Aholibah the sister: and they were mine, and they bare sons and daughters: thus *were* their names, Samaria *is* Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine, and she doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted, with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness, they took her sons and her daughters, and slew her with the sword: and she became famous among women, for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.

12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her in the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people *which* shall set against thee buckler and shield, and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose, and thine ears, and thy remnant shall fall by the sword: they shall take thy sons and thy daughters, and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated.

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare, and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand.

32 Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn, and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it, and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness, and thy whoredoms.

36 ¶ The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons whom they bare unto me, to pass for them through *the fire* to devour *them*.

38 Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent, and lo, they came, for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.

41 And satt'est upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her, and with the men of the common sort *were* brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and she *with them?*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah the lewd women.

45 ¶ Aud the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For

28 *And her prophets have daubed them with untempered mortar*, &c.] Have endeavoured to conceal the practices of great men, by palliating their vices.

CHAP. XXIII.] 2 *There were two women, the daughters of one mother.*] Countries are generally represented as mothers of their people, and the inhabitants as their children. Accordingly Samaria and Jerusalem are described in this chapter as sisters, the offspring of the same land or country.

4 *And the names of them were, Aholah the elder, and Aholibah her sister.*] Samariah is Aholah, and Jerusalem Aholibah.

25 *And I will set my jealousy against thee*, &c.] They shall punish thee, with which a man in the rage of jealousy shall treat a wife that hath been unfaithful to him.

41 *And satt'est upon a stately bed, and a table prepared before it*, &c.] The expressions denote their sitting down with idolaters, and partaking of their sacrifices.

CHAP.

46 For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled.
47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.
48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.
49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord God.

CHAP. XXIV.

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the Lord came unto me, saying,
2 Son of man, Write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.
3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Set on a pot, set *it* on, and also pour water into it.
4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder, fill *it* with the choice bones.
5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.
6 ¶ Wherefore thus saith the Lord God, Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it; bring it out piece by piece, let no lot fall upon it.
7 For her blood is in the midst of her, she set it upon the top of a rock, she poured it not upon the ground to cover it with dust;
8 That it might cause fury to come up to take vengeance: I have set her blood upon the top of a rock, that it should not be covered.
9 Therefore thus saith the Lord God, Woe to the bloody city, I will even make the pile for fire great.
10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burnt.
11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.
12 She hath wearied *herself* with lyes, and her great scum went not forth out of her: her scum *shall be* in the fire.
13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.
14 I the Lord have spoken *it*, it shall come to pass, and I will do *it*, I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings shall they judge thee, saith the Lord.
15 ¶ Also the word of the Lord came unto me, saying,
16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.
17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.
18 So I spake unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded.
19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou dost *so?*
20 Then I answered them, The word of the Lord came unto me, saying,
21 Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left, shall fall by the sword.
22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.
23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep, but ye shall pine away for your iniquities, and mourn one towards another.
24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord God.
25 Also thou, Son of man, *shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters;
26 *That* he that escapeth in that day, shall come unto thee, to cause *thee* to hear *it* with *thine* ears?
27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak and be no more dumb, and thou shalt be a sign unto them, and they shall know that I *am* the Lord.

CHAP. XXV.

THE word of the Lord came again unto me, saying,
2 Son of man, set thy face against the Ammonites, and prophecy against them;
3 And say unto the Ammonites, Hear the word of the Lord God, Thus saith the Lord God, Because thou saidst, Aha, against my sanctuary, when it was profaned, and against the land of Israel, when it was desolate, and against the house of Judah, when they went into captivity;
4 Behold therefore, I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.
5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I *am* the Lord.
6 For thus saith the Lord God, Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;
7 Behold therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen, and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee, and thou shalt know that I *am* the Lord.
8 ¶ Thus saith the Lord God, Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen:
9 Therefore, Behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country Beth-jesimoth, Baal-meon, and Kiriathaim,
10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.
11 And I will execute judgments upon Moab, and they shall know that I *am* the Lord.
12 ¶ Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance and hath greatly offended, and revenged himself upon them:
13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.
14 And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger and according to my fury, and they shall know my vengeance, saith the Lord God.
15 ¶ Thus saith the Lord God, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;
16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast.
17 And I will execute great vengeance upon them with furious rebuke; and they shall know that I *am* the Lord, when I shall lay my vengeance upon them.

CHAP. XXVI.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the Lord came unto me, saying,
2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me, I shall be replenished, *now* she is laid waste:
3 Therefore thus saith the Lord God, Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.
4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.
5 It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord God, and it shall become a spoil to the nations.
6 And her daughters which *are* in the field shall be slain by the sword, and they shall know that I *am* the Lord.
7 ¶ For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.
8 He shall slay with the sword thy daughters in the field, and he

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CHAP. XXIV.] 7 *She poured it not upon the ground, to cover it with dust,* &c.] The words allude to the command of the law, that they should cover the blood of any beast, or other living creature with dust. A precept intended not only to prevent their eating blood, but also to give them a kind of horror at the sight of shedding it.
23 *Ye shall not mourn nor weep,* &c.] These terrible judgments shall strike you with astonishment, and fill you with such poignant grief, as is too great to be expreſt by words or actions.
CHAP. XXV.] 4 *I will deliver thee to the men of the east for a possession,* &c.] By the men of the east are meant the Chaldeans, which lay to the east of the country of the Ammonites.
12 *Because that Edom hath dealt against the house of Judah by taking vengeance,* &c.] The Idumeans being the posterity of Esau, bare an inveterate malice against the Jews, on account of their ancestor losing his birth-right, and the reduction of Edom afterwards by David.
CHAP. XXVI.] 4, 5 *I will also scrape her dust from her, and make her like the top of a rock,* &c.] I will entirely destroy all her buildings; so that not so much as the dust of them shall be left, and nothing shall appear but the rocks on the sea-shore, where the city formerly stood.

he ſhall make a fort againſt thee, and caſt a mount againſt thee, and liſt up the buckler againſt thee.

9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towers.

10 By reaſon of the abundance of his horſes, their duſt ſhall cover thee, thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets; he ſhall ſlay thy people by the ſword, and thy ſtrong garriſons ſhall go down to the ground.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe, and they ſhall break down thy walls, and deſtroy thy pleaſant houſes, and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water.

13 And I will cauſe the noiſe of thy ſongs to ceaſe, and the ſound of thy harps ſhall be no more heard.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon: thou ſhalt be built no more: for I the Lord have ſpoken *it*, ſaith the Lord God.

15 ¶ Thus ſaith the Lord God to Tyrus, Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee?

16 Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall cloath themſelves with trembling, they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee.

17 And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed *that waſt* inhabited of ſea-faring men, the renowned city which was ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terror *to be* on all that haunt it?

18 Now all the iſles tremble in the day of thy fall; yea, the iſles that *are* in the ſea ſhall be troubled at thy departure.

19 For thus ſaith the Lord God, When I ſhall make thee a deſolate city, like the cities that are not inhabited, when I ſhall bring up the deep upon thee, and great waters ſhall cover thee;

20 When I ſhall bring thee down, with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited, and I ſhall ſet glory in the land of the living:

21 I will make thee a terror, and thou *ſhalt be* no *more*: though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord God.

CHAP. XXVII.

THE word of the Lord came again unto me, ſaying,

2 Now thou, Son of man, take up a lamentation for Tyrus;

3 And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, *which art* a merchant of the people for many iſles, Thus ſaith the Lord God, O Tyrus, thou haſt ſaid, I *am* of perfect beauty.

4 Thy borders *are* in the midſt of the ſeas, thy builders have perfected thy beauty.

5 They have made all thy *ſhip*-boards of fir-trees of Senir: they have taken cedars from Lebanon, to make maſts for thee.

6 *Of* the oaks of Baſhan have they made thine oars: the company of the Aſhurites have made thy benches *of* ivory, *brought* out of the iſles of Chittim.

7 Fine linen with broidered work from Egypt, was that which thou ſpreadeſt forth to be thy ſail; blue and purple from the iſles of Eliſhah, was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal, and the wiſe *men* thereof were in thee thy calkers, all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe.

10 They of Perſia, and of Lud, and of Phut were in thine army, thy men of war: they hanged the ſhield and helmet in thee, they ſet forth thy comelineſs.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers; they hanged their ſhields upon thy walls, round about; they have made thy beauty perfect.

12 Tarſhiſh *was* thy merchant by reaſon of the multitude of all *kinds of* riches; with ſilver, iron, tin, and lead they traded in thy fairs.

13 Javan, Tubal, and Meſhech, they *were* thy merchants: they traded the perſons of men, and veſſels of braſs in thy market.

14 They of the houſe of Togarmah traded in thy fairs with horſes, and horſemen and mules.

15 The men of Dedan *were* thy merchants, many iſles *were* the merchandiſe of thine hand: they brought thee *for* a preſent, horns of ivory and ebony.

16 Syria *was* thy merchant by reaſon of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

17 Judah and the land of Iſrael they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damaſcus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the wine of Helbon, and white wool.

19 Dan alſo and Javan going to and fro, occupied in thy fairs: bright iron, caſſia, and calamus were in thy market.

20 Dedan *was* thy merchant in precious cloaths for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in theſe *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Aſſhur, *and* Chilmad *were* thy merchants.

24 Theſe *were* thy merchants in all ſorts *of things*, in blue cloaths, and broidered work, and in cheſts of rich apparel, bound with cords, and made of cedar among thy merchandiſe.

25 The ſhips of Tarſhiſh did ſing of thee in thy market, and thou waſt repleniſhed, and made very glorious in the midſt of the ſeas.

26 ¶ Thy rowers have brought thee into great waters: the eaſt-wind hath broken thee in the midſt of the ſeas.

27 Thy riches and thy fairs, thy merchandiſe, thy mariners and thy pilots, thy calkers, and the occupiers of thy merchandiſe, and all thy men of war that *are* in thee, and in all thy company, which *is* in the midſt of thee, ſhall fall into the midſt of the ſeas, in the day of thy ruin.

28 The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land;

30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes:

31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart, *and* bitter wailing.

32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people, thou didſt enrich the kings of the earth with the multitude of thy riches, and of thy merchandiſe.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall.

35 All the inhabitants of the iſles, ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

36 The merchants among the people ſhall hiſs at thee, thou ſhalt be a terror, and never *ſhalt be* any more.

CHAP. XXVIII.

THE word of the Lord came again unto me, ſaying,

2 Son of man, ſay unto the prince of Tyrus, Thus ſaith the Lord God, Becauſe thine heart *is* lifted up, and thou haſt ſaid, I *am* a god, I ſit *in* the ſeat of God, in the midſt of the ſeas; yet thou *art* a man, and not God, though thou ſet thine heart as the heart of God:

3 Behold, thou *art* wiſer than Daniel; there is no ſecret that they can hide from thee:

4 With thy wiſdom, and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures:

5 By thy great wiſdom, *and* by thy traffic haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches:

6 Therefore thus ſaith the Lord God, Becauſe thou haſt ſet thine heart as the heart of God,

7 Behold therefore, I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.

8 They ſhall bring thee down to the pit, and thou ſhalt die the deaths of *them that are* ſlain in the midſt of the ſeas.

9 Wilt thou yet ſay before him that ſlayeth thee, I *am* God? but

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21 *I will make thee a terror, and thou ſhalt be no more, &c.*] Thou ſhalt be left in ruin and deſolation, as a fearful example of my vengeance.

CHAP. XXVII.] 2 *Take up a lamentation for Tyrus.*] This alludes to the melancholy ſongs uſed at funerals, wherein the women recounted every thing that was valuable or praiſe-worthy in the deceaſed, and then lamented his loſs.

11 *The Gammadims were in thy towers, &c.*] It is uncertain what people are meant by the word *Gammadims*. Mr. Fuller ſuppoſes them to be Phœnicians: Ludolphus, that they were Africans; the Chaldee paraphraſt takes them to be Cappadocians; but Dr. Spencer is of opinion, that they were not men but images of their tutelar gods, like the Lares among the Romans.

25 *The ſhips of Tarſhiſh did ſing of thee in thy market, &c.*] Ships of Tarſhiſh is a general expreſſion for any trading or merchant ſhips.

CHAP. XXVIII.] 2 *I am a god, I ſit in the ſeat of God, in the midſt of the ſeas, &c.*] Some princes have been ſo extravagant as to affect divine honours, and this ſeems to have been the temper of the vain prince of Tyre: the words are an inſolent boaſt of ſelf-ſufficiency.

CHAP.

but thou *ſhalt be* a man, and no God in the hand of him that ſlayeth thee.

10 Thou ſhalt die the deaths of the uncircumciſed, by the hand of ſtrangers: for I have ſpoken *it*, ſaith the Lord God.

11 ¶ Moreover, the word of the Lord came unto me, ſaying,

12 Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord God, Thou ſealeſt up the ſum, full of wiſdom and perfect in beauty.

13 Thou haſt been in Eden the garden of God; every precious ſtone *was* thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets, and of thy pipes was prepared in thee, in the day that thou waſt created.

14 Thou *art* the anointed cherub that covereth; and I have ſet thee *ſo*; thou waſt upon the holy mountain of God; thou haſt walked up and down in the midſt of the ſtones of fire.

15 Thou *waſt* perfect in thy ways from the day that thou waſt created, till iniquity was found in thee.

16 By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as profane out of the mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.

17 Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy brightneſs: I will caſt thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes, upon the earth, in the ſight of all them that behold thee.

19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be a terror, and never *ſhalt* thou *be* any more.

20 ¶ Again the word of the Lord came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidon, and prophecy againſt it.

22 And ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, O Zidon, and I will be glorified in the midſt of thee: and they ſhall know that I *am* the Lord, when I ſhall have executed judgments in her, and ſhall be ſanctified in her.

23 For I will ſend unto her, peſtilence, and blood into her ſtreets, and the wounded ſhall be judged in the midſt of her, by the ſword upon her on every ſide; and they ſhall know that I *am* the Lord.

24 ¶ And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them, and they ſhall know that I *am* the Lord God.

25 Thus ſaith the Lord God, when I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land, that I have given to my ſervant Jacob.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell with confidence when I have executed judgments upon all thoſe that deſpiſe them round about them, and they ſhall know that I *am* the Lord their God.

CHAP. XXIX.

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the Lord came unto me, ſaying,

2 Son of man, ſet thy face againſt Pharaoh king of Egypt, and prophecy againſt him, and againſt all Egypt.

3 Speak and ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, Pharaoh king of Egypt, the great dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for myſelf.

4 But I will put hooks in thy jaws, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.

5 And I will leave thee *thrown* into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the open fields, thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field, and to the fowls of the heaven:

6 And all the inhabitants of Egypt ſhall know that I *am* the Lord, becauſe they have been a ſtaff of reed to the houſe of Iſrael.

7 When they took hold of thee by thy hand, thou didſt break, and rent all their ſhoulder: and when they leaned upon thee, thou brakeſt, and madeſt all their loins to be at a ſtand.

8 ¶ Therefore thus ſaith the Lord God, Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate and waſte, *and* they ſhall know that I *am* the Lord; becauſe he hath ſaid, The river *is* mine, and I have made *it*.

10 Behold therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt utterly waſte *and* deſolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years.

12 And I will make the land of Egypt deſolate in the midſt of the countries *that are* deſolate, and her cities among the cities *that are* laid waſte, ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 ¶ Yet thus ſaith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were ſcattered.

14 And I will bring again the captivity of Egypt, and will cauſe them to return *into* the land of Pathros, into the land of their habitation, and they ſhall be there a baſe kingdom.

15 It ſhall be the baſeſt of the kingdoms, neither ſhall it exalt itſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* iniquity to remembrance, when they ſhall look after them: but they ſhall know that I *am* the Lord God.

17 ¶ And it came to paſs in the ſeven and twentieth year, in the firſt *month*, in the firſt *day* of the month, the word of the Lord came unto me, ſaying,

18 Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus: every head *was* made bald, and every ſhoulder *was* peeled: yet had he no wages, nor his army for Tyrus, for the ſervice that he had ſerved againſt it.

19 Therefore thus ſaith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he ſhall take her multitude, and take her ſpoil, and take her prey, and it ſhall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord God.

21 ¶ In that day will I cauſe the horn of the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them, and they ſhall know that I *am* the Lord.

CHAP. XXX.

THE word of the Lord came again unto me, ſaying,

2 Son of man, prophecy and ſay, Thus ſaith the Lord God, Howl ye, woe worth the day!

3 For the day *is* near, even the day of the Lord *is* near, a cloudy day, it ſhall be the time of the heathen.

4 And the ſword ſhall come upon Egypt, and great pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, ſhall fall with them by the ſword.

6 Thus ſaith the Lord, They alſo that uphold Egypt ſhall fall, and the pride of her power ſhall come down; from the tower of Syene ſhall they fall in it by the ſword, ſaith the Lord God.

7 And they ſhall be deſolate in the midſt of the countries *that are* deſolate, and her cities ſhall be in the midſt of the cities *that are* waſted.

8 And they ſhall know that I *am* the Lord, when I have ſet a fire in Egypt, and *when* all her helpers ſhall deſtroyed.

9 In that day ſhall meſſengers go forth from me in ſhips, to make the careleſs Ethiopians afraid, and great pain ſhall come upon them, as in the day of Egypt: for lo, it cometh.

10 Thus ſaith the Lord God, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain.

12 And I will make the rivers dry, and ſell the land into the hand of the wicked, and I will make the land waſte, and all that is therein, by the hand of ſtrangers: I the Lord have ſpoken *it*.

13 Thus ſaith the Lord God, I will alſo deſtroy the idols, and I will cauſe *their* images to ceaſe out of Noph: and there ſhall be no

CHAP. XXVIII.] 13 *Thou haſt been in Eden, the garden of God.*] As thy ſituation was pleaſant, ſo thou waſt plentifully ſupplied with every thing that could contribute to render thy life pleaſant and agreeable. A ſtate of paradiſe in the common acceptation denotes a condition every way complete and happy; but this expreſſion alludes to the happineſs which Adam enjoyed in paradiſe before his fall.

16 *By the multitude of thy merchandiſe they have filled the midſt of thee with violence*, &c.] Thy ſkill in trade hath degenerated into violence, cheating, and extortion.

CHAP. XXIX.] 3 *The great dragon that lieth in the midſt of his rivers*, &c.] By the dragon is here meant the crocodile.

21 *In that day will I cauſe the horn of the houſe of Iſrael to bud forth*, &c.] The word horn implies ſtrength, and thence is uſed to denote proſperity or a flouriſhing condition. Here it ſignifies, that the kingdom and ſtate of Iſrael ſhould again flouriſh under the Meſſiah.

CHAP. XXX.] 3 *A cloudy day.*] When the calamities that are coming upon Egypt ſhall make every thing look dark and diſmal.

13 *And I will cauſe their images to ceaſe out of Noph.*] Noph or Memphis was one of the principal cities of Egypt, a ſeat of their kings, and a place where their ſepulchres were made. This place was famous for the worſhip of Apis or Oſyris; for which reaſon the prophet, in a very peculiar manner, denounces deſtruction to the idolatry of that place.

no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

14 And I will make Pathros deſolate, and will ſet fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the ſtrength of Egypt, and I will cut off the multitude of No.

16 And I will ſet fire in Egypt, Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph *ſhall have* diſtreſſes daily.

17 The young men of Aven and of Phi-beſeth ſhall fall by the ſword: and theſe *cities* ſhall go into captivity.

18 At Tehaphnehes alſo the day ſhall be darkened, when I ſhall break there the yokes of Egypt: and the pomp of her ſtrength ſhall ceaſe in her: as for her, a cloud ſhall cover her, and her daughters ſhall go into captivity.

19 Thus will I execute judgments in Egypt: and they ſhall know that I *am* the Lord.

20 ¶ And it came to paſs in the eleventh year, in the firſt *month*, in the ſeventh *day* of the month, *that* the word of the Lord came unto me, ſaying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong to hold the ſword.

22 Therefore thus ſaith the Lord God, Behold, I *am* againſt Pharaoh king of Egypt, and will break his arms, the ſtrong, and *that which was* broken; and I will cauſe the ſword to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

24 And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand: but I will break Pharaoh's arms, and he ſhall groan before him with the groanings of a deadly wounded *man*.

25 But I will ſtrengthen the arms of the king of Babylon, and the arms of Pharaoh ſhall fall down: and they ſhall know that I *am* the Lord, when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhall know that I *am* the Lord.

CHAP. XXXI.

AND it came to paſs in the eleventh year, in the third *month*, in the firſt *day* of the month, *that* the word of the Lord came unto me ſaying,

2 Son of man, ſpeak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatneſs?

3 ¶ Behold, the Aſſyrian *was* a cedar in Lebanon with fair branches, and with a ſhadowing ſhroud, and of an high ſtature, and his top was among the thick boughs.

4 The waters made him great, the deep ſet him up on high, with her rivers running round about his plants, and ſent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, becauſe of the multitude of waters, when he ſhot forth.

6 All the fowls of heaven made their neſts in his boughs, and under his branches did all the beaſts of the field bring forth their young, and under his ſhadow dwelt all great nations.

7 Thus was he fair in his greatneſs, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the cheſnut-trees were not like his branches; not any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: ſo that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus ſaith the Lord God, Becauſe thou haſt lifted up thyſelf in height, and he hath ſhot up his top among the thick boughs, and his heart is lifted up in his height:

11 I have therefore delivered him into the hand of the mighty one of the heathen: he ſhall ſurely deal with him, I have driven him out for his wickedneſs.

12 And ſtrangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the vallies his branches are fallen, and his boughs are broken by all the rivers of the land, and all the people of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruin ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches:

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ſtand up in their height, all that drink water: for they are all delivered unto death to the nether parts of the earth in the midſt of the children of men, with them that go down to the pit.

15 Thus ſaith the Lord God, In the day when he went down to the grave, I cauſed a mourning, I covered the deep for him, and I reſtrained the floods thereof, and the great waters were ſtayed; and I cauſed Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and beſt of Lebanon, all that drink water, ſhall be comforted in the nether parts of the earth.

17 They alſo went down into hell with him, unto *them that be* ſlain with the ſword, and *they that were* his arm, *that* dwelt under his ſhadow in the midſt of the heathen.

18 ¶ To whom art thou thus like in glory, and in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the uncircumciſed, with *them that be* ſlain by the ſword: this *is* Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXII.

AND it came to paſs in the twelfth year, in the twelfth month, in the firſt *day* of the month, *that* the word of the Lord came unto me, ſaying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and ſay unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the ſeas: and thou cameſt forth with thy rivers, and troubledſt the waters with thy feet, and fouledſt their rivers.

3 Thus ſaith the Lord God, I will therefore ſpread out my net over thee, with a company of many people, and they ſhall bring thee up in my net.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and I will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and fill the vallies with thy height.

6 I will alſo water with thy blood the land wherein thou ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall put thee out, I will cover the heaven, and make the ſtars thereof dark: I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 All the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord God.

9 I will alſo vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countries which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them, and they ſhall tremble at *every* moment; every man for his own life, in the day of thy fall.

11 ¶ For thus ſaith the Lord God, The ſword of the king of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them; and they ſhall ſpoil the pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſide the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their waters deep, and cauſe their rivers to run like oil, ſaith the Lord God.

15 When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the Lord.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her, *even* for Egypt, and for all her multitude, ſaith the Lord God.

17 ¶ It came to paſs alſo in the twelfth year, in the fifteenth *day* of the month, *that* the word of the Lord came unto me ſaying,

18 Son of man, wail for the multitude of Egypt, and caſt them down, *even* her, and the daughters of the famous nations, under the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs in beauty? go down, and be thou laid with the uncircumciſed.

20 They

CHAP. XXXI.] 8 *The cedars in the garden of God could not hide him*, &c.] He overtopped the cedars, called in the Hebrew *the cedars of God*; ſuch as may be ſuppoſed to have grown in paradiſe.

18 *This is Pharaoh and all his multitude, ſaith the Lord God.*] The judgments that befel the king of Aſſyria, here deſcribed, is an exact repreſentation of the deſtruction of Pharaoh and his people.

CHAP. XXXII.] 7, 8 *I will cover the heaven, and make the ſtars thereof dark*, &c.] Theſe metaphors denote the downfal of ſtates and governments, kings and rulers being figuratively expreſſed by the ſun, moon, and ſtars.

20 They shall fall in the midst of *them that are* slain by the
ord: she is delivered to the sword; draw her and all her mul-
tudes.
21 The strong among the mighty shall speak to him out of the
idst of hell with them that help him: they are gone down, they
e uncircumcised, slain by the sword.
22 Asshur *is* there, and all her company: his graves *are* about
im: all of them slain, fallen by the sword.
23 Whose graves are set in the sides of the pit, and her com-
any is round about her grave: all of them slain, fallen by the
word, which caused terror in the land of the living.
24 There *is* Elam, and all her multitude round about her
rave, all of them slain, fallen by the sword, which are gone
own uncircumcised into the nether parts of the earth, which
aused their terror in the land of the living, yet have they borne
heir shame with them that go down to the pit.
25 They have set her a bed in the midst of the slain with all
er multitude: her graves *are* round about him: all of them un-
ircumcised, slain by the sword: though their terror was caused
n the land of the living, yet have they borne their shame with
hem that go down to the pit: he is put in the midst of *them that*
slain.
26 There *is* Meshech, Tubal, and all her multitude: her
raves *are* round about him: all of them uncircumcised, slain by
he sword, though they caused their terror in the land of the
iving.
27 And they shall not lie with the mighty, *that are* fallen of
he uncircumcised, which are gone down to hell with their wea-
ons of war: and they have laid their swords under their heads,
ut their iniquities shall be upon their bones, though *they were* the
error of the mighty in the land of the living.
28 Yea, thou shalt be broken in the midst of the uncircum-
ised, and shalt lie with *them that are* slain with the sword.
29 There *is* Edom, her kings, and all her princes, which with
heir might are laid by *them that were* slain by the sword: they
hall lie with the uncircumcised, and with them that go down to
he pit.
30 There *be* the princes of the north, all of them, and all the
idonians which are gone down with the slain, with their terror
hey are ashamed of their might, and they lie uncircumcised with
em that be slain by the sword, and bear their shame with them
hat go down to the pit.
31 Pharaoh shall see them, and shall be comforted over all his
ultitude, *even* Pharaoh and all his army slain by the sword, saith
he Lord God.
32 For I have caused my terror in the land of the living: and
e shall be laid in the midst of the uncircumcised, with *them that*
e slain with the sword, *even* Pharaoh and all his multitude, saith
he Lord God.

CHAP. XXXIII.

AGAIN the word of the Lord came unto me, saying,
2 Son of man, speak to the children of thy people, and
y unto them, When I bring the sword upon a land, if the peo-
le of the land take a man of their coasts, and set him for their
atchman:
3 If when he seeth the sword come upon the land, he blow
e trumpet, and warn the people;
4 Then whosoever heareth the sound of the trumpet, and
keth not warning; if the sword come, and take him away, his
lood shall be upon his own head.
5 He heard the sound of the trumpet, and took not warning;
s blood shall be upon him: but he that taketh warning, shall
eliver his soul.
6 But if the watchman see the sword come, and blow not the
rumpet, and the people be not warned: if the sword come and
ke *any* person from among them, he is taken away in his ini-
uity, but his blood will I require at the watchman's hand.
7 ¶ So thou, O Son of man, I have set thee a watchman
nto the house of Israel: therefore thou shalt hear the word at
y mouth, and warn them from me.
8 When I say unto the wicked, O wicked *man*, thou shalt
urely die; if thou dost not speak to warn the wicked from his
ay, that wicked *man* shall die in his iniquity, but his blood will
require at thine hand.
9 Nevertheless, if thou warn the wicked of his way to turn
om it: if he do not turn from his way, he shall die in his ini-
uity, but thou hast delivered thy soul.
10 ¶ Therefore, O thou Son of man, speak unto the house
f Israel, Thus ye speak, saying, If our transgressions and our sins
be upon us, and we pine away in them, how should we then live?
11 Say unto them, *As* I live, saith the Lord God, I have no
pleasure in the death of the wicked, but that the wicked turn
from his way and live: turn ye, turn ye from your evil ways; for
why will ye die, O house of Israel?
12 Therefore, thou Son of man, say unto the children of thy
people, The righteousness of the righteous shall not deliver him
in the day of his transgression: as for the wickedness of the wic-
ked, he shall not fall thereby in the day that he turneth from his
wickedness; neither shall the righteous be able to live for *his*
righteousness in the day that he sinneth.
13 When I shall say to the righteous, *that* he shall surely live:
if he trust to his own righteousness, and commit iniquity; all
his righteousness shall not be remembered, but for his iniquity
that he hath committed, he shall die for it.
14 Again, when I say unto the wicked, Thou shalt surely die:
if he turn from his sin, and do that which is lawful and right;
15 *If* the wicked restore the pledge, give again that he had
robbed, walk in the statutes of life without committing iniquity;
he shall surely live, he shall not die.
16 None of his sins that he hath committed, shall be men-
tioned unto him: he hath done that which is lawful and right;
he shall surely live.
17 ¶ Yet the children of thy people say, The way of the
Lord is not equal: but as for them, their way is not equal.
18 When the righteous turneth from his righteousness, and
committeth iniquity, he shall even die thereby.
19 But if the wicked turn from his wickedness, and do that
which is lawful and right, he shall live thereby,
20 Yet ye say, The way of the Lord is not equal: O ye house
of Israel, I will judge you every one after his ways.
21 ¶ And it came to pass in the twelfth year of our captivity,
in the tenth *month*, in the fifth *day* of the month, *that* one that
had escaped out of Jerusalem, came unto me, saying, The city
is smitten.
22 Now the hand of the Lord was upon me in the evening,
afore he that was escaped came; and had opened my mouth, un-
til he came to me in the morning, and my mouth was opened,
and I was no more dumb.
23 Then the word of the Lord came unto me, saying,
24 Son of man, they that inhabit those wastes of the land of
Israel, speak, saying, Abraham was one, and he inherited the
land: but we *are* many, the land is given us for inheritance.
25 Wherefore say unto them, Thus saith the Lord God, ye
eat with the blood, and lift up your eyes toward your idols, and
shed blood; and shall ye possess the land?
26 Ye stand upon your sword, ye work abomination, and ye
defile every one his neighbour's wife; and shall ye possess the land?
27 Say thou thus unto them, Thus saith the Lord God, *As*
I live, surely they that are in the wastes shall fall by the sword,
and him that is in the open field will I give to the beasts to be
devoured: and they that *be* in the forts, and in the caves, shall
die of the pestilence.
28 For I will lay the land most desolate, and the pomp of her
strength shall cease: and the mountains of Israel shall be desolate,
that none shall pass through.
29 Then shall they know that I *am* the Lord, when I have
laid the land most desolate, because of all their abominations which
they have committed.
30 ¶ Also, thou Son of man, the children of thy people still
are talking against thee by the walls, and in the doors of the
houses, and speak one to another, every one to his brother, say-
ing, Come, I pray you, and hear what is the word that cometh
forth from the Lord.
31 And they come unto thee as the people cometh, and they
sit before thee *as* my people, and they hear thy words, but they
will not do them: for with their mouth they shew much love,
but their heart goeth after their covetousness.
32 And lo, thou *art* unto them as a very lovely song of one
that hath a pleasant voice, and can play well on an instrument:
for they hear thy words, but they do them not.
33 And when this cometh to pass (lo, it will come) then shall
they know that a prophet hath been among them.

CHAP. XXXIV.

AND the word of the Lord came unto me, saying,
2 Son of man, prophecy against the shepherds of Israel,
prophecy and say unto them, Thus saith the Lord God unto the
shepherds, Woe *be* to the shepherds of Israel that do feed them-
selves: should not the shepherds feed the flocks?

3 Ye

21 *The strong among the mighty shall speak to him out of the midst of hell with them that help him*, &c.] The prophet has given in this and the following verses, poetical description of he infernal regions; where the ghosts of deceased tyrants, with their subjects, are represented as coming to meet the king of Egypt and his auxiliaries, upon their arrival at the same place. By the word *hell* is to be understood the state of the dead.

CHAP. XXXIII.] 21 *In the twelfth year of our captivity*, &c.] The news of the taking and burning of Jerusalem was brought to that part of the Babylonish dominions where the Jewish captives were placed, in about a year and four months after the calamity happened.

32 *And lo, thou art unto them as a very lovely song*, &c.] They come to hear thee for their entertainment, not for their edification, as many go to hear famed and elegant preachers.

CHAP.

3 Ye eat the fat, and ye cloath you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diſeaſed have ye not ſtrengthened, neither have ye healed *that which was* ſick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye ſought *that which was* loſt; but with force and with cruelty have ye ruled them.

5 And they were ſcattered, becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field, when they were ſcattered.

6 My ſheep wandered through all the mountains, and upon every high hill: yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them.*

7 ¶ Therefore, ye ſhepherds, hear the word of the Lord;

8 *As* I live, ſaith the Lord God, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherd ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock:

9 Therefore, O ye ſhepherds, hear the word of the Lord;

10 Thus ſaith the Lord God, Behold, I *am* againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the ſhepherds feed themſelves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus ſaith the Lord God, Behold, I, *even* I will both ſearch my ſheep, and ſeek them out.

12 As a ſhepherd ſeeketh out his flock in the day that he is among his ſheep *that are* ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places where they have been ſcattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Iſrael by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and *in* a fat paſture ſhall they feed upon the mountains of Iſrael.

15 I will feed my flock, and I will cauſe them to lie down, ſaith the Lord God.

16 I will ſeek *that which was* loſt, and bring again *that which was* driven away, and will bind up *that which was* broken, and will ſtrengthen *that which was* ſick: but I will deſtroy the fat and the ſtrong, I will feed them with judgment.

17 And *as for* you, O my flock, thus ſaith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 *Seemeth it* a ſmall thing unto you to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but you muſt foul the reſidue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet: and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus ſaith the Lord God unto them, Behold, I, *even* I, will judge between the fat cattle, and between the lean cattle.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſhed all the diſeaſed with your horns, till ye have ſcattered them abroad:

22 Therefore will I ſave my flock, and they ſhall no more be a prey, and I will judge between cattle and cattle.

23 And I will ſet up one ſhepherd over them, and he ſhall feed them, *even* my ſervant David; he ſhall feed them, and he ſhall be their ſhepherd.

24 And I the Lord will be their God, and my ſervant David a prince among them, I the Lord have ſpoken *it.*

25 And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land: and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods.

26 And I will make them and the places round about my hill, a bleſſing; and I will cauſe the ſhower to come down in his ſeaſon: there ſhall be ſhowers of bleſſing.

27 And the tree of the field ſhall yield her fruit, and the earth ſhall yield her increaſe, and they ſhall be ſafe in their land, and ſhall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of thoſe that ſerved themſelves of them.

28 And they ſhall no more be a prey to the heathen, neit
ſhall the beaſts of the land devour them; but they ſhall dwell ſa
ly, and none ſhall make *them* afraid.

29 And I will raiſe up for them a plant of renown, and th
ſhall be no more conſumed with hunger in the land, neither b
the ſhame of the heathen any more.

30 Thus ſhall they know that I the Lord their God *am* w
them, and *that* they, *even* the houſe of Iſrael, *are* my people, ſa
the Lord God.

31 And ye, my flock, the flock of my paſture, *are* men, *an*
am your God, ſaith the Lord God.

CHAP. XXXV.

MOreover, the word of the Lord came unto me, ſaying,
2 Son of man, ſet thy face againſt mount Seir, and pr
phecy againſt it.

3 And ſay unto it, Thus ſaith the Lord God, Behold, O mou
Seir, I *am* againſt thee, and I will ſtretch out mine hand agai
thee, and I will make thee moſt deſolate.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, a
thou ſhalt know that I *am* the Lord.

5 Becauſe thou haſt had a perpetual hatred, and haſt ſhed
blood of the children of Iſrael by the force of the ſword, in
time of their calamity, in the time *that their* iniquity *had* an en

6 Therefore, *as* I live, ſaith the Lord God, I will prepare th
unto blood, and blood ſhall purſue thee: ſith thou haſt not ha
blood, even blood ſhall purſue thee.

7 Thus will I make mount Seir moſt deſolate, and cut off fr
it him that paſſeth out, and him that returneth.

8 And I will fill his mountains with his ſlain *men:* in thy hi
and in thy vallies, and in all thy rivers ſhall they fall that are ſl
with the ſword.

9 I will make thee perpetual deſolations, and thy cities ſh
not return, and ye ſhall know that I *am* the Lord.

10 Becauſe thou haſt ſaid, Theſe two nations, and theſe t
countries ſhall be mine, and we will poſſeſs it, whereas the L
was there.

11 Therefore, *as* I live, ſaith the Lord God, I will even
according to thine anger, and according to thine envy which th
haſt uſed out of thy hatred againſt them: and I will make my
known amongſt them, when I have judged thee.

12 And thou ſhalt know that I *am* the Lord, *and that* I ha
heard all thy blaſphemies which thou haſt ſpoken againſt the mou
tains of Iſrael, ſaying, They are laid deſolate, they are given
to conſume.

13 Thus with your mouth ye have boaſted againſt me, and ha
multiplied your words againſt me: I have heard *them.*

14 Thus ſaith the Lord God, When the whole earth rejoice
I will make thee deſolate.

15 As thou didſt rejoice at the inheritance of the houſe of Iſr
el, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt
deſolate, O mount Seir, and all Idumea, *even* all of it, and th
ſhall know that I *am* the Lord.

CAAP. XXXVI.

ALSO thou, Son of man, prophecy unto the mountains of I
rael, and ſay, Ye mountains of Iſrael, hear the word
the Lord.

2 Thus ſaith the Lord God, Becauſe the enemy hath ſaid agai
you, Aha, even the ancient high places are ours in poſſeſſion:

3 Therefore prophecy and ſay, Thus ſaith the Lord God, B
cauſe they have made *you* deſolate, and ſwallowed you up on eve
ſide, that ye might be a poſſeſſion unto the reſidue of the heath
and ye are taken up in the lips of talkers, and *are* an infamy
the people.

4 Therefore ye mountains of Iſrael, hear the word of the Lo
God, Thus ſaith the Lord God, to the mountains and to the hil
to the rivers and to the vallies, to the deſolate waſtes, and to
cities *that are* forſaken, which became a prey and deriſion to
reſidue of the heathen that *are* round about:

5 Therefore thus ſaith the Lord God, Surely in the fire of
jealouſy have I ſpoken againſt the reſidue of the heathen,
againſt all Idumea, which have appointed my land into their p
ſeſſion, with the joy of all *their* heart, with deſpiteful minds to c
it out for a prey.

6 Prophecy therefore concerning the land of Iſrael, and ſay
to the mountains and to the hills, to the rivers and to the vall
Thus ſaith the Lord God, Behold, I have ſpoken in my jealo
and in my fury, becauſe ye have borne the ſhame of the heath

7 There

CHAP. XXXIV.] 3 *Ye kill them that are fed*, &c.] That is, ye take away the lives of the wealthy and ſubſtantial, that ye may enrich yourſelves with their eſtates.

13 *And I will bring them out from the people*, &c.] This prophecy was, in ſome degree, fulfilled in the return of the Jews from the Babyloniſh captivity: but it ſeems ſtill to look farther, even to the general reſtoration of all the ſeed of Abraham, which moſt of the prophets aſſure us ſhall happen in the latter days.

23 *And I will ſet up one ſhepherd over them---even my ſervant David.*] The Meſſiah is often deſcribed both in the Old and New Teſtament, under the title of a ſhepherd.

31 *And ye, my flock, the flock of my paſture are men*, &c.] Theſe words, at the concluſion of the chapter, explain the metaphor which runs through whole, that what was ſaid of a flock and its ſhepherd, is to be underſtood of and their governors.

CHAP. XXXV.] 14 *When the whole earth rejoiceth, I will make thee late.*] When I ſhall reſtore other countries conquered by the king of Bab to their proſperity, thou ſhalt ſtill lie waſte and deſolate. The Edomites recovered their country after they were driven out of it by the Nabatheans.

CHAP. XXXVI.] 3 *And ye are taken up in the lips of talkers, and are th famy of the heathen.*] Your calamities have made you become a proverb, word, and a reproach among the heathen round about you, according t threatenings of the prophets denounced againſt you.

2

7 Therefore thus ſaith the Lord God, I have lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame.

8 ¶ But ye, O mountains of Iſrael, ye ſhall ſhoot forth your branches, and yield your fruit to my people of Iſrael, for they are at hand to come

9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown.

10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it, and the cities ſhall be inhabited, and the waſtes ſhall be builded.

11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will ſettle you after your old eſtates, and will do better *unto you* than at your beginnings, and ye ſhall know that I *am* the Lord.

12 Yea, I will cauſe men to walk upon you, *even* my people Iſrael, and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them *of men.*

13 Thus ſaith the Lord God, Becauſe they ſay unto you, Thou *land* devoureſt up men, and haſt bereaved thy nations;

14 Therefore thou ſhalt devour men no more, neither bereave thy nations any more, ſaith the Lord God.

15 Neither will I cauſe *men* to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord God.

16 ¶ Moreover, the word of the Lord came unto me, ſaying,

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanneſs of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had ſhed upon the land, and for their idols *wherewith* they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countries: according to their way, and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they ſaid to them, Theſe *are* the people of the Lord, and are gone forth out of his land.

21 ¶ But I had pity for mine holy name, which the houſe of Iſrael had profaned among the heathen whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord God, I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy name's ſake, which ye have profaned among the heathen, whither ye went.

23 And I will ſanctify my great name, *which was* profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I *am* the Lord, ſaith the Lord God, when I ſhall be ſanctified in you, before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you.

26 A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

27 And I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them.*

28 And ye ſhall dwell in the land that I gave to your fathers, and ye ſhall be my people, and I will be your God.

29 I will alſo ſave you from all your uncleanneſſes, and I will call for the corn, and will increaſe it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen.

31 Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall loath yourſelves in your own ſight, for your iniquities, and for your abominations.

32 Not for your ſakes do I *this*, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own ways, O houſe of Iſrael.

33 Thus ſaith the Lord God, In the day that I ſhall have cleanſed you from all your iniquities, I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded.

34 And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by.

35 And they ſhall ſay, This land *that was* deſolate is become like the garden of Eden; and the waſte, and deſolate, and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you, ſhall know that I the Lord build the ruined places, *and* plant *that that was* deſolate: I the Lord have ſpoken *it*, and I will do *it*.

37 Thus ſaith the Lord God, I will yet *for* this be enquired of by the houſe of Iſrael, to do *it* for them, I will increaſe them with men like a flock.

38 As the holy flock, as the flock of Jeruſalem in her ſolemn feaſts; ſo ſhall the waſte cities be filled with flocks of men, and they ſholl know that I *am* the Lord.

CHAP. XXXVII.

THE hand of the Lord was upon me, and carried me out in the ſpirit of the Lord, and ſet me down in the midſt of the valley which *was* full of bones,

2 And cauſed me to paſs by them round about, and behold, *there were* very many in the open valley, and lo, *they were* very dry.

3 And he ſaid unto me, Son of man, can theſe bones live? And I anſwerd, O Lord God, thou knoweſt.

4 Again he ſaid unto me, Prophecy upon theſe bones, and ſay unto them, O ye dry bones, hear the word of the Lord.

5 Thus ſaith the Lord God unto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall live.

6 And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with ſkin, and put breath in you; and ye ſhall live, and ye ſhall know that I *am* the Lord.

7 So I prophecied as I was commanded: and as I prophecied there was a noiſe, and behold a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinews and the fleſh came up upon them, and the ſkin covered them above; but *there was* no breath in them.

9 Then ſaid he unto me, Prophecy unto the wind, prophecy, Son of man, and ſay to the wind, Thus ſaith the Lord God Come from the four winds, O breath, and breathe upon theſe ſlain, that they may live.

10 So I prophecied as he commanded me, and the breath came into them, and they lived and ſtood up upon their feet, an exceeding great army.

11 ¶ Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael: behold, they ſay, Our bones are dried, and our hope is loſt, we are cut off for our parts.

12 Therefore prophecy, and ſay unto them, Thus ſaith the Lord God, Behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the land of Iſrael.

13 And ye ſhall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And ſhall put my ſpirit in you, and ye ſhall live, and I ſhall place you in your own land: then ſhall ye know that I the Lord have ſpoken *it*, and performed *it*, ſaith the Lord.

15 ¶ The word of the Lord came again unto me, ſaying,

16 Moreover, thou Son of man, take thee one ſtick, and write upon it, For Judah, and for the children of Iſrael his companions: then take another ſtick, and write upon it, For Joſeph the ſtick of Ephraim, and *for* all the houſe of Iſrael his companions.

17 And join them one to another into one ſtick, and they ſhall become one in thine hand.

18 ¶ And when the children of thy people ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou *meaneſt* by theſe?

19 Say unto them, Thus ſaith the Lord God, Behold, I will take the ſtick of Joſeph which *is* in the hand of Ephraim, and the tribes of Iſrael his fellows, and will put them with him, *even* with the ſtick of Judah, and make them one ſtick, and they ſhall be one in mine hand.

20 ¶ And the ſticks whereon thou writeſt, ſhall be in thine hand before their eyes.

21 And ſay unto them, Thus ſaith the Lord God, Behold, I will take the children of Iſrael from among the heathen, whither they be gone, and will gather them on every ſide, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Iſrael, and one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all:

23 Neither ſhall they defile themſelves any more with their idols, nor with any of their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And David my ſervant *ſhall be* king over them: and they all ſhall have one ſhepherd: they ſhall alſo walk in my judgments, and obſerve my ſtatutes, and do them.

25 And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, *even* they and their children, and their children's children for ever, and my ſervant David *ſhall be* their prince for ever.

26 Moreover,

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23 *And I will ſanctify my great name which was profaned among the heathen.*] I will give illuſtrious proofs of my power and goodneſs, and vindicate my honour from the reproaches with which it has been blaſphemed among the heathen becauſe of your evil doings.

CHAP. XXXVII.] 4 *O ye dry bones, hear the word of the Lord.*] A prophetic and lively repreſentation of the voice of the ſon of God, which *all that are in the graves ſhall hear* at the laſt day, *and ſhall come forth.*

11 *Theſe bones are the whole houſe of Iſrael, &c.*] They repreſent the forlorn and deſperate condition to which the whole nation is reduced.

26 Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAP. XXXVIII.

AND the word of the Lord came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him,

3 And say, thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even* a great company with bucklers and shields, all of them handling swords.

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet.

6 Gomer, and all his bands, the house of Togarmah of the north-quarters, and all his bands, *and* many people with thee.

7 Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought.

11 And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey, to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, Son of man, prophecy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know *it?*

15 And thou shalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land, it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophecied in those days *many* years, that I would bring thee against them?

18 And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19 For in my jealousy, *and* in the fire of my wrath have I spoken: surely in that day there shall be a great shaking in the land of Israel:

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood, and I will rain upon him, and upon his bands, and upon many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I *am* the Lord.

CHAP. XXXIX.

THerefore, thou Son of man, prophecy against Gog, and say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north-parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

5 Thou shalt fall upon the open field, for I have spoken *it*, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles, and they shall know that I *am* the Lord.

7 So will I make my holy name known in the midst of my people Israel, and I will not let *them* pollute my holy name any more; and the heathen shall know that I *am* the Lord, the holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord God; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests: for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the *noses* of the passengers: and there shall they bury Gog, and all his multitude, and they shall call *it*, the valley of Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them*, and it shall be to them a renown, the day that I shall be glorified, saith the Lord God.

14 And they shall sever out men of continual employment passing through the land to bury with the passengers those that remain upon the face of the earth to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* Hamonah: thus shall they cleanse the land.

17 ¶ And thou, Son of man, Thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the Lord their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword.

24 Accordin

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26 *Moreover, I will make a covenant of peace with them.*] These words may be understood in a spiritual sense, that God will be reconciled to them thro' Christ, of which he is the Mediator.

CHAP. XXXVIII.] 20 *So that the fishes of the sea, and the fowls of the heaven,* &c.] Every part of the creation shall bear its share in this calamity, as if the whole frame of nature was convulsed.

CHAP. XXXIX.] 6 *And among them that dwell carelessly in the isles,* &c.] The inhabitants of the sea-coast who dwell securely and think they are free from all danger. All countries lying on the sea-coast, are called islands in the Hebrew language.

11 *The valley of the passengers on the east of the sea,* &c.] That is, the [illegible] of Gennesareth, as the Chaldee paraphrast explains it. All lakes, in the Hebrew language, are called by the name of seas. The valley near this sea or lake is called *the valley of the passengers*, because it was a great road, by which merchants and traders from Syria, and other eastern countries, went into Egy

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24 According to their uncleanneſs, and according to their tranſ-
reſſions have I done unto them, and hid my face from them.
25 Therefore thus ſaith the Lord God, Now will I bring again
e captivity of Jacob, and have mercy upon the whole houſe of
rael, and will be jealous for my holy name:
26 After that they have borne their ſhame, and all their treſ-
ſſes, whereby they have treſpaſſed againſt me, when they dwelt
fely in their land, and none made *them* afraid.
27 When I have brought them again from the people, and ga-
ered them out of their enemies lands, and am ſanctified in them
the ſight of many nations;
28 Then ſhall they know that I *am* the Lord their God, which
uſed them to be led into captivity among the heathen: but I
ve gathered them unto their own land, and have left none of
em any more there.
29 Neither will I hide my face any more from them: for I have
ured out my ſpirit upon the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

N the five and twentieth year of our captivity, in the begin-
ning of the year, in the tenth *day* of the month, in the four-
enth year after that the city was ſmitten, in the ſelf-ſame day
hand of the Lord was upon me, and brought me thither.
2 In the viſions of God brought he me into the land of Iſrael,
d ſet me upon a very high mountain, by which *was* as the frame
a city on the ſouth.
3 And he brought me thither, and behold *there was* a man,
oſe appearance *was* like the appearance of braſs, with a line
flax in his hand, and a meaſuring-reed; and he ſtood in the gate.
4 And the man ſaid unto me, Son of man, behold with thine
es, and hear with thine ears, and ſet thine heart upon all that
ſhall ſhew thee; for to the intent that I might ſhew *them* unto
ee, *art* thou brought hither: declare all that thou ſeeſt, to the
uſe of Iſrael.
5 And behold, a wall on the outſide of the houſe round about,
d in the man's hand a meaſuring-reed of ſix cubits *long* by the
bit, and an hand-breath: ſo he meaſured the breadth of the
lding, one reed, and the height one reed.
6 ¶ Then came he unto the gate which looketh toward the
t, and went up the ſtairs thereof, and meaſured the threſhold
the gate *which was* one reed broad, and the other threſhold of
gate, *which was* one reed broad.
7 And *every* little chamber *was* one reed long, and one reed
ad, and between the little chambers *were* five cubits, and the
eſhold of the gate, by the porch of the gate within *was* one reed.
8 He meaſured alſo the porch of the gate within, one reed.
9 Then meaſured he the porch of the gate, eight cubits, and
poſts thereof two cubits, and the porch of the gate *was* inward.
10 And the little chambers of the gate eaſt-ward, *were* three
this ſide, and three on that ſide, they three *were* of one meaſure,
the poſts had one meaſure on this ſide and on that ſide.
11 And he meaſured the breadth of the entry of the gate ten
its, *and* the length of the gate thirteen cubits.
12 The ſpace alſo before the little chambers *was* one cubit *on*
ſide, and the ſpace *was* one cubit on that ſide, and the little
mbers *were* ſix cubits on this ſide, and ſix cubits on that ſide.
13 He meaſured then the gate from the roof of *one* little cham-
to the roof of another: the breadth *was* five and twenty cu-
, door againſt door.
14 He made alſo poſts of threeſcore cubits, even unto the poſt
he court round about the gate.
15 And from the face of the gate of the entrance, unto the face
he porch of the inner gate, *were* fifty cubits.
16 And *there were* narrow windows to the little chambers, and
eir poſts within the gate round about, and likewiſe to the
es: and windows *were* round about inward: and upon *each*
were palm-trees.
17 Then brought he me into the outward court, and lo, *there*
chambers and a pavement made for the court round about:
y chambers *were* upon the pavement.
18 And the pavement by the ſide of the gates over againſt the
th of the gates *was* the lower pavement.
19 Then he meaſured the breadth from the fore-front of the
r gate, unto the fore-front of the inner court without, an
red cubits eaſt-ward and north-ward.
20 ¶ And the gate of the outward court that looked toward
orth, he meaſured the length thereof, and the breadth thereof.
21 And the little chambers thereof *were* three on this ſide, and
on that ſide, and the poſts thereof, and the arches thereof
after the meaſure of the firſt gate: the length thereof *was*
cubits, and the breadth five and twenty cubits.
22 And their windows, and their arches, and their palm-trees,
were after the meaſure of the gate that looketh towards the eaſt,
and they went up unto it by ſeven ſteps, and the arches thereof
were before them.
23 And the gate of the inner court *was* over againſt the gate
toward the north, and toward the eaſt, and he meaſured from gate
to gate an hundred cubits.
24 ¶ After that he brought me toward the ſouth, and behold,
a gate toward the ſouth, and he meaſured the poſts thereof, and
the arches thereof, according to theſe meaſures.
25 And *there were* windows in it, and in the arches thereof
round about, like thoſe windows: the length *was* fifty cubits,
and the breadth five and twenty cubits.
26 And *there were* ſeven ſteps to go up to it, and the arches
thereof *were* before them, and it had palm-trees, one on this ſide,
and another on that ſide upon the poſts thereof.
27 And *there was* a gate in the inner court toward the ſouth:
and he meaſured from gate to gate toward the ſouth an hundred
cubits.
28 And he brought me to the inner court by the ſouth-gate:
and he meaſured the ſouth-gate according to theſe meaſures:
29 And the little chambers thereof, and the poſts thereof, and
the arches thereof, according to theſe meaſures, and *there were*
windows in it, and in the arches thereof round about: *it was* fifty
cubits long, and five and twenty cubits broad.
30 And the arches round about *were* five and twenty cubits
long, and five cubits broad.
31 And the arches thereof *were* toward the outer court, and
palm-trees *were* upon the poſts thereof; and the going up to it
had eight ſteps.
32 And he brought me into the inner court toward the eaſt,
and he meaſured the gate according to theſe meaſures.
33 And the little chambers thereof, and the poſts thereof, and
the arches thereof *were* according to theſe meaſures, and *there were*
windows therein, and in the arches thereof round about; *it was*
fifty cubits long, and five and twenty cubits broad.
34 And the arches thereof *were* toward the outward court, and
palm-trees *were* upon the poſts thereof on this ſide, and on that
ſide, and the going up to it *had* eight ſteps.
35 ¶ And he brought me to the north-gate, and meaſured *it*
according to theſe meaſures:
36 The little chambers thereof, the poſts thereof, and the ar-
ches thereof, and the windows to it round about: the length *was*
fifty cubits, and the breadth five and twenty cubits.
37 And the poſts thereof *were* toward the outer court, and
palm-trees *were* upon the poſts thereof on this ſide, and on that
ſide, and the going up to it *had* eight ſteps.
38 And the chambers, and the entries thereof *were* by the poſts
of the gates, where they waſhed the burnt-offerings.
39 ¶ And the porch of the gate *were* two tables on this ſide,
and two tables on that ſide, to ſlay thereon the burnt-offering,
and the ſin-offering, and the treſpaſs-offering.
40 And at the ſide without, as one goeth up to the entry of the
north-gate, *were* two tables; and on the other ſide, which *was* at
the porch of the gate, *were* two tables.
41 Four tables *were* on this ſide, and four tables on that ſide,
by the ſide of the gate; eight tables, whereupon they ſlew *their*
ſacrifices.
42 And the four tables *were* of hewn ſtone for the burnt-offer-
ing, of a cubit and an half long, and a cubit and an half broad,
and one cubit high: whereupon alſo they laid the inſtruments
wherewith they ſlew the burnt-offering and the ſacrifice.
43 And within *were* hooks, an hand broad, faſtened round
about; and upon the tables *was* the fleſh of the offering.
44 ¶ And without the inner gate *were* the chambers of the
ſingers in the inner court, which *was* at the ſide of the north-
gate: and their proſpect *was* toward the ſouth, one at the ſide of
the eaſt-gate, *having* the proſpect toward the north.
45 And he ſaid unto me, This chamber whoſe proſpect *is*
toward the ſouth, *is* for the prieſts, the keepers of the charge of
the houſe.
46 And the chamber, whoſe proſpect *is* toward the north, *is* for
the prieſts the keepers of the charge of the altar: theſe *are* the
ſons of Zadok among the ſons of Levi, which come near to the
Lord to miniſter unto him.
47 So he meaſured the court, an hundred cubits long, and an
hundred cubits broad, four-ſquare, and the altar *that was* before
the houſe.
48 ¶ And he brought me to the porch of the houſe, and mea-
ſured *each* poſt of the porch, five cubits on this ſide, and five cubits
on that ſide: and the breadth of the gate *was* three cubits on this
ſide, and three cubits on that ſide.
49 The

AP. XL.] 2 *And ſet me upon a very high mountain*, &c.] The expreſ-
ints out mount Moriah, whereon the temple was built, which is here
a very high mountain; becauſe it repreſents the ſeat of the Chriſtian
, foretold by the prophets, that it ſhould be *eſtabliſhed upon the top of the*
ains.

Theſe are the ſons of Zadok among the ſons of Levi, &c.] The high-prieſt-
hood belonged to the eldeſt houſe of the ſons of Aaron; ſo that the office pro-
perly belonged to the family of Zadok, though that of Ithamar uſurped it for
ſome time from Eli, who was high-prieſt in the time of Samuel to Abiathar,
whom Solomon diſpoſſeſſed, and reſtored the high-prieſthood to the right line,
by placing Zadok in his room.

CHAP.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

CHAP. XLI.

AFterward he brought me to the temple, and measured the posts six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits, and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went he inward, and measured the posts of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.

4 So he measured the length thereof twenty cubits, and the breadth twenty cubits before the temple; and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house six cubits, and the breadth of *every* side-chamber four cubits round about the house on every side.

6 And the side-chambers *were* three, one over another, and thirty in order, and they entered into the wall which *was* of the house for the side-chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And *there was* an enlarging and a winding about still upward to the side-chambers, for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed of six great cubits.

9 The thickness of the wall which *was* for the side-chamber without, *was* five cubits, and *that* which *was* left, *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward the *place that was* left, one door toward the north, and another door toward the south, and the breadth of the place *that was* left, *was* five cubits round about.

12 Now the building that *was* before the separate place, at the end toward the west *was* seventy cubits broad, and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long, and the separate place, and the building, with the walls thereof, an hundred cubits long.

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building, over against the separate place which *was* behind it, and the galleries thereof on the one side, and on the other side an hundred cubits with the inner temple, and the porches of the court.

16 The door-posts, and the narrow windows, and the galleries round about on their three stories, over against the door cieled with wood round about, and from the ground up to the windows, and the windows *were* covered.

17 To that above the door, even unto the inner house, and without, and by all the wall round about, within and without, by measure.

18 And *it was* made with cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub, and *every* cherub had two faces:

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The posts of the temple *were* squared, *and* the face of the sanctuary: the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood: and he said unto me, This *is* the table that *is* before the Lord.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made made upon the wall and *there were* thick planks upon the face of the porch without.

26 And *there were* made narrow windows and palm-trees on one side and on the other side, on the sides of the porch, and upon the side-chambers of the house, and thick planks.

CHAP. XLII.

THEN he brought me forth into the outer court, the way toward the north, and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north-door and the breadth *was* fifty cubits.

3 Over against the twenty *cubits*, which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest, and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, towards the outer court on the fore-part of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and lo, before the temple *were* an hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, and as broad as they, and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south, *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north-chambers, *and* the south-chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the Lord shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the outer court, but there they shall lay their garments, wherein they minister; for they *are* holy: and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east-side with the measuring reed, five hundred reeds, with the measuring-reed round about.

17 He measured the north-side five hundred reeds, with the measuring-reed round about.

18 He measured the south-side five hundred reeds, with the measuring-reed.

19 ¶ He turned about to the west-side, *and* measured five hundred reeds, with the measuring-reed.

20 He measured it by the four sides: it had a wall round about five hundred *reeds* long and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAP. XLIII.

AFterward he brought me to the gate, *even* the gate that looketh toward the east.

2 And behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw, when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar: and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house.

CHAP. XLI.] 14 *Also the breadth of the face of the house, and the separate place toward the east, an hundred cubits.*] The whole front of the house eastward was a hundred cubits, which some expositors thus compute: the breadth of the temple twenty cubits, the thickness of the outward walls twelve cubits, the side-chambers eight cubits, the walls of those chambers five cubits on each side, and the twenty cubits round about the house.

CHAP. XLII.] 16 *He measured the east-side with the measuring-reed, five hundred reeds*, &c.] This is the measure of the holy mountain, or area upon which the temple stood, described to be an exact square, consisting of five hundred reeds in measure on each side of it. We may observe, that the heavenly Jerusalem represented to St. John, Rev. xxi. 16. is likewise described a square, that figure being an emblem of solidity; and Ezekiel's vision, as well as St. John's, is designed, in its mystical sense, to represent the regular strength of Christ's kingdom.

20 *It had a wall round about*, &c.] To defend it from being invaded or profaned. The wall was five hundred cubits every way, as it compassed the length and breadth of the temple and its courts.

6 And I heard *him* ſpeaking unto me out of the houſe, and the man ſtood by me.

7 ¶ And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name ſhall the houſe of Iſrael no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcaſes of their kings in their high places.

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger.

9 Now let them put away their whoredom and the carcaſes of their kings far from me, and I will dwell in the midſt of them for ever.

10 ¶ Thou, Son of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the pattern.

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; upon the top of the mountain, the whole limit thereof round about *ſhall be* moſt holy: behold, this *is* the law of the houſe.

13 ¶ And theſe *are* the meaſures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth; even the bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *ſhall be* a ſpan, and this *ſhall be* the higher place of the altar.

14 And from the bottom *upon* the ground, *even* to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle *even* to the greater ſettle *ſhall be* four cubits, and the breadth *one* cubit.

15 So the altar *ſhall be* four cubits, and from the altar and upward *ſhall be* four horns.

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the four ſquares thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be* a cubit about, and his ſtairs ſhall look toward the eaſt.

18 ¶ And he ſaid unto me, Son of man, thus ſaith the Lord God, Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinkle blood thereon.

19 And thou ſhalt give to the prieſts the Levites, that be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord God, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed place of the houſe without the ſanctuary.

22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering, and they ſhall cleanſe the altar, as they did cleanſe *it* with the bullock.

23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock, without blemiſh.

24 And thou ſhalt offer them before the Lord, and the prieſts ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt-offering unto the Lord.

25 Seven days ſhalt thou prepare every day a goat *for* a ſin-offering: they ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh.

26 Seven days ſhall they purge the altar, and purify it, and they ſhall conſecrate themſelves.

27 And when theſe days are expired, it ſhall be *that* upon the eighth day, and *ſo* forward, the prieſts ſhall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, ſaith the Lord God.

CHAP. XLIV.

THEN he brought me back the way of the gate of the outward ſanctuary which looketh toward the eaſt, and it *was* ſhut.

2 Then ſaid the Lord unto me, This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it: becauſe the Lord, the God of Iſrael hath entered in by it, therefore it ſhall be ſhut.

3 *It is* for the prince; the prince, he ſhall ſit in it to eat bread before the Lord; he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me the way of the north-gate before the houſe; and I looked, and behold, the glory of the Lord filled the houſe of the Lord: and I fell upon my face.

5 And the Lord ſaid unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the ordinances of the houſe of the Lord, and all the laws thereof, and mark well the entering in of the houſe, with every going forth of the ſanctuary.

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord God, O ye houſe of Iſrael, let it ſuffice you of all your abominations,

7 In that ye have brought *into my ſanctuary* ſtrangers uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary to pollute it, *even* my houſe, when ye offer my bread, the fat and the blood, and they have broken my covenant, becauſe of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have ſet keepers of my charge in my ſanctuary for yourſelves.

9 ¶ Thus ſaith the Lord God, No ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael.

10 And the Levites that are gone away far from me, when Iſrael went aſtray, which went away aſtray from me after their idols, they ſhall even bear their iniquity.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtering to the houſe: they ſhall ſlay the burnt-offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter unto them:

12 Becauſe they miniſtered unto them before their idols, and cauſed the houſe of Iſrael to fall into iniquity; therefore have I lifted up mine hand againſt them, ſaith the Lord God, and they ſhall bear their iniquity.

13 And they ſhall not come near unto me to do the office of a prieſt unto me, nor to come near to any of my holy things in the moſt holy *place*: but they ſhall bear their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein.

15 ¶ But the prieſts the Levites, the ſons of Zadok, that kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the blood, ſaith the Lord God.

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table to miniſter unto me, and they ſhall keep my charge.

17 ¶ And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be clothed with linen garments, and no wool ſhall come upon them, whiles they miniſter in the gates of the inner court, and within.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loins: they ſhall not gird *themſelves* with any thing that cauſeth ſweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, they ſhall put off their garments wherein they miniſtered, and lay them in the holy chambers, and they ſhall put on other garments, and they ſhall not ſanctify the people with their garments.

20 Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long; they ſhall only poll their heads.

21 Neither ſhall any prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives, a widow, or her that is put away: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that had a prieſt before.

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſy they ſhall ſtand in judgment, *and* they ſhall judge it according to my judgments: and they ſhall keep my laws and my ſtatutes in all mine aſſemblies, and they ſhall hallow my ſabbaths.

25 And they ſhall come at no dead perſon to defile themſelves: but for father or for mother, or for ſon, or for daughter, for brother or for ſiſter that hath no huſband, they may defile themſelves,

26 And after he is cleanſed, they ſhall reckon unto him ſeven days.

27 And in the day that he goeth into the ſanctuary, unto the inner

CHAP. XLIII.] 7 *Where I will dwell in the midſt of the children of Iſrael for ever, &c.*] The prophet here means the promiſe formerly made in relation to the tabernacle and temple, alluding to Chriſt, in whom all the promiſes of the Old Teſtament are to have their final accompliſhment.

CHAP. XLIV.] 20 *Neither ſhall they ſhave their heads.*] This ſentence may be tranſlated, *Thou ſhalt not ſhave thy head with baldneſs*; that is, to make baldneſs *for the dead*. The Jews underſtand it as an expreſſion of mourning for the dead, which agrees with the ſenſe of the parallel texts. The words in the original contain a general prohibition, including the times of mourning as well as other ſeaſons.

inner court to miniſter in the ſanctuary, he ſhall offer his ſin-offering, ſaith the Lord God.

28 And it ſhall be unto them for an inheritance; I *am* their inheritance: and ye ſhall give them no poſſeſſion in Iſrael; I *am* their poſſeſſion.

29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſs-offering; and every dedicated thing in Iſrael ſhall be theirs.

30 And the firſt of all the firſt-fruits of all *things*, and every oblation of all of every ſort of your oblations ſhall be the prieſts: ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

31 The prieſt ſhall not eat of any thing that is dead of itſelf, or torn, whether it be fowl or beaſt.

CHAP. XLV.

MOreover, when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the Lord, an holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand: this *ſhall be* holy in all the borders thereof round about.

2 Of this there ſhall be for the ſanctuary five hundred *in length*, with five hundred *in breadth*, ſquare round about; and fifty cubits round about, for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it ſhall be the ſanctuary, *and* the moſt holy *place*.

4 The holy *portion* of the land ſhall be for the prieſts, the miniſters of the ſanctuary, which ſhall come near to miniſter unto the Lord, and it ſhall be a place for their houſes, and an holy place for the ſanctuary.

5 And the five and twenty thouſand of length, and the ten thouſand of breadth ſhall alſo the Levites the miniſters of the houſe have for themſelves, for a poſſeſſion for twenty chambers.

6 ¶ And ye ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long, over againſt the oblation of the holy *portion:* it ſhall be for the whole houſe of Iſrael.

7 ¶ And *a portion ſhall be* for the prince on the one ſide, and on the other ſide of the oblation of the holy *portion*, and of the poſſeſſion of the city, before the oblation of the holy *portion*, and before the poſſeſſion of the city, from the weſt-ſide weſtward, and from the eaſt-ſide eaſt-ward; and the length *ſhall be* over againſt one of the portions, from the weſt-border unto the eaſt-border.

8 In the land ſhall be his poſſeſſion in Iſrael, and my princes ſhall no more oppreſs my people, and *the reſt of* the land ſhall they give to the houſe of Iſrael according to their tribes.

9 ¶ Thus ſaith the Lord God, Let it ſuffice you, O princes of Iſrael: remove violence and ſpoil, and execute judgment and juſtice, take away your exactions from my people, ſaith the Lord God.

10 Ye ſhall have juſt balances, and a juſt ephah, and a juſt bath.

11 The ephah and the bath ſhall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the meaſure thereof ſhall be after the homer.

12 And the ſhekel *ſhall be* twenty gerahs: twenty ſhekels, five and twenty ſhekels, fifteen ſhekels ſhall be your maneh.

13 This *is* the oblation that ye ſhall offer; the ſixth part of an ephah of an homer of wheat, and ye ſhall give the ſixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye ſhall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths: for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat paſtures of Iſrael for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, ſaith the Lord God.

16 All the people of the land ſhall *give* this oblation for the prince in Iſrael.

17 And it ſhall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings in the feaſts, and in the new-moons, and in the ſabbaths, in all ſolemnities of the houſe of Iſrael: he ſhall prepare the ſin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make reconciliation for the houſe of Iſrael.

18 Thus ſaith the Lord God, In the firſt *month*, in the firſt *day* of the month, thou ſhalt take a young bullock without blemiſh, and cleanſe the ſanctuary.

19 And the prieſt ſhall take of the blood of the ſin-offering, and put *it* upon the poſts of the houſe, and upon the four corners of the ſettle of the altar, and upon the poſts of the gate of the inner court.

20 And ſo thou ſhalt do the ſeventh *day* of the month, for every one that erreth, and for *him that is* ſimple: ſo ſhall ye reconcile the houſe.

21 In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſſover, a feaſt of ſeven days, unleavened bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf, and for all the people of the land, a bullock *for* a ſin-offering.

23 And ſeven days of the feaſt he ſhall prepare a burnt-offering to the Lord, ſeven bullocks, and ſeven rams without blemiſh, daily the ſeven days, and a kid of the goats daily *for* a ſin-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the ſeventh *month*, in the fifteenth day of the month, ſhall he do the like in the feaſt of the ſeven days, according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAP. XLVI.

THUS ſaith the Lord God, The gate of the inner court that looketh toward the eaſt, ſhall be ſhut the ſix working-days: but on the ſabbaths it ſhall be opened, and in the day of the new-moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of *that* gate without, and ſhall ſtand by the poſt of the gate, and the prieſt ſhall prepare his burnt-offering, and his peace-offerings, and he ſhall worſhip at the threſhold of the gate: then he ſhall go forth, but the gate ſhall not be ſhut until the evening.

3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the Lord, in the ſabbaths, and in the new-moons.

4 And the burnt-offering that the prince ſhall offer unto the Lord in the ſabbath-day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambs as he ſhall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambs according as his hand ſhall attain unto, and an hin of oil to an ephah.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall come before the Lord, in the ſolemn feaſts, he that entereth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate: and he that entereth by the way of the ſouth-gate, ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it.

10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the Lord, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering, and his peace-offerings, as he did on the ſabbath-day: then he ſhall go forth, and after his going forth, *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the Lord, *of* a lamb of the firſt year without blemiſh; thou ſhalt prepare it every morning.

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the Lord.

15 Thus ſhall they prepare the lamb, and the meat-offering, and the oil, every morning, *for* a continual burnt-offering.

16 ¶ Thus ſaith the Lord God, If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after, it ſhall return

30 *Ye ſhall alſo give unto your prieſt the firſt of your dough.*] The firſt dough that you bake of the new corn every year ſhall belong to the prieſts, in the ſame proportion as in other firſt-fruits, that is a ſixtieth part.

That he may cauſe a bleſſing to reſt in thine houſe.] That the prieſt, whoſe office it is to bleſs the people in God's name, may procure a bleſſing for thee and thy family.

CHAP. XLV.] 15 *Out of the fat paſtures of Iſrael*, &c.] Theſe lambs were to be of the beſt kind, as all other tithes and offerings to God were to be.

16 *All the people of the land ſhall give this oblation for the prince.*] Or, *with* the prince; that is, the prince ſhall join with the people in making theſe oblations; whereas the other offerings are to be at the ſole charge of the prince.

CHAP. XLVI.] 9 *He that entereth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate*, &c.] The words imply the reaſon why the people were not to come in at the eaſt-gate; becauſe there being no paſſage or thorough-fare out of the temple weſtward, if they had entered in at the eaſt-gate, they muſt have returned back the ſame way they came in, which would have been turning their back upon God, and the place of his reſidence.

17 *It ſhall be his to the year of liberty*, &c.] The year of jubilee is called the year

return to the prince: but his inheritance ſhall be his ſons for them.

18 Moreover, the prince ſhall not take of the people's inheritance, by oppreſſion to thruſt them out of their poſſeſſions; *but* he ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

19 ¶ After he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts, which looked toward the north: and behold, there *was* a place on the two ſides weſt-ward.

20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſs-offering, and the ſin-offering, where they ſhall bake the meat-offering: that they bear *them* not out into the outer court, to ſanctify the people

21 Then he brought me forth into the outer court, and cauſed me to paſs by the four corners of the court, and behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty *cubits* long, and thirty broad: theſe four corners *were* of one meaſure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then ſaid he unto me, Theſe *are* the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifice of the people.

CHAP. XLVII.

AFterward he brought me again unto the door of the houſe, and behold, waters iſſued out from under the threſhold of the houſe eaſt-ward: for the fore front of the houſe *ſtood* toward the eaſt, and the waters came down from under, from the right ſide of the houſe, at the ſouth-ſide of the altar.

2 Then brought he me out of the way of the gate north-ward, and led me about the way without unto the outer gate by the way that looketh eaſt-ward, and behold, there ran out waters on the right ſide.

3 And when the man that had the line in his hand, went forth eaſt-ward, he meaſured a thouſand cubits, and he brought me through the waters: the waters *were* to the ankles.

4 Again he meaſured a thouſand, and brought me through the waters; the waters *were* to the knees: again he meaſured a thouſand, and brought me through; the waters *were* to the loins.

5 Afterward he meaſured a thouſand, *and it was* a river that I could not paſs over: for the waters were riſen, waters to ſwim in, a river that could not be paſſed over.

6 ¶ And he ſaid unto me, Son of man, haſt thou ſeen *this?* then he brought me, and cauſed me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one ſide and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt-country, and go down into the deſart, and go into the ſea: *which being* brought forth into the ſea, the waters ſhall be healed.

9 And it ſhall come to paſs *that* every thing that liveth, which moveth, whitherſoever the rivers ſhall come, ſhall live: and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither; for they ſhall be healed, and every thing ſhall live whither the river cometh.

10 And it ſhall come to paſs, *that* the fiſhers ſhall ſtand upon it, from En-gedi even unto En-eglaim; they ſhall be a *place* to ſpread forth nets, their fiſh ſhall be according to their kinds as the fiſh of the great ſea, exceeding many.

11 But the miry places thereof, and the marſhes thereof, ſhall not be healed, they ſhall be given to ſalt.

12 And by the river upon the bank thereof on this ſide and on that ſide, ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed: it ſhall bring forth new fruit, according to his months, becauſe their waters they iſſued out of the ſanctuary, and the fruit thereof ſhall be for meat, and the leaf thereof for medicine.

13 ¶ Thus ſaith the Lord God, This *ſhall be* the border, whereby ye ſhall inherit the land, according to the twelve tribes of Iſrael: Joſeph *ſhall have two* portions.

14 And ye ſhall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers, and this land ſhall fall unto you for inheritance.

15 And this *ſhall be* the border of the land toward the north-ſide, from the great ſea, the way of Hethlon, as men go to Zedad:

16 Hamath, Berothah, Sibraim, which *is* between the border of Damaſcus, and the border of Hamath; Hazar-hatticon, which *is* by the coaſt of Hauran.

17 And the border from the ſea ſhall be Hazar-enan, the border of Damaſcus, and the north north-ward, and the border of Hamath: and *this is* the north-ſide.

18 And the eaſt-ſide he ſhall meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael *by* Jordan, from the border unto the eaſt-ſea: and *this is* the eaſt-ſide.

19 And the ſouth-ſide ſouth-ward from Tamar, *even* to the waters of ſtrife *in* Kadeſh, the river to the great ſea: and *this is* the ſouth ſide ſouth-ward.

20 The weſt-ſide alſo *ſhall be* the great ſea from the border, till a man come over againſt Hamath: this *is* the weſt-ſide.

21 So ſhall ye divide this land unto you, according to the tribes of Iſrael.

22 ¶ And it ſhall come to paſs, *that* ye ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which ſhall beget children among you: and they ſhall be unto you as born in the country among the children of Iſrael, they ſhall have inheritance with you among the tribes of Iſrael.

23 And it ſhall come to paſs, *that* in what tribe the ſtranger ſojourneth, there ſhall ye give *him* his inheritance, ſaith the Lord God.

CHAP. XLVIII.

NOW theſe *are* the names of the tribes, from the north-end to the coaſt of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damaſcus north-ward, to the coaſt of Hamath (for theſe are his ſides eaſt *and* weſt) a *portion* for Dan.

2 And by the border of Dan, from the eaſt-ſide unto the weſt-ſide, a *portion* for Aſher.

3 And by the border of Aſher, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Naphtali.

4 And by the border of Naphtali, from the eaſt-ſide unto the weſt-ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the eaſt-ſide unto the weſt-ſide, a *portion* for Ephraim.

6 And by the border of Ephraim from the eaſt-ſide even unto the weſt-ſide, a *portion* for Reuben.

7 And by the border of Reuben, from the eaſt-ſide unto the weſt-ſide, a *portion* for Judah.

8 ¶ And by the border of Judah, from the eaſt-ſide unto the weſt-ſide, ſhall be the offering which ye ſhall offer of five and twenty thouſand *reeds in* breadth, and *in* length as one of the *other* parts, from the eaſt-ſide unto the weſt-ſide, and the ſanctuary ſhall be in the midſt of it.

9 The oblation that ye ſhall offer unto the Lord, *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth.

10 And for them, *even* for the prieſts ſhall be *this* holy oblation, toward the north, five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length, and the ſanctuary of the Lord ſhall be in the midſt thereof.

11 *It ſhall be* for the prieſts *that are* ſanctified, of the ſons of Zadok, which have kept my charge, which went not aſtray when the children of Iſrael went aſtray, as the Levites went aſtray.

12 And *this* oblation of the land that is offered, ſhall be unto them a thing moſt holy by the border of the Levites.

13 And over againſt the border of the prieſts, the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither exchange, nor alienate the firſt-fruits of the land: for *it is* holy unto the Lord.

15 ¶ And the five thouſand *that are* left in the breadth over againſt the five and twenty thouſand, ſhall be a profane *place* for the city, for dwelling and for ſuburbs, and the city ſhall be in the midſt thereof.

16 And theſe *ſhall be* the meaſures thereof, the north-ſide four thouſand and five hundred, and the ſouth-ſide four thouſand and five hundred, and on the eaſt-ſide four thouſand and five hundred, and the weſt-ſide four thouſand and five hundred.

17 And the ſuburbs of the city ſhall be toward the north two hundred and fifty, and toward the ſouth two hundred and fifty, and towrad the eaſt two hundred and fifty, and toward the weſt two hundred and fifty.

18 And the reſidue in length over againſt the oblation of the holy *portion*, *ſhall be* ten thouſand eaſt-ward, and ten thouſand weſt-ward: and it ſhall be over againſt the oblation of the holy *portion*, and

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year of liberty, becauſe it freed men's perſons from the ſervice of their maſters, and their eſtates from any engagements, by which the right of them was tranſferred from their owners.

CHAP. XLVII.] 3, 4, 5 *He meaſured a thouſand cubits, and he brought me through the waters: the waters were to the ankles,* &c.] The gradual riſe of the waters denotes the large effuſion of the ſpirit, which was very remarkable at the firſt publication of the goſpel, and its wonderful increaſe from ſmall beginnings. The ſupplies of grace are often repreſented under the metaphor of a river, and ſtreams watering a dry and thirſty earth.

8 *Which being brought forth into the ſea, the waters ſhall be healed.*] The obſervation of all writers who deſcribe this lake is, that nothing can live in it; and the text tells us, that theſe living ſtreams ſhall, by mixing with ſalt and brakiſh waters, be rendered wholeſome and fit for uſe; myſtically implying the healing virtue of God's grace in curing the vices of corrupt men.

CHAP. XLVIII.] 7 *And by the border of Reuben---a portion for Judah.*] From the firſt verſe to the ſeventh, the ſituation of ſeven of the twelve tribes is deſcribed, which were placed on the north-ſide of the holy portion, the length of Judea from north to ſouth being divided into twelve equal parts.

and the increaſe thereof ſhall be for food unto them that ſerve the city.

19 And they that ſerve the city, ſhall ſerve it out of all the tribes of Iſrael.

20 All the oblation *ſhall be* five and twenty thouſand by five and twenty thouſand: ye ſhall offer the holy oblation four-ſquare, with the poſſeſſion of the city.

21 ¶ And the reſidue *ſhall be* for the prince on the one ſide, and on the other of the holy oblation, and of the poſſeſſion of the city over againſt the five and twenty thouſand, of the oblation toward the eaſt-border, and weſt-ward over againſt the five and twenty thouſand toward the weſt-border, over againſt the portions for the prince, and it ſhall be the holy oblation, and the ſanctuary of the houſe *ſhall be* in the midſt thereof.

22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt *of that* which is the prince's, between the border of Judah and the border of Benjamin, ſhall be for the prince.

23 As for the reſt of the tribes, from the eaſt-ſide unto the weſt-ſide, Benjamin *ſhall have a portion.*

24 And by the border of Benjamin, from the eaſt-ſide unto the weſt-ſide, Simeon *ſhall have* a *portion.*

25 And by the border of Simeon, from the eaſt-ſide unto the weſt-ſide, Iſſachar a *portion.*

26 And by the border of Iſſachar, from the eaſt-ſide unto the weſt-ſide, Zebulun a *portion.*

27 And by the border of Zebulun, from the eaſt-ſide unto the weſt-ſide, Gad a *portion.*

28 And by the border of Gad, by the ſouth-ſide ſouthward, the border ſhall be even from Tamar *unto* the waters of ſtriſe *in* Kadeſh, *and* to the river toward the great ſea.

29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions ſaith the Lord God.

30 ¶ And theſe *are* the goings out of the city on the north-ſide, four thouſand and five hundred meaſures.

31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael, three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the eaſt-ſide four thouſand and five hundred: and three gates: and one gate of Joſeph, one gate of Benjamin, one gate of Dan.

33 And at the ſouth-ſide four thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun.

34 At the weſt-ſide four thouſand and five hundred, *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali.

35 *It was* round about eighteen thouſand *meaſures*: and the name of the city from that day *ſhall be*, The Lord *is* there.

35 *And the name of the city from that day ſhall be, The Lord is there.*] Jeruſalem was formerly called the city of God, and the city of the great King. But, in the new Jeruſalem, God ſhall dwell in a more glorious manner, and make it the place of his perpetual reſidence; ſo that every part of that city ſhall be honoured with evident tokens of the Divine Preſence.

THE BOOK of *DANIEL.*

The ARGUMENT.

Daniel *was deſcended from the royal houſe of the kings of* Judah, *and was cotemporary with* Ezekiel. *He was of the children of the captivity, being carried to* Babylon *when he was but eighteen years of age. His name is not prefixed to his book, yet the many paſſages in which he ſpeaks in the firſt perſon, are a ſufficient proof that he was the author. The ſtile of* Daniel *is not ſo lofty or figurative as that of the other prophets: it is clear and conciſe, and his narrations and deſcriptions ſimply natural; he writes more like an hiſtorian, than a prophet. He was a very extraordinary perſon, highly favoured of God, and honoured by men beyond any that had lived in his time. His prophecies concerning the coming of the* Meſſiah, *and the other great events of after-times, are ſo clear and explicit, that* Porphyry *objected to them, that they muſt have been written after the facts were done.*

Among the old prophets, ſays the great Sir Iſaac Newton, Daniel *is the moſt diſtinct in the order of time, and eaſieſt to be underſtood; and therefore in thoſe things which relate to the laſt times, he is the key to the reſt.*

CHAP. I.

IN the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon, unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of Shinar to the houſe of his god, and he brought the veſſels into the treaſure-houſe of his god.

3 ¶ And the king ſpake unto Aſhpenaz the maſter of his eunuchs, that he ſhould bring *certain* of the children of Iſrael, and of the king's ſeed, and of the princes;

4 Children in whom *was* no blemiſh, but well-favoured, and ſkilful in all wiſdom, and cunning in knowledge, and underſtanding ſcience, and ſuch as *had* ability in them to ſtand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily proviſion of the king's meat, and of the wine which he drank: ſo nouriſhing them three years, that at the end thereof they might ſtand before the king.

6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhach; and to Azariah, of Abednego.

8 ¶ But Daniel purpoſed in his heart, that he would not defile himſelf with the portion of the king's meat, nor with the wine which he drank: therefore he requeſted of the prince of the eunuchs, that he might not defile himſelf.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs ſaid unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces worſe liking than the children which *are* of your ſort? then ſhall ye make *me* endanger my head to the king.

11 Then ſaid Daniel to Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Prove thy ſervants, I beſeech thee, ten days, and let them give us pulſe to eat, and water to drink:

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten days.

15 And at the end of ten days, their countenances appeared fairer, and fatter in fleſh than all the children which did eat the portion of the king's meat.

16 Thus

Commentary on the Book of the Prophet Daniel.

CHAP. I.] 1 *In the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jeruſalem,* &c.] The prophet Jeremiah makes the firſt year of Nebuchadnezzar coincident with the fourth of Jehoiakim, and from thence begins the date of the ſeventy years captivity.

4 *Children in whom was no blemiſh,* &c.] He was directed to make choice of ſuch as had the beſt accompliſhments both of body and mind, as the more fit to attend at court; the word *yeladim*, children, does not extend to childhood, but refers to more advanced years, as we term the word manhood; nor can we ſuppoſe Daniel or his companions, to be leſs than from ſeventeen years of age to twenty at this time.

CHAP.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink: and gave them pulſe.

17 ¶ As for theſe four children, God gave them knowledge and ſkill in all learning and wiſdom: and Daniel had underſtanding in all viſions and dreams.

18 Now at the end of the days that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the king.

20 And in all matters of wiſdom *and* underſtanding that the king enquired of them, he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm.

21 And Daniel continued *even* unto the firſt year of king Cyrus.

CHAP. II.

AND in the ſecond year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his ſpirit was troubled, and his ſleep brake from him.

2 Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the Chaldeans, for to ſhew the king his dreams: ſo they came and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the Chaldeans to the king in Syriac, O king, live for ever: tell thy ſervants the dream, and we will ſhew the interpretation.

5 The king anſwered and ſaid to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye ſhall be cut in pieces, and your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts and rewards, and great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwered again and ſaid, Let the king tell his ſervants the dream, and we will ſhew the interpretation of it.

8 The king anſwered and ſaid, I know of certainty that ye would gain the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 ¶ The Chaldeans anſwered before the king and ſaid, There is not a man upon the earth that can ſhew the king's matter: therefore *there is* no king, lord, nor ruler, *that* aſked ſuch things at any magician, or aſtrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry, and very furious, and commanded to deſtroy all the wiſe-*men* of Babylon.

13 And the decree went forth that the wiſe-*men* ſhould be ſlain; and they ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel anſwered with counſel and wiſdom to Arioch the captain of the king's guard, which was gone forth to ſlay the wiſe-*men* of Babylon:

15 He anſwered and ſaid to Arioch the king's captain, Why *is* the decree *ſo* haſty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 Then Daniel went to his houſe. and made the thing known to Hananiah, Miſhael, and Azariah his companions:

18 That they would deſire mercies of the God of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe-*men* of Babylon.

19 ¶ Then was the ſecret revealed unto Daniel in a night-viſion: then Daniel bleſſed the God of heaven.

20 Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his.

21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding.

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſs, and the light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch whom the king had ordained to deſtroy the wiſe-*men* of Babylon: he went and ſaid thus unto him, Deſtroy not the wiſe-*men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded, cannot the wiſe-*men*, he aſtrologers, the magicians, the ſooth-ſayers ſhew unto the king;

28 But there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar, what ſhall be in the latter days. Thy dream, and the viſions of thy head upon thy bed, are theſe;

29 As for thee, O king, thy thoughts came into *thy mind*, upon thy bed, what ſhould come to paſs hereafter: and he that revealeth ſecrets maketh known unto thee what ſhall come to paſs.

30 But as for me, this ſecret is not revealed to me, for *any* wiſdom that I have more than any living, but for *their* ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart.

31 ¶ Thou, O king, ſaweſt, and behold, a great image: this great image, whoſe brightneſs *was* excellent, ſtood before thee, and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breaſt and his arms of ſilver, his belly and his thighs of braſs,

33 His legs of iron, his feet part of iron, and part of clay.

34 Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſs, the ſilver and the gold broken to pieces together, and became like the chaff of the ſummer-threſhing-floors, and the wind carried them away, and no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.

38 And whereſoever the children of men dwell, the beaſts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this head of gold.

39 And after thee ſhall ariſe another kingdom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth.

40 And the fourth kingdom ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces, and ſubdueth all *things*: and as iron that breaketh all theſe, ſhall it break in pieces and bruiſe.

41 And whereas thou ſaweſt the feet and toes, part of potter's clay, and part of iron: the kingdom ſhall be divided, but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay; *ſo* the kingdom ſhall be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt iron mixt with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of theſe kings ſhall the God of heaven ſet up a kingdom, which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, *but* it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever.

45 Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold: the great God hath made known to the king what ſhall come to paſs hereafter: and the dream *is* certain, and the interpretation thereof ſure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded that they ſhould offer an oblation, and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is*, that your God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe-*men* of Babylon.

49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach and Abed-nego, over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king.

CHAP.

Chap. II.] 28 *But there is a God in heaven that revealeth ſecrets*, &c.] Daniel informs the king, that there is one only God, infinitely ſurpaſſing in knowledge, not only all the wiſe men of the Eaſt, but alſo the demons or falſe gods which they conſulted or worſhipped.

44 *The God of heaven ſet up a kingdom, which ſhall never be deſtroyed*, &c.] The kingdom of Chriſt is deſcribed in ſcripture as an everlaſting kingdom; not like the kingdoms of the world, ſubject to change and diſſolution, but like the author of it, eternal and immutable.

CHAP. III.

NEbuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down, and worship the golden image that Nebuchadnezzar the king hath set up.

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whosoever falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have not regarded thee, they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego: then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image, which I have made, *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace, and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake and commanded, that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army, to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace,

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound in the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God.

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no other god that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

CHAP. IV.

NEbuchadnezzar the king, unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace.

5 I saw a dream which made me afraid, and the thoughts upon upon my bed, and the visions of my head troubled me.

6 Therefore made I a decree, to bring in all the wise-*men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the sooth-sayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me (whose name *was* Belteshazzar, according to the name of my God, and in whom *is* the spirit of the holy gods) and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed, I saw, and behold, a tree in the midst of the earth; and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and behold, a watcher, an holy one came down from heaven.

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beasts in the grass of the earth.

16 Let his heart be changed from man's, and let a beasts heart be given unto him, and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may

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CHAP. III.] 6 *Shall the same hour*, &c.] This is the first place in the Old Testament, where we meet with the division of time into hours. The Greeks ascribe the invention of hours to Anaximander, who perhaps received it from the Chaldeans.

28 *Blessed be the God of Shadrach*, &c.] So Darius offers up his acknowledgments to the God of Daniel, as superior to other gods and demons, but not as the only true God.

CHAP. IV.] 1 *Nebuchadnezzar the king, unto all people, nations, and languages*, &c.] This chapter contains a recital of that edict or proclamation which Nebuchadnezzar had published after his being restored, the better to confirm the truth of the event here related.

3 *His kingdom is an everlasting kingdom*, &c.] He exercises an uncontroulable dominion over all the world, even over the highest princes and monarchs of the earth.

16 *Let his heart be changed from man's, and let a beast's heart be given unto him.*] Let him lose his reason. Scaliger thinks this madness of Nebuchadnezzar is obscurely hinted at, in a fragment of Abydenus produced by Eusebius; wherein, having represented the king, from the Chaldean writers, to have fallen into an extasy, and to have foretold the destruction of that empire by the Medes and Persians, the author adds, that immediately after uttering this prophecy, he disappeared.

19 *The*

may know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

18 This dream I king Nebuchadnezzar have ſeen: now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe-*men* of my kingdom are not able to make known unto me the interpretation: but thou art able, for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel (whoſe name *was* Belteſhazzar) was aſtoniſhed for one hour, and his thoughts troubled him: the king ſpake and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth;

21 Whoſe leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become ſtrong: for thy greatneſs is grown and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher, and an holy one coming down from heaven, and ſaying, Hew the tree down and deſtroy it, yet leave the ſtump of the roots thereof in the earth, even with a band of iron and braſs in the tender graſs of the field, and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts of the field, till ſeven times paſs over him;

24 This *is* the interpretation, O king, and this *is* the decree of the moſt High, which is come upon my lord the king:

25 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave the ſtump of the tree-roots; thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities, by ſhewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 ¶ All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king ſpake, and ſaid, Is not this great Babylon that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken, The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and I praiſed and honoured him that liveth forever, whoſe dominion *is* an everlaſting dominion, and his kingdom *is* from generation to generation.

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou?

36 At the ſame time my reaſon returned unto me, and for the glory of my kingdom, mine honour and brightneſs returned unto me; and my counſellors and my lords ſought unto me; and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar praiſe, and extol, and honour the King of heaven, all whoſe works *are* truth, and his ways judgment, and thoſe that walk in pride he is able to abaſe.

CHAP. V.

BElſhazzar the king made a great feaſt to a thouſand of his lords, and drank wine before the thouſand.

2 Belſhazzar, while he taſted the wine, commanded to bring the golden and the ſilver veſſels, which his father Nebuchadnezzar had taken out of the temple which *was* in Jeruſalem, that the king and his princes, his wives and his concubines might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God, *which was* at Jeruſalem; and the king and his princes, his wives, and his concubines drank in them.

4 They drank wine, and praiſed the gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 ¶ In the ſame hour came forth fingers of a man's hand, and wrote over againſt the candleſtick upon the plaiſter of the wall of the king's palace; and the king ſaw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, ſo that the joints of his loins were looſed, and his knees ſmote one againſt another.

7 The king cried aloud to bring in the aſtrologers, the Chaldeans, and the ſooth-ſayers: *and* the king ſpake and ſaid to the wiſe-*men* of Babylon, Whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be clothed with ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the king's wiſe-*men*, but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his lords were aſtoniſhed.

10 ¶ *Now* the queen, by reaſon of the words of the king and his lords, came into the banquet-houſe; *and* the queen ſpake and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdom, in whom *is* the ſpirit of the holy gods, and in the days of thy father light and underſtanding and wiſdom like the wiſdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I ſay*, thy father made maſter of the magicians, aſtrologers, Chaldeans, *and* ſooth-ſayers;

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, interpreting of dreams, and ſhewing of hard ſentences, and diſſolving of doubts were found in the ſame Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king; *and* the king ſpake and ſaid unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the ſpirit of the gods *is* in thee, and *that* light, and underſtanding, and excellent wiſdom is found in thee.

15 And now the wiſe-*men*, the aſtrologers have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing.

16 And I have heard of thee, that thou canſt make interpretation, and diſſolve doubts: now if thou canſt read the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thyſelf, and give thy rewards to another, yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour.

19 And for the majeſty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was depoſed from his kingly throne, and they took his glory from him.

21 And he was driven from the ſons of men, and his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointeth over it whomſoever he will.

22 And

19 *Then Daniel---was aſtoniſhed for one hour*, &c.] Both at the ſurpriſing circumſtance of the judgments pronounced againſt the king, and from a tender regard for his perſon, and a grateful acknowledgment of the royal favours conferred on him and his three friends.

35 *And all the inhabitants of the earth are reputed as nothing*, &c.] The greateſt monarchs, as well as perſons of inferior rank, are as nothing in his ſight.

CHAP. V.] 1 *Made a great feaſt to a thouſand of his lords, and drank wine before the thouſand.*] This feaſt was made at a time of public rejoicing, being an annual feſtival, when the whole night was ſpent in revelling: which ſeaſon Cyrus took the advantage of to make himſelf maſter of the city, as Herodotus and Xenophon relate, and was foretold by Jeremiah.

5 *In the ſame hour came forth fingers of a man's hand*, &c.] Next to murder, no ſin is ſo remarkably puniſhed in this world as that of ſacrilege, as appears by many inſtances taken from hiſtory of all ages, of heathens and infidels, as well as of Jews and Chriſtians.

13 *Art thou that Daniel?* &c.] Though his grandfather Nebuchadnezzar had promoted Daniel to conſiderable places of honour, yet Belſhazzar knew nothing of him, which argues his being a weak vicious prince, according to the character hiſtorians give of him, leaving the care of public buſineſs to his mother.

30 *In*

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this:

23 But haſt lifted up thyſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood, and ſtone which ſee not, nor hear, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified.

24 Then was the part of the hand ſent from him, and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing; MENE, God hath numbred thy kingdom and finiſhed it.

27 TEKEL, thou art weighed in the balances, and art found wanting.

28 PERES, thy kingdom is divided, and given to the Medes and Perſians.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 ¶ In that night was Belſhazzar the king of the Chaldeans ſlain.

31 And Darius the Median took the kingdom, *being* about threeſcore and two years old.

CHAP. VI.

IT pleaſed Darius to ſet over the kingdom an hundred and twenty princes, which ſhould be over the whole kingdom;

2 And over theſe, three preſidents (of whom Daniel *was* firſt) that the princes might give accounts unto them, and the king ſhould have no damage.

3 Then this Daniel was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him; and the king thought to ſet him over the whole realm.

4 ¶ Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom, but they could find none occaſion nor fault: foraſmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then ſaid theſe men, We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the preſidents of the kingdom, the governors, and the princes, the counſellors and the captains, have conſulted together to eſtabliſh a royal ſtatute, and to make a firm decree, that whoſoever ſhall aſk a petition of any God or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, eſtabliſh the decree, and ſign the writing; that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius ſigned the writing and the decree.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication before his God.

12 Then they came near, and ſpake before the king, concerning the king's decree, Haſt thou not ſigned a decree, that every man that ſhall aſk *a petition* of any God or man within thirty days, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king, when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſun, to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king eſtabliſheth, may be changed.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions: *now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were inſtruments of muſic brought before him, and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God, whom thou ſerveſt continually, able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouths that they have not hurt me: foraſmuch as before him innocency was found in me; and alſo before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den: ſo Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he believed in his God.

24 ¶ And the king commanded, and they brought thoſe men which had accuſed Daniel, and they caſt *them* into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations and languages that dwell in all the earth, Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel: for he *is* the living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be deſtroyed, and his dominion *ſhall be even* unto the end.

27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delived Daniel from the power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

CHAP. VII.

IN the firſt year of Belſhazzar king of Babylon, Daniel had a dream, and viſions of his head upon his bed: then he wrote the dream, *and* told the ſum of the matters.

2 Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the four winds of the heaven ſtrove upon the great ſea.

3 And four great beaſts came up from the ſea, diverſe one from another.

4 The firſt *was* like a lion, and had eagles wings: *and* I beheld, till the wings thereof were pluckt, and it was lifted up from the earth, and made ſtand upon the feet as a man, and a man's heart was given to it.

5 And behold, another beaſt, a ſecond like to a bear, and it raiſed up itſelf on one ſide, and *it had* three ribs in the mouth of it betweed the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh.

6 After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl, the beaſt had alſo four heads, and dominion was given to it.

7 After this I ſaw in the night-viſions, and behold, a fourth beaſt, dreadful and terrible, and ſtrong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and ſtamped the reſidue with the feet of it, and it *was* diverſe, from all the beaſts that *were* before it, and it had ten horns.

8 ¶ I conſidered the horns, and behold, there came up among them another little horn, before whom there were three of the firſt horns pluckt up by the roots: and behold, in this horn *were* eyes like the eyes of man, and a mouth ſpeaking great things.

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30 *In that night was Belſhazzar king of the Chaldeans ſlain.*] He and all his nobles were ſlain together in the midſt of their feaſting and revels. Xenophon relates the ſtory thus: "That two deſerters, Gadata and Gobiyas, having aſſiſted "ed ſome of the Perſian army to kill the guards, and ſeize upon the palace, they "entered into the room where the king was, whom they found in a poſture of "defence; but was ſoon diſpatched, with his attendants."

CHAP. VI.] 8 *According to the law of the Medes and Perſians, which altereth not, &c.*] After it is once enacted by the king, with the advice of his counſellors. So Diodorus Siculus ſays, that Darius, the laſt king of Perſia, would have pardoned Charideinus after he was condemned to death, but could not reverſe the law that had paſſed againſt him.

20 *O Daniel, ſervant of the living God.*] God ſometimes makes the mouths of infidels inſtrumental in ſetting forth his praiſe.

CHAP. VII.] 4 *The firſt was like a lion, and had eagles wings.*] Warriors, eſpecially conquerors, are compared to lions, for their ſtrength and cruelty, and to eagles for the ſwiftneſs and rapidity of their conqueſts.

5 *And behold, another beaſt, a ſecond like to a bear, and it raiſed up itſelf on one ſide.*] This beaſt denotes the Perſian empire, its firſt beginning to advance itſelf to arrive at empire. The margin reads, *and it raiſed up one dominion*, that is, it made one empire out of the joint powers of Media and Perſia.

And it had three ribs in the mouth of it, &c.] Babylon, Lydia, and Egypt were the three ribs.

6 *After this I beheld, and lo, another, like a leopard, which had on the back of it, four wings of a fowl.*] The third beaſt denotes the Grecian empire begun by Alexander, and continued in his four ſucceſſors. The four wings ſignify the ſwiftneſs of its conqueſts. A leopard is a creature of extraordinary ſtrength and ſwiftneſs, and jumps upon its prey.

7 *Behold a fourth beaſt, dreadful, and terrible, and ſtrong exceedingly.*] As for that reaſon compared unto iron: this muſt mean the Roman empire, which deſtroyed the Grecian, and became miſtreſs of the world.

24 A

In the first year of Belshazzar King of Babylon, Daniel had a dream & visions of his head upon his bed: Then he wrote the dream, and told the sum of the matters. Daniel. Chap. 7. v. 1

9 ¶ I beheld till the thrones were caſt down, and the Ancient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery ſtream iſſued, and came forth from before him: thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgment was ſet, and the books were opened.

11 I beheld then, becauſe of the voice of the great words which the horn ſpake: I beheld, *even* till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.

12 As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and time.

13 I ſaw in the night-viſions, and behold, *one* like the ſon of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion and glory, and a kingdom, that all people, nations and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom *that* which ſhall not be deſtroyed.

15 ¶ I Daniel was grieved in my ſpirit in the midſt of *my* body, and the viſions of my head troubled me.

16 I came near unto one of them that ſtood by, and aſked him the truth of all this: ſo he told me, and made me know the interpretation of the things.

17 Theſe great beaſts, which are four, *are* four kings, *which* ſhall ariſe out of the earth.

18 But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beaſt, which was diverſe from all the others, exceeding dreadful, whoſe teeth *were of* iron, and his nails *of* braſs, *which* devoured, brake in pieces, and ſtamped the reſidue with his feet;

20 And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that ſpake very great things, whoſe look was more ſtout than his fellows.

21 I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them;

22 Until the Ancient of days came, and judgment was given to the ſaints of the moſt High; and the time came that the ſaints poſſeſſed the kingdom.

23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be diverſe from all kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* ſhall ariſe: and another ſhall ariſe after them, and he ſhall be diverſe from the firſt, and he ſhall ſubdue three kings.

25 And he ſhall ſpeak *great* words againſt the moſt High, and ſhall wear out the ſaints of the moſt High, and think to change times and laws: and they ſhall be given into his hand, until a time and times, and the dividing of time.

26 But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume, and to deſtroy *it* unto the end.

27 And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom *is* an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

IN the third year of the reign of king Belſhazzar, a viſion appeared unto me, *even unto* me Daniel, after that which appeared unto me at the firſt.

2 And I ſaw in a viſion (and it came to paſs when I ſaw, that I *was* at Shuſhan *in* the palace, which *is* in the province of Elam) and I ſaw in a viſion, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and ſaw, and behold there ſtood before the river, a ram which had two horns, and the two horns *were* high: but one *was* higher than the other, and the higher came up laſt.

4 I ſaw the ram puſhing weſtward, and northward, and ſouthward: ſo that no beaſt might ſtand before him, neither *was there* any that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was conſidering, behold, an he-goat came from the weſt on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power.

7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns; and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great, and when he was ſtrong, the great horn was broken: and for it came up four notable ones, toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great toward the ſouth, and toward the eaſt, and toward the pleaſant *land*.

10 And it waxed great, *even* to the hoſt of heaven, and it caſt down *ſome* of the hoſt, and of the ſtars to the ground, and ſtamped upon them.

11 Yea, he magnified *himſelf* even to the prince of the hoſt, and by him the daily *ſacrifice* was taken away, and the place of his ſanctuary was caſt down.

12 And an hoſt was given *him* againſt the daily *ſacrifice* by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed and proſpered.

13 ¶ Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that certain *ſaint* which ſpake, How long *ſhall be* the viſion *concerning* the daily *ſacrifice*, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot?

14 And he ſaid unto me, Unto two thouſand and three hundred days; then ſhall the ſanctuary be cleanſed.

15 ¶ And it came to paſs, when I, *even* I Daniel had ſeen the viſion, and ſought for the meaning, then behold, there ſtood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and ſaid, Gabriel, make this *man* to underſtand the viſion.

17 So he came near where I ſtood; and when he came, I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O Son of man; for at the time of the end *ſhall be* the viſion.

18 Now as he was ſpeaking with me, I was in a deep ſleep on my face toward the ground: but he touched me, and ſet me upright.

19 And he ſaid, Behold, I will make thee know what ſhall be in the laſt end of the indignation: for at the time appointed the end *ſhall be*.

20 The ram which thou ſaweſt having two horns, *are* the kings of Media and Perſia.

21 And the rough goat *is* the king of Grecia, and the great horn that *is* between his eyes, is the firſt king.

22 Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up.

24 And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper and practiſe, and ſhall deſtroy the mighty and the holy people.

25 And through his policy alſo he ſhall cauſe craft to proſper in his hand, and he ſhall magnify *himſelf* in his heart, and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the prince of princes, but he ſhall be broken without hand.

26 And the viſion of the evening and the morning which was told, is true: wherefore ſhut thou up the viſion, for it *ſhall be* for many days.

27 And I Daniel fainted and was ſick *certain* days; afterward I roſe up and did the king's buſineſs, and I was aſtoniſhed at the viſion, but none underſtood *it*.

CHAP. IX.

IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, which was made king over the realm of the Chaldeans;

2 In the firſt year of his reign, I Daniel underſtood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem.

3 ¶ And I ſet my face unto the Lord God to ſeek by prayer and ſupplications with faſting, and ſackcloth, and aſhes.

4 And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the

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24 *And the ten horns out of this kingdom are ten kings, that ſhall ariſe.*] An horn is an emblem of ſtrength, ſo it comes to ſignify power and authority, and is thence applied to ſovereignty and dominion. Theſe ten horns or kingdoms ſhall ariſe out of the diſſolution of the Roman empire, which came to paſs about the year of Chriſt 476; when it was divided into theſe different kingdoms, 1 Britons, 2 Saxons, 3 Franks, 4 Burgundians, 5 Viſigoths, 6 Suevians and Alans, 7 Vandals, 8 Almons, 9 Oſtrogoths, 10 Greeks.

CHAP. VIII.] 3 *Behold, there ſtood before the river a ram which had two horns, and the two horns were high,* &c.] Horns are an emblem of power and dominion; ſo this ram denotes the kingdoms of Media and Perſia united into one government.

26 *Wherefore ſhut thou up the viſion, for it ſhall be for many days.*] The ſame thing is expreſſed by ſhutting up the words, and ſealing the book. It means to conceal the ſenſe of it from common underſtandings.

CHAP. IX.] 1 *In the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes,* &c.] This is the ſame perſon who is called Cyaxares, the ſon of Aſtyages, by the heathen hiſtorians, with whom Joſephus agrees. His father Aſtyages had the name of Ahaſuerus among the Jews, as appears by a paſſage in Tobit.

the covenant, and mercy to them that love him, and to them that keep his commandments:

5 We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments.

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him.

10 Neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us, by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing that they might not obey thy voice, therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jerusalem.

13 As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God *is* righteous in all his works which he doeth: for we obey not his voice.

15 And now, O Lord our God that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown as at this day: we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary *that is* desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear: open thine eyes, and behold our desolations and the city, which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord hear, O Lord forgive, O Lord hearken and do, defer not, for thine own sake, O my God: for thy city, and thy people are called by thy name.

20 ¶ And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, for the holy mountain of my God:

21 Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

25 Know therefore and understand *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince *shall be* seven weeks: and threescore and two weeks the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city, and the sanctuary, and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

CHAP. X.

IN the third year of Cyrus king of Persia, a thing was revealed unto Daniel (whose name was called Belteshazzar) and the thing *was* true, but the time appointed *was* long, and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel:

5 Then I lifted up mine eyes and looked, and behold, a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision, for the men that were with me saw not the vision: but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words, and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And behold, an hand touched me, which set me upon my knees, and *upon* the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael one of the chief princes came to help me, and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befal thy people in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me.

19 And said, O man greatly beloved, fear not, peace *be* unto thee, be strong, yea, be strong, And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee *that which is* noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

CHAP. XI.

ALSO I, in the first year of Darius the Mede, *even* I stood to confirm and to strengthen him.

2 And now will I shew thee the truth, Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And

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27 *He shall cause the sacrifices and oblations to cease* &c.] Christ, by his one oblation of himself once offered, shall put an end to all the sacrifices and oblations in the Jewish temple.

CHAP. X.] 1 *In the third year of Cyrus king of Persia.*] Daniel must now have been above ninety years old: he could not be much less than twenty-three years before the date of this vision, which was the last Daniel saw.

5 *Behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz.*] The habit of a high-priest. The description St. John gives of Christ as high-priest of the church, Rev. i. 15. seems to be taken from this place of Daniel, which proves, that the person here described could be no other than the Son of God.

13 *But the prince of the kingdom of Persia withstood me,* &c.] Supposed to be the guardian, or tutelar angels of those several countries.

16 *One like the similitude of the sons of men touched my lips.*] One of human form, or the same angel who touched me before.

21 *And there is none that holdeth with me in these things, but Michael your prince.*] None of the guardian or tutelary angels who have the care and presidency over other nations, join with me in defending the cause of the Jewish nation but Michael, your protector.

CHAP. XI.] 2 *There shall stand up yet three kings in Persia.*] After Cyrus shall succeed Cambyses, Smerdis, and Darius Hystaspes; so Ezra mentions two kings, whom he calls Ahasuerus, and Artaxerxes, who reigned between Cyrus and Darius Hystaspes.

And the fourth shall be far richer than they all, &c.] This means Xerxes, who brought together an army of four millions according to Herodotus; and of eight millions, as others say, to over-run all Greece.

3 *And*

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be pluckt up, even for others besides those.

5 ¶ And the king of the south shall be strong, and *one* of his princes, and he shall be strong above him, and have dominion: his dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together: for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm, neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her root shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt, their gods with their princes, *and* with their precious vessels of silver and of gold, and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come and overflow, and pass through: then shall he return, and be stirred up *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude, but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down *many* ten thousands; but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater that the former, and shall certainly come (after certain years) with a great army, and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities, and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him, shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him: thus shall he do, and he shall give him the daughter of women corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered him, to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face towards the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom; but within few days he shall be destroyed, neither in anger nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him, he shall work deceitfully; for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province, and he shall do *that* which his fathers have not done, nor his fathers fathers, he shall scatter among them the prey and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army, and the king of the south shall be stirried up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat, shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings hearts *shall be* to do mischief, and they shall speak lyes at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant: and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south, but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him: therefore he shall be grieved and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant, shall he corrupt by flatteries: but the people that do know their God, shall be strong, and do *exploits*.

33 And they that understand among the people, shall instruct many: yet they shall fall by the sword, and by flame, by captivity and by spoil *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 ¶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined, shall be done.

37 Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not, shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him, and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians *shall be* at his steps.

44 But tidings out of the east, and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

CHAP. XII.

AND at that time shall Michael stand up, the great prince which standeth for the children of my people, and there shall be a time of trouble, such as never was since there was a nation, *even* to that same time: and at that time thy people shall be delivered, every one *that shall be* found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And

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3 *And a mighty king shall stand up and do according to his will.*] Alexander the Great, whose successes no prince was able to put a stop to.

19 *Then he shall turn his face towards the fort of his own land: but he shall stumble and fall*, &c.] Antiochus was defeated at mount Sipylus, by Lucius Scipio the Roman consul; after which Antiochus returned back to Antioch. the chief seat and fortress of his kingdom. From whence, going into the eastern provinces to raise the money he had agreed to pay the Romans, and attempting to rob the temple at Elymais for that purpose, he was slain there, and never again returned into Syria.

33 *And they that understand among the people, shall instruct many*, &c.] They that know their duty, and are zealous in doing it, will arm others against the temptations, whereby the wicked shall persuade them to forsake the true religion.

CHAP. XII.] 2 *And many of them that sleep in the dust of the earth shall awake.*] A plain description of the general resurrection both of the just and unjust: the belief of which St. Paul mentions, as founded on the writing of the law and the prophets, and there is no text in the Old Testament so full to that purpose, as this before us.

7 That

6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and an half: and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed, till the time of the end.

10 Many shall be purified and made white and tried: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

7 *That it shall be for a time, times and an half.*] Or, as it is expressed in the Chaldee, *the dividing of time*, that is, three years and a half; during which time the public sacrifices and worship were discontinued by the persecution of Antiochus.

And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.] When the Jewish dispersions shall be ended, then the most remarkable events in this prophecy shall be fulfilled.

H O S E A

The ARGUMENT.

Hosea, *the son of* Beeri, *is the first of the lesser prophets. He lived in the kingdom of* Samaria, *and delivered his prophecies under the reign of* Jeroboam II. *and his successors, kings of* Israel; *and at the time when* Uzziah, Jotham, Ahaz, *and* Hezekiah, *filled the throne of* Judah. *His name is found at the head of his work, and he frequently speaks of himself in the first person; so that there is no room to doubt of his being the author of this prophecy.*

CHAP. I.

THE word of the Lord came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

2 The beginning of the word of the Lord by Hosea: And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the Lord.

3 So he went and took Gomer the daughter of Diblaim, which conceived and bare him a son.

4 And the Lord said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass in that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter; and *God* said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived and bare a son.

9 Then said *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

CHAP. II.

SAY ye unto your brethren, Ammi, and to your sisters, Ruhamah.

2 Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms,

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband, for then *was it* better with me than now.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig-trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burnt incense to them, and she decked herself with her ear-rings, and her jewels, and she went after her lovers, and forgat me, saith the Lord.

14 ¶ Therefore behold, I will allure her and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope, and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the Lord, *that* thou shalt call me Ishi, and shalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will

Commentary on Hosea.

CHAP. I.] 2 *Go take unto thee a wife of whoredoms, and children of whoredoms,* &c.] This may probably be understood of a wife, who, after marriage, should prove false to her marriage vow: especially as this would render the case more exactly parallel with that of the Israelites, who had departed from the true God, and polluted themselves with idolatry, often stiled *whoredom* in scripture.

5 *And I will break the bow of Israel in the valley of Jezreel.*] That is, I will destroy the armies or strength of Jezreel. This is commonly understood of the invasion of Israel by Tiglath Pileser, when he subdued a great part of the kingdom, and carrried the inhabitants away captive.

CHAP. II.] 3 *Lest I strip her naked,* &c.] The punishment commonly inflicted upon harlots was to strip them naked, and to expose them to the world. In the same manner God threatens to deal with the nation or kingdom of Israel; namely, to deliver her into the hands of her enemies, who shall strip her of all her wealth and ornaments, and carry her away naked into captivity.

5 *For she said, I will go after my lovers that give me my bread and my water,* &c.] By lovers are meant both the idols with whom the Israelites committed spiritual fornication; and also the idolatrous nations, whose alliance they courted, and, in order to procure it, practised their idolatries.

21, 22 I

20 I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.

21 And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth,

22 And the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.

23 And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I will say to them *which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

CHAP. III.

THEN said the Lord unto me, Go yet, love a woman (beloved of *her* friend, yet an adulteress) according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley.

3 And I said unto her, Thou shalt abide for me many days, thou shalt not play the harlot, and thou shalt not be for *another* man, so will I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness in the latter days.

CHAP. IV.

HEAR the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6 ¶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they set their heart on their iniquity.

9 And there shall be like people, like priest: and I will punish them for their ways, and reward them their doings:

10 For they shall eat, and not have enough; they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord.

11 Whoredom, and wine, and new wine take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills under oaks, and poplars, and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand, shall fall.

15 ¶ Though thou Israel, play the harlot, *yet* let not Judah offend, and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth.

16 For Israel slideth back, as a back-sliding heifer: now the Lord will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAP. V.

HEAR ye this, O priests, and hearken ye house of Israel, and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make slaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the Lord.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them.

6 They shall go with their flocks, and with their herds to seek the Lord: but they shall not find *him*, he hath withdrawn himself from them.

7 They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud at Beth-aven: after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed, *and* broken in judgment: because he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth: and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I will tear and go away; I will take away, and none shall rescue *him*.

15 ¶ I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

CHAP. VI.

COME, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days he will revive us, in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets: I have slain them by the words of my mouth, and thy judgments *are as* the light *that* goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity; *and is* polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

CHAP. VII.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood: and the thief cometh in, *and* the troop of robbers spoileth without.

2 And they consider not in their hearts, *that* I remember all their wickedness: now their own doings have beset them about, they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They

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23 *I will have mercy upon her that had not obtained mercy*, &c.] I will give mercy both on the Jews and Gentiles, who shall become true converts to the christian faith.

CHAP. III.] 1 *Go yt, love a woman, beloved of her friend, yet an adultereſs*,] This is probably the same woman mentioned, chap. i. 3.

4 *For the children of Israel shall abide many days without a king, and without prince*, &c.] This threatening was fulfilled upon the ten tribes, when they were carried away captive by Salmaneser, and afterwards upon the two remaining tribes, at the destruction of their temple and common-wealth, during the Babylonish captivity. But it was fulfilled in a more remarkable manner upon the whole nation at the destruction of Jerusalem by Vespasian.

CHAP IV.] 8 *They eat up the sin of my people, and they set their heart on their iniquity*.] The idolatrous priests live upon the sin-offerings of the people.

15 *Come ye not unto Gilgal, neither go ye up to Beth-aven*, &c.] Gilgal was remarkable for renewing the rite of circumcision, when the Israelites first passed over Jordan; and after Jeroboam set up idolatry, it was noted for the worship of false gods.

CHAP. V.] 8 *Blow ye the cornet in Gibeah. and the trumpet in Ramah*, &c.] This imports the sounding an alarm, to give notice of the approaching enemy, which threatens to invade the kingdom of Judah; these towns lying on the frontiers of that kingdom.

CHAP. VI.] 2 *After two days will he revive us, and the third day he will raise us up*, &c.] It is certain, that if we take this expression in its true and natural sense, it is a plain prediction of our Saviour's resurrection; and is accordingly referred to by St. Paul, as a prophecy of that great event.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaſeth from raiſing after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* ſick with bottles of wine, he ſtretched out his hand with ſcorners.

6 For they have made ready their heart like an oven, while they lie in wait: their baker ſleepeth all the night, in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen, *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himſelf among the people, Ephraim is a cake not turned.

9 Strangers have devoured his ſtrength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth it not.

10 And the pride of Iſrael teſtifieth to his face, and they do not return to the Lord their God, nor ſeek him for all this.

11 ¶ Ephraim is alſo like a ſilly dove without heart; they call to Egypt, they go to Aſſyria.

12 When they ſhall go, I will ſpread my net upon them, I will bring them down as the fowls of the heaven, I will chaſtiſe them as their congregation hath heard.

13 Woe unto them, for they have fled from me: deſtruction unto them, becauſe they have tranſgreſſed againſt me: though I have redeemed them, yet they have ſpoken lies againſt me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they aſſemble themſelves for corn and wine, *and* they rebel againſt me.

15 Though I have bound *and* ſtrengthened their arms, yet do they imagine miſchief againſt me.

16 They return, *but* not to the moſt High: they are like a deceitful bow: their princes ſhall fall by the ſword for the rage of their tongue: this *ſhall be* their deriſion in the land of Egypt.

CHAP. VIII.

SET the trumpet to thy mouth: *he ſhall come* as an eagle againſt the houſe of the Lord, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law.

2 Iſrael ſhall cry unto me, My God, we know thee.

3 Iſrael hath caſt off *the thing that is* good: the enemy ſhall purſue him.

4 They have ſet up kings, but not by me: they have made princes, and I knew *it* not: of their ſilver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long *will it be* ere they attain to innocency?

6 For from Iſrael *was* it alſo, the workman made it, therefore it *is* not God: but the calf of Samaria ſhall be broken in pieces.

7 For they have ſown the wind, and they ſhall reap the whirlwind; it hath no ſtalk: the bud ſhall yield no meal: if ſo be it yield, the ſtrangers ſhall ſwallow it up.

8 Iſrael is ſwallowed up: now ſhall they be among the Gentiles, as a veſſel wherein *is* no pleaſure.

9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little for the burden of the king of princes.

11 Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin.

12 I have written to him the great things of my law, *but* they were counted as a ſtrange thing.

13 They ſacrifice fleſh *for* the ſacrifices of mine offerings, and eat *it*; *but* the Lord accepteth them not: now will he remember their iniquity, and viſit their ſins: they ſhall return to Egypt.

14 For Iſrael hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

CHAP. IX.

REJOICE not, O Iſrael, for joy, as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved a reward upon every corn-floor.

2 The floor and the wine-preſs ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the Lord's land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria.

4 They ſhall not offer wine-*offerings* to the Lord, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners: all that eat thereof ſhall be polluted: for their bread for their ſoul ſhall not come into the houſe of the Lord?

5 What will ye do in the ſolemn day, and in the day of the feaſt of the Lord?

6 For lo, they are gone, becauſe of deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: thorns *ſhall be* in their tabernacles.

7 The days of viſitation are come, the days of recompenſe are come, Iſrael ſhall know *it*: the prophet *is* a fool, the ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred in the houſe of his God.

9 They have deeply corrupted *themſelves*, as in the days of Gibeah: *therefore* he will remember their iniquity, he will viſit their ſins.

10 I found Iſrael like grapes in the wilderneſs: I ſaw your fathers as the firſt-ripe in the fig-tree at her firſt time: *but* they went to Baal-peor, and ſeparated themſelves unto that ſhame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory ſhall fly away like a bird; from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there ſhall* not *be* a man *left*: yea, woe alſo to them when I depart from them.

13 Ephraim, as I ſaw Tyrus, *is* planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer.

14 Give them, O Lord: what wilt thou give? give them a miſcarrying womb, and dry breaſts.

15 All their wickedneſs *is* in Gilgal: for there I hated them, for the wickedneſs of their doings I will drive them out of mine houſe, I will love them no more: all their princes *are* revolters.

16 Ephraim is ſmitten, their root is dried up, they ſhall bear no fruit: yea, though they bring forth, yet will I ſlay, *even* the beloved *fruit* of their womb.

17 My God will caſt them away, becauſe they did not hearken unto him: and they ſhall be wanderers among the nations.

CHAP. X.

ISRAEL *is* an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit, he hath increaſed the altars; according to the goodneſs of his land, they have made goodly images.

2 Their heart is divided; now ſhall they be found faulty: he ſhall break down their altars: he ſhall ſpoil their images.

3 For now they ſhall ſay, We have no king, becauſe we feared not the Lord; what then ſhould a king do to us?

4 They have ſpoken words, ſwearing falſely in making a covenant: thus judgment ſpringeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria ſhall fear, becauſe of the calves of Beth-aven: for the people thereof ſhall mourn over it, and the prieſts thereof *that* rejoiced on it, for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo carried unto Aſſyria *for* a preſent to king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places alſo of Aven, the ſin of Iſrael ſhall be deſtroyed: the thorn and the thiſtle ſhall come up on their altars; and they ſhall ſay to the mountains, Cover us; and to the hills, Fall on us.

9 O Iſrael, thou haſt ſinned from the days of Gibeah: there they ſtood: the battle in Gibeah againſt the children of iniquity did not overtake them.

10 *It is* in my deſire that I ſhould chaſtiſe them: and the people ſhall be gathered againſt them, when they ſhall bind themſelves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn*, but I paſſed over upon her fair neck: I will make Ephraim to ride: Judah ſhall plow, *and* Jacob ſhall break his clods.

12 Sow to yourſelves in righteouſneſs, reap in mercy: break up your fallow ground, for *it is* time to ſeek the Lord, till he come and rain righteouſneſs upon you.

13 Ye have plowed wickedneſs, ye have reaped iniquity, ye have eaten the fruit of lies: becauſe thou didſt truſt in thy way, in the multitude of thy mighty men.

14 Therefore

CHAP. VII.] 4 *They are all adulterers*, &c.] This expreſſion ſeems to be metaphorical; implying that they were apoſtates from the Almighty.

7 *They are all hot as an oven, and have devoured their judges; all their kings are fallen*, &c.] The flame of civil diſcord is ſpread among the people in general.

CHAP. VIII.] 7 *For they have ſown the wind, and ſhall reap the whirlwind*, &c.] A proverbial expreſſion uſed to ſignify, that the reward of men will be always proportionable to their works: that they who *ſow iniquity, ſhall reap vanity*.

CHAP. IX.] 8 *The watchman of Ephraim was with my God*, &c.] The true prophet, like a watchman ſent from God, gave warning to Iſrael of their approaching calamities.

CHAP. X.] 8 *And they ſhall ſay to the mountains, cover us*, &c.] Theſe words expreſs the great conſternation of the wicked, when the judgments of the Almighty ſhall overtake them.

CHAP.

14 Therefore shall a tumult arise among thy people, and all
y fortresses shall be spoiled, as Shalman spoiled Beth-arbel in
e day of battle: the mother was dashed in pieces upon *her*
hildren.
15 So shall Beth-el do unto you, because of your great wick-
dness: in a morning shall the king of Israel utterly be cut off.

CHAP. XI.

WHEN Israel *was* a child, then I loved him, and called my son out of Egypt.
2 *As* they called them, so they went from them: they sacrificed
nto Baalim, and burnt incense to graven images.
3 I taught Ephraim also to go, taking them by their arms, but
hey knew not that I healed them.
4 I drew them with cords of a man, with bands of love, and I
as to them as they that take off the yoke on their jaws, and
laid meat unto them.
5 ¶ He shall not return into the land of Egypt, but the Assy-
ian shall be his king, because they refused to return.
6 And the sword shall abide on his cities, and shall consume his
ranches, and devour *them*, because of their own counsels.
7 And my people are bent on backsliding from me: though
hey called them to the most High, none at all would exalt *him*.
8 How shall I give thee up, Ephraim? *how* shall I deliver thee,
Israel? how shall I make thee as Admah? *how* shall I set thee as
Zeboim? mine heart is turned within me, my repentings are kind-
ed together.
9 I will not execute the fierceness of mine anger, I will not
return to destroy Ephraim; for I *am* God, and not man, the holy
One in the midst of thee, and I will not enter into the city.
10 They shall walk after the Lord: he shall roar like a lion:
when he shall roar, then the children shall tremble from the west.
11 They shall tremble as a bird out of Egypt, and as a dove
out of the land of Assyria: and I will place them in their houses,
saith the Lord.
12 Ephraim compasseth me about with lies, and the house of
Israel with deceit: but Judah yet ruleth with God, and is faithful
with the saints.

CHAP. XII.

EPhraim feedeth on wind, and followeth after the east-wind: he daily increaseth lies and desolation, and they do make a covenant with the Assyrians, *and* oil is carried into Egypt.
2 The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.
3 ¶ He took his brother by the heel in the womb, and by his strength he had power with God:
4 Yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him *in* Beth-el, and there he spake with us.
5 Even the Lord God of hosts, the Lord *is* his memorial.
6 Therefore turn thou to thy God: keep mercy and judgment and wait on thy God continually.
7 ¶ *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress.
8 And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me, that *were* sin.
9 And I *that am* the Lord thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feast.
10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.
11 *Is there* iniquity in Gilead? surely they are vanity, they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.
12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.
13 And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.
14 Ephraim provoked *him* to anger most bitterly: therefore shall he leave his blood upon him: and his reproach shall his Lord return unto him.

CHAP. XIII.

WHEN Ephraim spake, trembling, he exalted himself in Israel; but when he offended in Baal, he died.
2 And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice, kiss the calves.
3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.
4 Yet I *am* the Lord thy God from the land of Egypt, and thou shalt know no God but me: for *there is* no saviour beside me.
5 ¶ I did know thee in the wilderness, in the land of great drought.
6 According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.
7 Therefore I will be unto them as a lion; as a leopard by the way will I observe *them*.
8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rent the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.
9 ¶ O Israel, thou hast destroyed thyself, but in me *is* thine help.
10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?
11 I gave thee a king in mine anger, and took *him* away in my wrath.
12 The iniquity of Ephraim *is* bound up: his sin *is* hid.
13 The sorrows of a travailing woman shall come upon him, he *is* an unwise son, for he should not stay long in *the place of* the breaking forth of children.
14 I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.
15 ¶ Though he be fruitful among *his* brethren, an east-wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.
16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ript up.

CHAP. XIV.

O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.
2 Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips.
3 Asshur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.
4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.
5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.
6 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.
7 They that dwell under his shadow shall return, they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Labanon.
8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir-tree, from me *is* thy fruit found.
9 Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the Lord *are* right, and the just shall walk in them: but the transgressors shall fall therein.

CHAP. XI.] 1 *When Israel was a child, then I loved him.*] When this people was in the state of childhood, that is, in the patriarchal times, and during their heavy bondage in Egypt, then I loved them.

And called my son out of Egypt.] Israel is here called the son of God, and in other places of scripture his first-born, and therefore was an eminent type of the Messiah, in whom all the promises of the Almighty were fulfilled.

CHAP. XII.] 4 *He wept and made supplication unto him*, &c.] Jacob's wrestling with the angel mentioned in the foregoing verses, was not only a corporal, but also a spiritual conflict. From bodily wrestling, he had also recourse to spiritual weapons; he poured forth tears with earnest supplications and prayers, and strove less for victory than for a blessing; the only method by which a feeble and impotent creature can prevail over his Maker.

CHAP. XIII.] 14 *O death, I will be thy plagues; O grave, I will be thy destruction*, &c.] It is usual for the prophets, when they foretel temporal deliverances, to be carried away beyond their first intentions, by the force of the prophetic spirit, to predict the greater mercies and deliverances of the gospel: so here the prophet takes occasion from foretelling temporal mercies, to enlarge his views, and display that great and final deliverance of the faithful from the power of sin and death, which shall be compleated by Christ at his second coming, when he shall *swallow up death in victory*.

CHAP. XIV.] 2 *So will we render the calves of our lips.*] Instead of the sacrifices, or calves, or bullocks, we will offer to thee the sacrifice of praise and thanksgiving.

JOEL.

The ARGUMENT.

The prophet Joel, *the ſon of* Pethuel, *was of the tribe of* Reuben, *and a native of the city of* Bethoron. *The ſtile of this prophet is figurative, ſtrong, and expreſſive. He upbraids the* Iſraelites *for their idolatries, and foretels the calamities they ſhould ſuffer as a puniſhment for their ſins; but he endeavours to ſupport them with the comfortable reflection, that their miſeries ſhould have an end upon their reformation and repentance.*

CHAP. I.

THE word of the Lord that came to Joel the ſon of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer-worm hath left, hath the locuſt eaten; and that which the locuſt hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

5 Awake ye drunkards, and weep, and howl all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouth.

6 For a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waſte, and barked my fig-tree: he hath made it clean bare, and caſt *it* away, the branches thereof are made white.

8 ¶ Lament like a virgin girded with ſackcloth for the huſband of her youth.

9 The meat-offering and the drink-offering is cut off from the houſe of the Lord; the prieſts the Lord's miniſters mourn.

10 The field is waſted, the land mourneth; for the corn is waſted: the new wine is dried up, the old languiſheth.

11 Be ye aſhamed, O ye huſbandmen: howl, O ye vine-dreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig-tree languiſheth, the pomegranate-tree, the palm-tree alſo, and the apple-tree, *even* all the trees of the field are withered: becauſe joy is withered away from the ſons of men.

13 Gird yourſelves, and lament ye prieſts: howl, ye miniſters of the altar: come, lie all night in ſackcloth, ye miniſters of my God: for the meat-offering and the drink-offering is withholden from the houſe of your God.

14 ¶ Sanctify ye a faſt, call a ſolemn aſſembly, gather the elders, *and* all the inhabitants of the land *into* the houſe of the Lord your God, and cry unto the Lord,

15 Alas for the day! for the day of the Lord *is* at hand, and as a deſtruction from the Almighty ſhall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladneſs from the houſe of our God?

17 The ſeed is rotten under their clods, the garners are laid deſolate, the barns are broken down; for the corn is withered.

18 How do the beaſts groan? the herds of cattle are perplexed becauſe they have no paſture; yea, the flocks of ſheep are made deſolate.

19 O Lord, to thee will I cry: for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burnt all the trees of the field.

20 The beaſts of the field cry alſo unto thee: for the rivers of waters are dried up, and the fire hath devoured the paſtures of the wilderneſs.

CHAP. II.

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for *it is* nigh at hand.

2 A day of darkneſs and of gloominеſs, a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains: a great people and a ſtrong, there hath not been ever the like, neither ſhall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a deſolate wilderneſs, yea, and nothing ſhall eſcape them.

4 The appearance of them *is* as the appearance of horſes, and as horſemen ſo ſhall they run.

5 Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battle array.

6 Before their face the people ſhall be much pained: all faces ſhall gather blackneſs.

7 They ſhall run like mighty men, they ſhall climb the wall like men of war, and they ſhall march every one on his ways, and they ſhall not break their ranks.

8 Neither ſhall one thruſt another, they ſhall walk every one in his path: and *when* they fall upon the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city: they ſhall run upon the wall, they ſhall climb up upon the houſes: they ſhall enter in at the window like a thief.

10 The earth ſhall quake before them, the heavens ſhall tremble, the ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining;

11 And the Lord ſhall utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word, for the day of the Lord *is* great and very terrible, and who can abide it?

12 ¶ Therefore alſo now, ſaith the Lord, turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning.

13 And rent your heart, and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a bleſſing behind him, *even* a meat-offering and a drink-offering unto the Lord your God?

15 ¶ Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly.

16 Gather the people: ſanctify the congregation, aſſemble the elders: gather the children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach; that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

18 ¶ Then will the Lord be jealous for his land, and pity his people.

19 Yea, the Lord will anſwer and ſay unto his people, Behold, I will ſend you corn, and wine, and oil, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and deſolate, with his face toward the eaſt-ſea, and his hinder part towards the utmoſt ſea; and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe he hath done great things.

21 ¶ Fear not, O land, be glad and rejoice: for the Lord will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree and the vine do yield their ſtrength.

23 Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *month*.

24 And the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oil.

25 And I will reſtore to you the years that the locuſt hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I ſent among you.

26 And

Commentary on Joel.

CHAP. I.] 2, 3 *Hear this, ye old men, and give ear all ye inhabitants of the land*, &c.] The prophet ſhews how great and unparalleled the terrible famine coming upon the land, by a long drought, and the locuſts, will be by appealing to the memory of the aged.

15 *Alas for the day! for the day of the Lord is at hand*, &c.] We have juſt cauſe to lament our ſins which have brought thoſe judgments upon us, which, if not averted by our repentance, will terminate in our utter deſtruction.

CHAP. II.] 11 *For the day of the Lord is great, and very terrible*, &c.] The time of God's peculiar vengeance, as well as that of his general judgment, is commonly expreſſed by *the day of the Lord*.

20 *But I will remove far off from you the northern army*, &c.] The locuſts are here ſtiled the northern army, becauſe they entered the land at Hamath.

30 *And*

26 And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the Lord your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions.

29 And also upon the servants, and upon the handmaids in those days, will I pour out my spirit.

30 And I will shew wonders in the heavens, and in the earth, blood and fire and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

32 And it shall come to pass *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion, and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

CHAP. III.

FOR behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head.

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things.

6 The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head.

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 Beat your plough-shares into swords, and your pruning-hooks into spears: let the weak say, I *am* strong.

11 Assemble yourselves, and come all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow, for their wickedness *is* great.

14 Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed, for the Lord dwelleth in Zion.

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20 *And I will shew wonders in the heavens, and in the earth*, &c.] This and the following verse, principally point out the destruction of the city and temple of Jerusalem by the Romans; a judgment justly inflicted on the Jewish nation for their resisting the holy spirit, and contempt of the means of grace.

CHAP. III.] 10 *Beat your plow-shares into swords* &c.] Let not only your military men prepare for war, but also the husbandmen and vine-dressers.

21 *For I will cleanse their blood that I have not cleansed*, &c.] I will thoroughly cleanse them from their sins and pollutions; neither shall they rise up any more in judgment against them. The word *blood* may imply pollution in general: but the words chiefly import that God will pardon the Jews for shedding the blood of the Messiah.

A M O S.

The ARGUMENT.

The prophet Amos, *who had been a herdsman of* Tekoa, *a small town about a mile and a half from* Jerusalem, *was sent to the king of* Bashan, *that is, the people of* Samaria, *or the kingdom of* Israel, *to bring them back to the God of their fathers, by repentance and amendment of life. For this purpose he boldly remonstrates against the crying sins that prevailed among them, as idolatry, oppression, wantonness, and obstinacy. He is observed not to express himself in so lofty a stile as the rest of the prophets, and to borrow comparisons from the profession to which he was brought up.*

CHAP. I.

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The Lord will roar from Zion, and utter his voice from Jerusalem: and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 Thus saith the Lord, For three transgressions of Damascus, and for four I will not turn away *the punishment* thereof: because they have threshed Gilead with threshing-instruments of iron.

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.

6 ¶ Thus saith the Lord, For three transgressions of Gaza, and for four I will not turn away *the punishment* thereof: because they carried away captive the whole captivity, to deliver *them* up to Edom.

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for four I will not turn away *the punishment* thereof: because they delivered

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Commentary on Amos.

CHAP. I.] 3 *For three transgressions of Damascus, and for four, I will not turn away the punishment thereof*, &c.] The prophet begins with denouncing his judgments against foreign countries, and then comes to Judah and Israel.

5 *And him that holdeth the sceptre from the house of Eden.*] Or as the latter part of the sentence might be rendered, the *house of pleasure*; which may denote one of the pleasant palaces of the king of Syria, described by *him that holdeth the sceptre.*

12 *But I will send a fire upon Teman, which shall devour the palaces of Bozrah.*] Teman and Bozrah were two principal cities of Idumea. This expression imports their entire conquest and destruction, according to the predictions of several prophets.

delivered up the whole captivity to Edom, and remembered not the brotherly covenant.

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the Lord, For three transgressions of Edom, and for four I will not turn away *the punishment* thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and kept his wrath for ever.

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for four I will not turn away *the punishment* thereof: because they have ript up the women with child of Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he, and his princes together, saith the Lord.

CHAP. II.

THUS saith the Lord, For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof: because he burnt the bones of the king of Edom into lime.

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth, and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet.

3 And will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lord, For three transgressions of Judah, and for four I will not turn away *the punishment* thereof: because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked.

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the Lord, For three transgressions of Israel, and for four I will not turn away *the punishment* rhereof: because they sold the righteous for silver, and the poor for a pair of shoes.

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane my holy name.

8 And they lay *themselves* down upon clothes, laid to pledge, by every altar, and they drink the wine of the condemned *in* the house of their god.

9 ¶ Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks, yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the Lord.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophecy not.

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself.

15 Neither shall he stand that handleth the bow, and *he that is* swift of foot shall not deliver *himself*, neither shall he that rideth the horse deliver himself.

16 And *he that is* couragious among the mighty shall flee away naked in that day, saith the Lord.

CHAP. III.

HEAR this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done *it?*

7 Surely, the Lord God will do nothing, but he revealed his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophecy?

9 ¶ Publish in the palaces of Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria: and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the Lord, who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord God, An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house, with the summer-house, and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord.

CHAP. IV.

HEAR this word, ye kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, every *cow at that which is* before her, and ye shall cast *them* into the palace, saith the Lord.

4 ¶ Come to Beth-el and transgress, at Gilgal multiply transgressions; and bring your sacrifices every morning, *and* your tithes after three years.

5 And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free-offerings; for this liketh you, O ye children of Israel, saith the Lord God.

6 ¶ And I also have given cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest, and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord.

9 I have smitten you with blasting and mildew; when your gardens and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured *them:* yet have ye not returned unto me, saith the Lord.

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses, and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand pluckt out of the burning: yet have ye not returned unto me, saith the Lord.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel.

13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts *is* his name.

CHAP. V.

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen, she shall no more rise: she is forsaken upon her land, *there is* none to raise her up.

3 For thus saith the Lord God, The city that went out *by* a thousand, shall leave an hundred, and that which went forth *by* an hundred, shall leave ten to the house of Israel.

4 ¶ For

CHAP. II.] 11 *And I raised up your sons for prophets*, &c.] I provided for you a succession of prophets bred up in schools erected for that purpose, to be your constant instructors, and to whom you might have recourse in any difficulty.

CHAP. III.] 6 *Shall a trumpet be blown in the city, and the people not be afraid?* &c.] The sounding of the trumpet was the signal of war.

9 *Publish in the palaces of Ashdod, and in the palaces in the land of Egypt*, &c.] God calls upon the heathen to be witnesses of his judgments upou his own people, tha' they may take warning thereby.

CHAP. IV.] 4 *Come to Beth-el, and transgress*, &c.] A permission spoken by way of sarcasm and irony, sharply upbraiding them as incorrigible, and not to be reformed by all the reproofs and admonitions that had been given them.

CHAP. V.] 3 *The city that went out by a thousand, shall leave an hundred*, &c.] A city which was able to furnish out a thousand men for war shall have only an hundred of them left.

5 *And*

4 ¶ For thus ſaith the Lord unto the houſe of Iſrael, Seek ye me, and ye ſhall live.

5 But ſeek not Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought.

6 Seek ye the Lord, and ye ſhall live, leſt he break out like fire in the houſe of Joſeph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteouſneſs in the earth,

8 *Seek him* that maketh the ſeven ſtars and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the ſea, and poureth them out upon the face of the earth, the Lord *is* his name:

9 That ſtrengtheneth the ſpoiled againſt the ſtrong; ſo that the ſpoiled ſhall come againſt the fortreſs.

10 They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly.

11 Foraſmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat; ye have built houſes of hewn ſtone, but ye ſhall not dwell in them: ye have planted pleaſant vineyards, but ye ſhall not drink wine of them.

12 For I know your manifold tranſgreſſions, and your mighty ſins: they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate *from their right*.

13 Therefore the prudent ſhall keep ſilence in that time, for it *is* an evil time.

14 Seek good and not evil, that ye may live: and ſo the Lord, the God of hoſts ſhall be with you, as ye have ſpoken.

15 Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the Lord God of hoſts will be gracious unto the remnant of Joſeph.

16 Therefore the Lord, the God of hoſts, the Lord ſaith thus, Wailing *ſhall be* in all ſtreets, and they ſhall ſay in all the highways, Alas, alas: and they ſhall call the huſbandman to mourning, and ſuch as are ſkilful of lamentation to wailing.

17 And in all vineyards *ſhall be* wailing: for I will paſs through thee, ſaith the Lord.

18 Woe unto you that deſire the day of the Lord: to what end *is* it for you? the day of the Lord *is* darkneſs, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 *Shall* not the day of the Lord *be* darkneſs, and not light? even very dark, and no brightneſs in it?

21 ¶ I hate, I deſpiſe your feaſt-days, and I will not ſmell in your ſolemn aſſemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them:* neither will I regard the peace-offerings of your fat beaſts.

23 Take thou away from me the noiſe of thy ſongs, for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteouſneſs as a mighty ſtream.

25 Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the ſtar of your god, which ye made to yourſelves.

27 Therefore will I cauſe you to go into captivity beyond Damaſcus, ſaith the Lord, whoſe name *is* the God of hoſts.

CHAP. VI.

WOE to them *that are* at eaſe in Zion, and truſt in the mountain of Samaria, *which are* named chief of the nations to whom the houſe of Iſrael came.

2 Paſs ye unto Calneh, and ſee; and from thence go ye to Hamath the great: then go down to Gath of the Philiſtines; *be they* better than theſe kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cauſe the ſeat of violence to come near;

4 That lie upon beds of ivory, and ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall;

5 That chant to the ſound of the viol, *and* invent to themſelves inſtruments of muſic, like David;

6 That drink wine in bowls, and anoint themſelves with the chief ointments; but they are not grieved for the affliction of Joſeph.

7 ¶ Therefore now ſhall they go captive with the firſt that go captive, and the banquet of them that ſtretched themſelves ſhall be removed.

8 The Lord God hath ſworn by himſelf, ſaith the Lord, the God of hoſts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And it ſhall come to paſs, if there remain ten men in one houſe, that they ſhall die.

10 And a man's uncle ſhall take him up, and he that burneth him, to bring out the bones out of the houſe, and ſhall ſay unto him that *is* by the ſides of the houſe, *Is there* yet *any* with thee? and he ſhall ſay, No: then ſhall he ſay, Hold thy tongue; for we may not make mention of the name of the Lord.

11 For behold, the Lord commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 ¶ Shall horſes run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteouſneſs into hemlock.

13 Ye which rejoice in a thing of nought, which ſay, Have we not taken to us horns by our own ſtrength?

14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the Lord, the God of hoſts, and they ſhall afflict you from the entering in of Hamath, unto the river of the wilderneſs.

CHAP. VII.

THUS hath the Lord God ſhewed unto me, and behold, he formed graſhoppers in the beginning of the ſhooting up of the latter growth, and lo, *it was* the latter growth after the king's mowings.

2 And it came to paſs, *that* when they had made an end of eating the graſs of the land, then I ſaid, O Lord God, forgive, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall.

3 The Lord repented for this: It ſhall not be, ſaith the Lord.

4 ¶ Thus hath the Lord God ſhewed unto me, and behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then ſaid I, O Lord God, ceaſe, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall.

6 The Lord repented for this: This alſo ſhall not be, ſaith the Lord God.

7 ¶ Thus he ſhewed me, and behold, the Lord ſtood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the Lord ſaid unto me, Amos, what ſeeſt thou? And I ſaid, A plumb-line. Then ſaid the Lord, Behold, I will ſet up a plumb-line in the midſt of my people Iſrael, I will not again paſs by them any more.

9 And the high places of Iſaac ſhall be deſolate, and the ſanctuaries of Iſrael ſhall be laid waſte; and I will riſe againſt the houſe of Jeroboam with the ſword.

10 ¶ Then Amaziah the prieſt of Beth-el ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee, in the midſt of the houſe of Iſrael: the land is not able to bear all his words.

11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive out of their own land.

12 Alſo Amaziah ſaid unto Amos, O thou ſeer, go, flee thee away into the land of Judah, and there eat bread, and prophecy there.

13 But prophecy not again any more at Beth-el: for it *is* the king's chapel, and it *is* the king's court.

14 ¶ Then anſwered Amos, and ſaid to Amaziah, I *was* no prophet, neither *was* I a prophet's ſon; but I *was* an herdman, and a gatherer of ſycamore-fruit.

15 And the Lord took me as I followed the flock, and the Lord ſaid unto me, Go, prophecy unto my people Iſrael.

16 ¶ Now therefore hear thou the word of the Lord: thou ſayeſt, Prophecy not againſt Iſrael, and drop not *thy word* againſt the houſe of Iſaac.

17 Therefore

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5 *And paſs not to Beer-ſheba*] A place remarkable for being the dwelling of Abraham, and his planting a grove there for the worſhip of God.

8 *Seek him that maketh the ſeven ſtars and Orion*, &c.] The Hebrew name of theſe conſtellations are *kima* and *keſil*, and are before mentioned in Job ix. 9. xxviii. 31.

10 *They hate him that rebuketh in the gate*, &c.] The oppreſſors of the poor hate thoſe magiſtrates that would puniſh the injurious, and do right to the oppreſſed. It was the cuſtom for judges to execute their office, ſitting at the gates of the cities.

26 *The ſtar of your god*, &c.] As the heathen had images that repreſented the heavenly bodies, ſo the idol Chiun repreſented the planet Saturn, as Moloch did the ſun.

CHAP. VI.] 1 *Woe to them that are at eaſe in Zion*, &c.] Or, as the margin has it, *are ſecure in Zion:* that is, thoſe who live fearleſs of God's judgments, and reſolve to indulge themſelves in their voluptuouſneſs.

2 *Paſs ye unto Calneh, and ſee*, &c.] Calneh was a town in the land of Shinar, or the territory of Babylon.

4 *That lie upon beds of ivory*, &c.] This and the two following verſes are an elegant deſcription of all the ill uſes men too often make of a plentiful fortune.

8 *I abhor the excellency of Jacob, and hate his palaces*, &c.] Whatever the kingdoms of Iſrael and Judah value themſelves for is hateful to me, as having been abuſed by them, and made inſtrumental in diſhonouring me.

CHAP. VII.] 3 *The Lord repented for this*, &c.] The Lord was pleaſed to hearken to my earneſt ſupplication, and to promiſe that the judgment threatened ſhould not prove the utter deſtruction of the whole kingdom.

17 *And*

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.

CHAP. VIII.

THUS hath the Lord God shewed unto me, and behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer-fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord God: *there shall be* many dead bodies in every place, they shall cast *them* forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new-moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat.

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day.

10 And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldness upon every head: and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth, and the manner of Beer-sheba liveth: even they shall fall, and never rise up again.

CHAP. IX.

I SAW the Lord standing upon the altar, and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head all of them; and I will slay the last of them with the sword: he that fleeth of them, shall not flee away; and he that escapeth of them, shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn, and it shall rise up wholly like a flood, and shall be drowned as *by* the flood of Egypt.

6 *It is* he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Assyrians from Kir.

8 Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving, that I will not utterly destroy the house of Jacob, saith the Lord.

9 For lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord, that doeth this.

13 Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

17 *And thou shalt die in a polluted land*, &c.] Thou shalt be carried captive out of thine own country, and die in a land where the inhabitants are idolaters, and where it will be impossible to converse without committing legal pollutions.

CHAP. VIII.] 1 *Behold, a basket of summer-fruit*, &c.] The basket of ripe summer-fruit, which the prophet saw in a vision, was to denote, that the sins of Israel were now ripe for judgment.

9 *I will cause the sun to go down at noon, and I will darken the earth in the clear day.*] Times of calamity are expressed by the failing of the light of the sun, and the day's being overspread with darkness.

CHAP. IX.] 2 *Though they dig into hell, thence shall mine hand take them*, &c.] Though they hide themselves in the deepest holes or caverns of the earth, or take refuge in the highest fortresses, they shall not escape my vengeance.

11 *In that day will I raise up the tabernacle of David that is fallen down.*] In the latter days I will restore the kingdom to the house and family of David, in the person of the Messiah, so often stiled in the prophets, the seed or offspring of David.

OBADIAH.

The ARGUMENT.

The prophecy is partly an invective against the cruelty of the Edomites, *who mocked and derided the children of* Israel, *as they passed into captivity, and, with other enemies their confederates, invaded and oppressed these poor strangers, and divided the spoil among them; and partly a prediction of the deliverance and salvation of* Israel, *and of the victory and triumph of the whole church over her enemies.*

THE vision of Obadiah, Thus saith the Lord God, concerning Edom, We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee; thou that dwellest in the clefts of the rock whose habitation *is* high, that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

5 If thieves came to thee, if robbers by night (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave *some* grapes?

6 How

Commentary on the Prophecy of Obadiah.

CHAP. I.] 1 *We have heard a rumour from the Lord, an ambassador is sent among the heathen.*] According to the custom of earthly princes the Almighty is here, described as sending ambassadors to invite the nations to join in a confederacy against the Idumeans.

1 *And*

6 How are *the things* of Esau searched out! *how* are his hid
ings sought up!
7 All the men of thy confederacy have brought thee *even* to
e border: the men that were at peace with thee have deceived
ee, *and* prevailed against thee: *they that eat* thy bread, have laid
wound under thee: *there is* none understanding in him.
8 Shall I not in that day, saith the Lord, even destroy the wise-
n out of Edom, and understanding out of the mount of Esau?
9 And thy mighty men, O Teman, shall be dismayed, to the
d that every one of the mount of Esau may be cut off by
ughter.
10 ¶ For *thy* violence against thy brother Jacob, shame shall
ver thee, and thou shalt be cut off for ever.
11 In the day that thou stoodest on the other side, in the day
at the strangers carried away captive his forces, and foreigners
ntered into his gates, and cast lots upon Jerusalem, even thou
ast as one of them.
12 But thou shouldest not have looked on the day of thy brother,
the day that he became a stranger; neither shouldest thou have
joiced over the children of Judah in the day of their destruction;
ither shouldest thou have spoken proudly in the day of distress.
13 Thou shouldest not have entered into the gate of my people
the day of their calamity; yea, thou shouldest not have looked
n their affliction in the day of their calamity; nor have laid *hands*
n their substance in the day of their calamity.
14 Neither shouldest thou have stood in the cross-way, to cut
off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.
15 For the day of the Lord *is* near upon all the heathen: as thou hast done, it shall be done unto thee, thy reward shall return upon thine own head.
16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.
17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions.
18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be *any* remaining of the house of Esau; for the Lord hath spoken *it*.
19 And *they of* the south shall possess the mount of Esau; and *they of* the plain, the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin *shall possess* Gilead.
20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem which *is* in Sephard, shall possess the cities of the south.
21 And saviours shall come upon mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's.

21 *And saviours shall come upon mount Zion to judge the mount of Esau.*] That the preachers of salvation shall publish the glad tidings of salvation from the holy mount of Zion, and endeavour to convert all unbelievers and *aliens to the common-wealth of Israel.*

JONAH.

The ARGUMENT.

Jonah was the most ancient of all the prophets whose writings are preserved in Scripture canon. He is supposed to have prophecied in the latter end of Jehu's, *or the beginning of* Jehoahaz's *reign He was sent to* Nineveh *to denounce destruction against that city, within forty days, if they repented not; But they complying with the summons of the prophet, God deferred the execution of his judgments 'till the increase of their iniquities made them ripe for destruction, which happened about* 150 *years afterwards.*

CHAP. I.

NOW the word of the Lord came unto Jonah the son of Amittai, saying,
2 Arise, go to Nineveh that great city, and cry against it: for their wickedness is come up before me.
3 But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it to go with them unto Tarshish, from the presence of the Lord.
4 ¶ But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.
5 Then the mariners were afraid, and cried every man unto his God, and cast forth the wares that *were* in the ship, into the sea, to lighten *it* of them: but Jonah was gone down into the sides of the ship, and he lay, and was fast asleep.
6 So the ship-master came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.
7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.
8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us: what *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?
9 And he said unto them, I *am* an Hebrew, and I fear the Lord, the God of heaven, which hath made the sea and the dry land.
10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them)
11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? (for the sea wrought, and was tempestuous.)
12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.
13 Nevertheless, the men rowed hard to bring *it* to the land, but they could not: for the sea wrought, and was tempestuous against them.
14 Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.
15 So they took up Jonah, and cast him forth into the sea, and the sea ceased from her raging.
16 Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.
17 ¶ Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights.

CHAP. II.

THEN Jonah prayed unto the Lord his God out of the fish's belly.
2 And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.
3 For thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about, all thy billows and thy waves passed over me.
4 Then I said, I am cast out of thy sight: yet I will look again toward thy holy temple.
5 The waters compassed me about *even* to the soul: the depth closed me round about, the weeds were wrapt about my head.
6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O Lord my God.
7 When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thine holy temple.
8 They that observe lying vanities, forsake their own mercy.
9 But

Commentary on Jonah.

CHAP. I.] 5 *Then the mariners were afraid, and cried every man to his God,* &c.] How common a thing is it for men in times of imminent danger to invocate the assistance of that deity, for whose protection in times of safety they have been most shamefully ungrateful!

9 But I will ſacrifice unto thee with the voice of thankſgiving, I will pay *that* that I have vowed: ſalvation *is* of the Lord.

10 ¶ And the Lord ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

CHAP. III.

AND the word of the Lord came unto Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe and went unto Nineveh, according to the word of the Lord: (now Nineveh was an exceeding great city of three days journey.)

4 And Jonah began to enter into the city a day's journey, and he cried, and ſaid, Yet forty days and Nineveh ſhall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them even to the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed, and publiſhed through Nineveh (by the decree of the king and his nobles) ſaying, Let neither man nor beaſt, herd nor flock taſte any thing; let them not feed, nor drink water:

8 But let man and beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 ¶ And God ſaw their works, that they turned from their evil way, and God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

CHAP. IV.

BUT it diſpleaſed Jonah exceedingly, and he was very angry.

2 And he prayed unto the Lord, and ſaid, I pray thee, O Lord, *was* not this my ſaying, when I was yet in my country? Therefore I fled before unto Tarſhiſh: for I knew that thou *art* a gracious God, and merciful, and ſlow to anger, and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O Lord, take, I beſeech thee, my life from me: for *it is* better for me to die than to live.

4 ¶ Then ſaid the Lord, Doeſt thou well to be angry?

5 So Jonah went out of the city, and ſat on the eaſt ſide of the city, and there made him a booth, and ſat under it in the ſhadow, till he might ſee what would become of the city.

6 And the Lord God prepared a gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſs when the ſun did ariſe, that God prepared a vehement eaſt wind; and the ſun beat upon the head of Jonah that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live.

9 And God ſaid to Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I do well to be angry *even* unto death.

10 Then ſaid the Lord, Thou haſt had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow; which came up in a night, and periſhed in a night:

11 And ſhould not I ſpare Nineveh that great city, wherein are more than ſix ſcore thouſand perſons that cannot diſcern between their right hand and their left hand; and *alſo* much cattle?

CHAP. II.] 10 *And the Lord ſpake unto the fiſh, and it vomited out Jonah upon the dry land.*] The fiſh which he had provided to be the executioner of his juſtice upon the diſobedient prophet, he now commands to releaſe from his confinement. All the creatures of God are ſubject to his control.

CHAP. III.] 5 *So the people of Nineveh, proclaimed a faſt,* &c.] Happy for them that they did ſo; for God was graciouſly pleaſed to avert the ruin which he had threatened to bring upon them, accepted of their repentance, and became reconciled to them: Will not the men of Nineveh, then as Chriſt ſaid to the Jews, riſe up in the judgment with this generation, and condemn it; becauſe they repented at the preaching of Jonas? The *means* of grace which we as Chriſtians enjoy, will aggravate our condemnation, unleſs properly uſed for the accompliſhment of the *end*, even the ſalvation of our ſouls.

CHAP. IV.] 6 *And the Lord God prepared a gourd,* &c.] It has been queſtioned what kind of a plant this could be: ſome ancient interpreters render it *ivy*; but the Septuagint and all the eaſtern verſions agree to tranſlate it a gourd. It was intended as a type for his reproof, of which the prophet, no doubt had ſufficient wiſdom to make a due application.

MICAH.

The ARGUMENT.

Micah *prophecied in the kingdom of* Judah *before the* Babyloniſh *captivity, viz. in the reigns of* Jotham, Ahaz, *and* Hezekiah. *He preceded* Jeremiah. *It has been obſerved that he is commonly conciſe, compreſſed and acute; ſometimes obſcure, yet often much elevated, and very poetical.*

CHAP. I.

THE word of the Lord that came to Micah the Moraſthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 Hear all ye people; hearken, O earth, and all that therein is: and let the Lord God be witneſs againſt you, the Lord from his holy temple.

3 For behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth.

4 And the mountains ſhall be molten under him, and the vallies ſhall be cleft; as wax before the fire, *and* as the waters *that are* poured down a ſteep place.

5 For the tranſgreſſions of Jacob *is* all this, and for the ſins of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not Samaria? and what *are* the high places of Judah; *are they* not Jeruſalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the hires thereof ſhall be burnt with the fire, and all the idols thereof will I lay deſolate: for ſhe gathered *it* of the hire of an harlot, and they ſhall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go ſtript and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable: for it is come unto Judah; he is come unto the gate of my people, *even* to Jeruſalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the houſe of Aphrah roll thyſelf in the duſt.

11 Paſs ye away, thou inhabitant of Saphir, having thy ſhame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he ſhall receive of you his ſtanding.

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the chariot to the ſwift beaſt: ſhe *is* the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents to Moreſheth-gath: the houſes of Achzib *ſhall be* a lie to the kings of Iſrael.

15 Yet will I bring an heir unto thee, O inhabitant of Mareſhah: he ſhall come unto Adullam the glory of Iſrael.

16 Make thee bald, and poll thee for thy delicate children: enlarge thy baldneſs as the eagle: for they are gone into captivity from thee.

CHAP II.

WOE to them that deviſe iniquity, and work evil upon their beds: when the morning is light, they practiſe it, becauſe it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houſes, and take *them* away: ſo they oppreſs a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the Lord, Behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks, neither ſhall ye go haughtily: for this time *is* evil.

4 ¶ I

CHAP. I.] 2 *Let the Lord be witneſs againſt you,* &c.] I call God to witneſs with what fidelity I have forewarned you of impending judgments, and which will moſt aſſuredly overtake you, unleſs prevented by a ſpeedy reformation.

CHA

4 ¶ In that day ſhall *one* take up a parable againſt you, and lament with a doleful lamentation, *and* ſay, We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall caſt a cord by lot in the congregation of the Lord.

6 Prophecy ye not, *ſay they to them that* prophecy: they ſhall not prophecy to them, *that* they ſhall not take ſhame.

7 ¶ *O thou that art* named the houſe of Jacob, is the ſpirit of the Lord ſtraitened? *are* theſe his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is riſen up as an enemy: ye pull off the robe with the garment, from them that paſs by ſecurely, as men averſe from war.

9 The women of my people have ye caſt out from their pleaſant houſes, from their children have ye taken away my glory for ever.

10 Ariſe ye, and depart; for this *is* not *your* reſt: becauſe it is polluted, it ſhall deſtroy *you*, even with a ſore deſtruction.

11 If a man walking in the ſpirit and falſhood do lie, *ſaying*, I will prophecy unto thee of wine and of ſtrong drink; he ſhall even be a prophet of this people.

12 ¶ I will ſurely aſſemble, O Jacob, all of thee: I will ſurely gather the remnant of Iſrael, I will put them together as the ſheep of Bozrah, as the flock in the midſt of their fold: they ſhall make great noiſe by reaſon of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have paſſed through the gate, and are gone out by it, and their king ſhall paſs before them, and the Lord on the head of them.

CHAP. III.

AND I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil, who pluck off their ſkin from off them, and their fleſh from off their bones:

3 Who alſo eat the fleſh of my people, and flay their ſkin from off them, and they break their bones, and chop them in pieces, as for the pot, and as fleſh within the caldron.

4 Then ſhall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings.

5 ¶ Thus ſaith the Lord concerning the prophets that make my people err, they bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war againſt him.

6 Therefore night *ſhall be* unto you, that ye ſhall not have a viſion, and it ſhall be dark unto you, that ye ſhall not divine, and the ſun ſhall go down over the prophets, and the day ſhall be dark over them.

7 Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall all cover their lips; for *there is* no anſwer of God.

8 ¶ But truly I am full of power by the ſpirit of the Lord, and of judgment and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin.

9 Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity.

10 They build Zion with blood, and Jeruſalem with iniquity.

11 The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and ſay, *Is* not the Lord among us? none evil can come upon us.

12 Therefore ſhall Zion for your ſake be plowed *as* a field; and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt.

CHAP. IV.

BUT in the laſt days it ſhall come to paſs, *that* the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it.

2 And many nations ſhall come and ſay, Come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem.

3 ¶ And he ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks; nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more.

4 But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make *them* afraid: for the mouth of the Lord of hoſts hath ſpoken *it*.

5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

6 In that day, ſaith the Lord, will I aſſemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her *that was* caſt far off, a ſtrong nation; and the Lord ſhall reign over them in mount Zion, from henceforth even for ever.

8 ¶ And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem.

9 Now why doſt thou cry out aloud? *is there* no king in thee? is thy counſellor periſhed? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go *even* to Babylon, there ſhalt thou be delivered: there the Lord ſhall redeem thee from the hand of thine enemies.

11 ¶ Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the Lord, neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floor.

13 Ariſe and threſh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs, and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole earth.

CHAP. V.

NOW gather thyſelf in troops, O daughter of troops: he hath laid ſiege againſt us: they ſhall ſmite the judge of Iſrael with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me, *that is* to be ruler in Iſrael: whoſe goings forth *have been* from of old, from everlaſting.

3 Therefore will he give them up, until the time *that* ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael.

4 ¶ And he ſhall ſtand and feed in the ſtrength of the Lord, in the majeſty of the name of the Lord his God, and they ſhall abide: for now ſhall he be great unto the ends of the earth

5 And this *man* ſhall be the peace, when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men.

6 And they ſhall waſte the land of Aſſyria with the ſword, and the land of Nimrod in the entrances thereof: thus ſhall he deliver *us* from the Aſſyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.

8 ¶ And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lifted up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the Lord, that I will cut off thy horſes out of the midſt of thee, and I will deſtroy thy chariots.

11 And I will cut off the cities of thy land, and throw down all thy ſtrong holds:

12 And I will cut off witchcrafts out of thine hand, and thou ſhalt have no *more* ſoothſayers.

13 Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee, and thou ſhalt no more worſhip the work of thine hands.

14 And I will pluck up thy groves out of the midſt of thee: ſo will I deſtroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, ſuch as they have not heard.

CHAP. VI.

HEAR ye now what the Lord ſaith, Ariſe, contend thou before the mountains, and let the hills hear thy voice.

2 Hear

CHAP. II.] 5 *Thou ſhalt have none that ſhall caſt a cord by lot*, &c.] Iſrael ſhall be utterly expelled out of their own land, and ſent captives into a foreign country.

CHAP. III.] 8 *But truly I am full of power by the ſpirit of the Lord*, &c.] Whereas I, who am a true prophet, and moved by the ſpirit of the Almighty, have the honeſty and courage to reprove the crying ſins of the nation.

CHAP. IV.] 1 *But in the laſt days it ſhall come to paſs.*] That is, in the times of the Meſſiah, his public miniſtry being ſtiled the laſt days, becauſe he was to publiſh the laſt diſpenſation.

3 *And he ſhall judge among many people---and they ſhall beat their ſwords into plow-ſhares*, &c.] This text is parallel to another in Iſaiah.

8 *And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion*, &c.] The church, of which the earthly Jeruſalem was but a figure, ſhall be the ſeat of this ſovereign dominion, which God ſhall render conſpicuous to the whole earth.

CHAP. V.] 2 *But thou, Beth-lehem Ephratah, though thou be little among the thouſands of Judah.*] Ephrath, or Ephratah, was another name for Beth-lehem in the tribe of Judah.

Yet out of thee ſhall he come forth unto me, that is to be ruler in Iſrael.] The Scribes and Phariſes underſtood this prophecy of the birth of the Meſſiah, as is plain from Matt. ii. 5, 6.

CHAP.

2 Hear ye, O mountains, the Lord's controverſy, and ye ſtrong foundations of the earth: for the Lord hath a controverſy with his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee, and wherein have I wearied thee? teſtify againſt me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what Balack king of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal, that ye may know the righteouſneſs of the Lord.

6 ¶ Wherewith ſhall I come before the Lord, *and* bow myſelf before the high God? ſhall I come before him with burnt-offerings, with calves of a year old?

7 Will the Lord be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oil? ſhall I give my firſt-born *for* my tranſgreſſion, the fruit of my body for the ſin of my ſoul?

8 He hath ſhewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?

9 The Lord's voice crieth unto the city, that *the man of* wiſdom ſhall ſee thy name: hear ye the rod, and who hath appointed it.

10 ¶ *Are there* yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate, becauſe of thy ſins.

14 Thou ſhalt eat, but not be ſatisfied, and thy caſting down *ſhall be* in the midſt of thee, and thou ſhalt take hold, but ſhalt not deliver; and *that* which thou deliverеſt will I give up to the ſword.

15 Thou ſhalt ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine.

16 ¶ For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing; therefore ye ſhall bear the reproach of my people.

CHAP. VII.

WOE is me, for I am as when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſired the firſt-ripe fruit.

2 The good *man* is periſhed out of the earth: and *there is* none upright among men: they all lie in wait for blood: they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earneſtly, the prince aſketh, and the judge *aſketh* for a reward; and the great man he uttereth his miſchievous deſire: ſo they wrap it up.

4 The beſt of them *is* as a brier: the moſt upright *is ſharper* than a thorn-hedge: the day of thy watchmen, *and* thy viſitation cometh; now ſhall be their perplexity.

5 ¶ Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom.

6 For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law; a man's enemies *are* the men of his own houſe.

7 Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me.

8 ¶ Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord *ſhall be* a light unto me.

9 I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe, and execute judgment for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs.

10 Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her which ſaid unto me, Where is the Lord thy God? mine eyes ſhall behold her: now ſhall ſhe be trodden down as the mire of the ſtreets.

11 *In* the day that thy walls are to be built, *in* that day ſhall the decree be far removed.

12 *In* that day *alſo* he ſhall come even to thee from Aſſyria, and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain.

13 Notwithſtanding, the land ſhall be deſolate, becauſe of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things.

16 ¶ The nations ſhall ſee, and be confounded at all their might: they ſhall lay their hand upon *their* mouth, their ears ſhall be deaf.

17 They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercy.

19 He will turn again, he will have compaſſion upon us; he will ſubdue our iniquities; and thou wilt caſt all their ſins into the depths of the ſea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

CHAP. VI.] 8 *He hath ſhewed thee, O man, what is good*, &c.] Both the dictates of reaſon, and the laws of God, ſufficiently inform men what are the ſubſtantial parts of their duty: namely, the practice of juſtice and mercy, a reverend behaviour towards God, and a looking up to him as their Lord and Maker.

CHAP. VII.] 18 *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage?* &c.] The remnant of God's heritage are thoſe Jews who are reſerved to be partakers of the benefits which ſhall be made good to that nation, upon their being converted and reſtored to their own land.

NAHUM.

The ARGUMENT.

The prophet Nahum *was a native of* Elkoſhai, *a ſmall village of* Galilee, *the ruins of which remained in St.* Jerom's *time: but the particular circumſtances of his life are altogether unknown. The ſubject of Nahum's prophecy is the deſtruction of* Nineveh, *which he deſcribes in the moſt lively and pathetic manner: And this prophecy was verified in the ſiege of that city by* Aſtyages, *in the year of the world* 3378, *and* 622 *years before* Chriſt. *The ſtile of this prophet is very bold and figurative, and can hardly be exceeded by themoſt celebrated orator*

CHAP. I.

THE burden of Nineveh. The book of the viſion of Nahum the Elkoſhite.

2 God *is* jealous, and the Lord revengeth, the Lord revengeth and *is* furious, the Lord will take vengeance on his adverſaries; and he reſerveth *wrath* for his enemies.

3 The Lord *is* ſlow to anger, and great in power, and will not at all acquit *the wicked*: the Lord *hath* his way in the whirlwind, and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his preſence, yea, the world, and all that dwell therein.

6 Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The Lord *is* good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him.

8 But with an over-running flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies.

9 What do ye imagine againſt the Lord? he will make an utter end: affliction ſhall not riſe up the ſecond time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry.

11 There is *one* come out of thee, that imagineth evil againſt the Lord: a wicked counſellor.

12 Thus

Commentary on Nahum.

CHAP. I.] 2 *God is jealous, and the Lord revengeth, the Lord revengeth and is furious*, &c.] As the Almighty is very jealous of his honour, ſo he will not fail to execute his judgments on thoſe that affront and diſhonour him.

CHA

12 Thus ſaith the Lord, Though *they be* quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through: though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder.

14 And the Lord hath given a commandment concerning thee, that no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publiſheth peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee, he is utterly cut off.

CHAP. II.

HE that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins ſtrong, fortify *thy* power mightily.

2 For the Lord hath turned away the excellency of Jacob, as the excellency of Iſrael: for the emptiers hath emptied them out, and marred their vine-branches.

3 The ſhield of his mighty men is made red, the valiant men *are* in ſcarlet: the chariots *ſhall be* with flaming torches in the day of his preparation, and the fir trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: they ſhall ſeem like torches, they ſhall run like the lightnings.

5 He ſhall recount his worthies: they ſhall ſtumble in their walk: they ſhall make haſte to the wall thereof, and the defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved.

7 And Huzzab ſhall be led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves tabring upon their breaſts.

8 But Nineveh is of old like a pool of water: yet they ſhall flee away. Stand, ſtand, ſhall they cry; but none ſhall look back.

9 Take ye the ſpoil of ſilver, take the ſpoil of gold: for *there* is none end of the ſtore, *and* glory out of all the pleaſant furniture.

10 She is empty, and void, and waſte, and the heart melteth, and the knees ſmite together, and much pain is in all loins, and the faces of them all gather blackneſs.

11 Where is the dwelling of the lions, and the feeding-place of the young lions? where the lion, even the old lion walked, and the lion's whelp, and none made *them* afraid.

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes, and filled his holes with prey, and his dens with raving.

13 Behold, I *am* againſt thee, ſaith the Lord of hoſts, and I will burn her chariots in the ſmoak, and the ſword ſhall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard.

CHAP. III.

WO to the bloody city, it *is* all full of lies *and* robbery, the prey departeth not.

2 The noiſe of a whip, and the noiſe of the rattling of the wheels, and of the prancing horſes, and of the jumping chariots.

3 The horſeman lifteth up both the bright ſword, and the glittering ſpear, and *there is* a multitude of ſlain, and a great number of carcaſes: and *there is* none end of *their* corpſes; they ſtumble upon their corpſes:

4 Becauſe of the multitude of the whoredoms of the well-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through whoredoms, and families through her witchcrafts.

5 Behold, I *am* againſt thee, ſaith the Lord of hoſts, and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing ſtock.

7 And it ſhall come to paſs, *that* all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? whence ſhall I ſeek comforters for thee?

8 Art thou better than populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite, Put and Lubim were thy helpers.

10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy.

12 All thy ſtrong holds *ſhall be like* fig-trees, with the firſt-ripe figs: if they be ſhaken, they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies, the fire ſhall devour thy bars.

14 Draw thee waters for the ſiege, fortify thy ſtrong holds: go into clay, and tread the mortar, make ſtrong the brick-kiln.

15 There ſhall the fire devour thee: the ſword ſhall cut thee off: it ſhall eat thee up like the canker-worm: make thyſelf many as the canker-worm, make thyſelf many as the locuſts.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the canker-worm ſpoileth and flieth away.

17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers, which camp in the hedges in the cold day, *but* when the ſun ariſeth they flee away, and their place is not known where they are.

18 Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell *in the duſt:* thy people is ſcattered upon the mountains, and no man gathereth *them.*

19 *There is* no healing of thy bruiſe: thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee: for upon whom hath not thy wickedneſs paſſed continually?

CHAP. II.] 1 *He that daſheth in pieces is come up before thy face,*] An enemy that will break down thy walls, and deſtroy thine inhabitants, O Nineveh is come to beſiege thee.

7 *Her maids ſhall lead her as with the voice of doves,* &c.] Nineveh is deſcribed as a great princeſs carried away captive, with her maids of honour attending her, and bewailing both her's and their own condition, by beating their breaſts, and other expreſſions of lamentations. Her maids denote the leſſer cities of the Aſſyrian kingdom, that ſhould ſhare with the capital in the ſame calamities.

CHAP. III.] 1 *Wo to the bloody city,* &c.] Wo to that city where the princes and great men ſhed innocent blood to enrich themſelves with the ſpoil of the ſlain.

8 *Art thou better than populous No?* &c.] A celebrated city in Egypt, ſuppoſed to be the ſame with Thebes, remarkable for its hundred gates. This famous city was ſacked, and its inhabitants made captives, as the prophet obſerves in the following verſes.

HABAKKUK.

The ARGUMENT.

We have no account in the Old Teſtament, either of the time in which this prophet lived, or the parents from whom he was deſcended. But his propheſying the invaſion of the Chaldeans, *in the ſame manner as* Jeremiah *did, gives reaſon to conjecture that he lived at the ſame time. It is indeed ſaid by the authors of the lives of the prophets, that he was of the tribe of* Simeon, *and a native of* Bethzacar. *They add, that, as he foreſaw the taking of* Jeruſalem *by* Nebuchadrezzar, *he retired to* Oſtracin *in* Arabia.

CHAP. I.

THE burden which Habakkuk the prophet did ſee.

2 O Lord, how long ſhall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not ſave!

3 Why doſt thou ſhew me iniquity, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are that raiſe up ſtrife and contention.

4 Therefore the law is ſlacked, and judgment doth never go forth: for the wicked doth compaſs about the righteous: therefore wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvelouſly: for I will work a work in your days, *which* ye will not believe though it be told *you.*

6 For lo, I raiſe up the Chaldeans, *that* bitter and haſty nation

Commentary on Habakkuk.

CHAP. I.] 2 *How long ſhall I cry unto thee of violence, and thou wilt not ſave!*] The prophet here propoſes the common objections againſt providence, drawn from the proſperity of the wicked, and the oppreſſion of the righteous, which have proved a ſtumbling-block even to good men.

tion, which shall march through the breadth of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far, they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up as the east-wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes *shall be* a scorn unto them: they shall deride every strong hold, for they shall heap dust and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his God.

12 ¶ *Art* thou not from everlasting, O Lord my God, mine holy One? we shall not die: O Lord, thou hast ordained them for judgment, and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things *that have* no ruler over them?

15 They take up all of them with the angle: they catch them in their net, and gather them in their drag; therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag: because by them their portion is fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations!

CHAP. II.

I Will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up, is not upright in him: but the just shall live by his faith.

5 ¶ Yea, also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people;

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Wo to him that increaseth that which is not his: how long? and to him that ladeth himself with thick clay.

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

9 ¶ Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil.

10 Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Wo to him that buildeth a town with blood, and stablisheth a city by iniquity.

13 Behold, is it not of the Lord of hosts, that the people shall labour in the very fire, and the people shall weary themselves for very vanity.

14 For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour drink: that putteſt thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness.

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing *shall* be on thy glory.

17 For the violence of Lebanon shall cover thee: and the spoil of beasts, *which* made them afraid because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image, that the maker thereof hath graven it: the molten image and a teacher of lies, that the maker of his work trusteth therein, to make *him* dumb idols?

19 ¶ Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach: behold, it is laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But the Lord is in his holy temple: let all the earth keep silence before him.

CHAP. III.

A Prayer of Habakkuk the prophet upon Sigionoth.

2 O Lord, I have heard thy speech, *and* was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light, he had horns *coming* out of his hand, and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the Lord displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses, *and* thy chariots of salvation?

9 Thy bow was made quite naked, according to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lift up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, through the heap of great waters.

16 When I heard, my belly trembled: my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble; when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the Lord, I will joy in the God of my salvation.

19 The Lord God is my strength, and he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

ZEPHANIAH

CHAP. I.] 9 *Their faces shall sup up as the east-wind*, &c.] They shall destroy every thing where they march, as the east-wind blasts the fruits of the earth.

CHAP. II.] 1 *I will stand upon my watch, and set me upon the tower*, &c.] It was the business of a watchman, in time of war, to observe from an eminence what messengers were coming, and to publish the message as soon as possible. The prophet puts himself in that situation, that he might receive the answer from the Almighty to the complaint he made in the foregoing chapter.

11 *For the stone shall cry out of the wall, and the beam out of the timber shall answer it*] The houses and towns which have been destroyed by the Chaldeans shall cry for vengeance against the destroyers.

CHAP. III.] 1 *A prayer of Habakkuk the prophet upon Sigionoth.*] Or, according to the tunes called in Hebrew, Sigionot, which were musical compositions used in the service of the temple. It is called a prayer, because it begins in the form of a supplication, though the following parts are rather in the nature of a hymn, or a thanksgiving.

3 *God came from Teman, and the holy one from mount Paran*, &c.] The prophet, to encourage the faithful still to trust in God, recounts some of the remarkable acts his protection afforded their forefathers in the wilderness, where they were destitute of all visible means of sustaining themselves.

13 *Thou wentest forth for the salvation of thy people*, &c.] With thy peculiar favourites, such as Moses, Joshua and David, all set apart by thine own appointment, to be leaders and rulers of thy people Israel.

ZEPHANIAH.

The ARGUMENT.

Zephaniah *was employed in the prophetic office, in the time of king* Josiah, *before that prince had re-established the worship of God, and the observation of the law in its purity. He prophesied a little after the captivity of the ten tribes, and before that of* Judah; *so that he was contemporary with* Jeremiah.

CHAP. I.

THE word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon king of Judah.

2 I will utterly consume all things from off the land, saith the Lord.

3 I will consume man and beast: I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem, and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops, and them that worship, and that swear by the Lord, and that swear by Malcham;

6 And them that are turned back from the Lord, and those that have not sought the Lord, nor enquired for him.

7 Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as *are* cloathed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters houses with violence and deceit.

10 And it shall come to pass in that day, saith the Lord, *that there shall be* the noise of a cry from the fish-gate, and an howling from the second, and a great crashing from the hills.

11 Howl ye inhabitants of Maktesh, for all the merchant-people are cut down: all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men *that are* settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the Lord is near, it is near, and hasteth greatly, *even* the voice of the day of the Lord: the mighty man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II.

GATHER yourselves together, yea, gather together, O nation not desired:

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

3 Seek ye the Lord, all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness: it may be, ye shall be hid in the day of the Lord's anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of the sea-coasts, the nation of the Cherethites: the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah, they shall feed thereupon, in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore *as* I live, saith the Lord of hosts the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles and salt-pits, and a perpetual desolation, the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the Lord of hosts.

11 The Lord *will* be terrible unto them: for he will famish all the gods of the earth, and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, *ye shall* be slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it: *their* voice shall sing in the windows, desolation *shall be* in the thresholds: for he shall uncover the cedarwork.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me; how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss *and* wag his hand.

CHAP. III.

WO to her that is filthy and polluted, to the oppressing city.

2 She obeyed not the voice: she received not correction: she trusted not in the Lord: she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just Lord *is* in the midst thereof: he will not do iniquity: every morning doth he bring his judgment to light, he faileth not, but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate, I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me: thou wilt receive instruction, so their dwelling shall not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may

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Commentary on Zephaniah.

CHAP. I.] 2, 3, *I will utterly consume all things from off the land,* &c.] A general desolation is threatened by enumerating the particulars that shall be involved in it.

9 *In the same day also will I punish all those that leap on the threshold,* &c.] Or, rather, that leap over the threshold. The expression probably alludes to some idolatrous rite, like that practised by the Philistines in the temple of their God Dagon, where the priests did not tread upon the threshold, 1. Sam. v. 5.

CHAP. II.] 1 *O nation not desired.*] Or, as the words may be rendered, O nation that will not receive instruction, and cannot be amended but by the discipline of the Almighty's judgments.

14 *Both the cormorant and the bittern shall lodge in the upper lintels of it,* &c.] These birds which frequent desolate and forsaken places shall take up their habitation in the ruinous structures of that once flourishing city.

CHAP. III.] 4 *Her prophets are light and treacherous persons.*] This is to be understood of the false prophets, who seduced the people by lying pretences to inspiration.

5 *Every morning doth he bring his judgments to light, he faileth not, but the unjust knoweth no shame.*] He doth not fail to give us every day fresh evidences of his justice, though the wicked continue hardened in their sins, and are grown past shame. The expression every morning alludes to the custom of administring justice in the morning.

may all call upon the name of the Lord, to ſerve him with one conſent.

10 From beyond the rivers of Ethiopia, my ſuppliants, *even* the daughter of my diſperſed ſhall bring mine offering.

11 In that day ſhalt thou not be aſhamed for all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoice in thy pride, and thou ſhalt no more be haughty becauſe of thy holy mountain.

12 I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord.

13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies: neither ſhall a deceitful tongue be found in their mouth: for they ſhall feed and lie down, and none ſhall make them afraid.

14 ¶ Sing, O daughter of Zion, ſhout O Iſrael, be glad and rejoice with all the heart, O daughter of Jeruſalem.

15 The Lord hath taken away thy judgments, he hath caſt out thine enemy: the King of Iſrael, even the Lord *is* in the midſt of thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and* to Zion, Let not thine hands be ſlack.

17 The Lord thy God in the midſt of thee *is* mighty; he will ſave; he will rejoice over thee with joy: he will reſt in his love, he will joy over thee with ſinging.

18 I will gather *them that are* ſorrowful for the ſolemn aſſembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold at that time I will undo all that afflict thee, and I will ſave her that halteth, and gather her that was driven out, and I will get them praiſe and fame in every land, where they have been put to ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the Lord.

14 *Sing, O daughter of Zion,* &c.] Theſe hymns of joy properly belong to the times of the goſpel, and eſpecially to the triumphant ſtate of the church.

HAGGAI.

The ARGUMENT.

Haggai *was, in all probability, born at* Babylon, *from whence he returned with* Zerubbabel. *It was this prophet who, by the command of God, perſuaded the* Jews *to finiſh the re-building of the temple, which had been intermitted for fourteen years. His remonſtrances had their effect; and, to encourage them to proceed in the work, he aſſured them from God, that the glory of the latter houſe ſhould exceed that of the former which was accordingly fulfilled when Chriſt honoured it with his preſence.*

CHAP. I.

IN the ſecond year of Darius the king, in the ſixth month, in the firſt day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſts, ſaying, This people ſay, The time is not come, the time that the Lord's houſe ſhould be built.

3 Then came the word of the Lord by Haggai the prophet, ſaying,

4 Is it time for you, O ye, to dwell in your cieled houſes, and this houſe lie waſte?

5 Now therefore, thus ſaith the Lord of hoſts, Conſider your ways.

6 Ye have ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye cloath you, but there is none warm: and he that earneth wages, earneth wages to put it into a bag with holes.

7 ¶ Thus ſaith the Lord of hoſts, Conſider your ways.

8 Go up to the mountain, and bring wood, and build the houſe; and I will take pleaſure in it, and I will be glorified, ſaith the Lord.

9 Ye looked for much, and lo *it came* to little: and when ye brought *it* home, I did blow upon it: why? ſaith the Lord of hoſts: becauſe of mine houſe that *is* waſte, and ye run every man unto his own houſe.

10 Therefore the heaven over you is ſtayed from dew, and the earth is ſtayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech, the high prieſt, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, (as the Lord their God had ſent him) and the people did fear before the Lord.

13 Then ſpake Haggai the Lord's meſſenger in the Lord's meſſage unto the people, ſaying, I *am* with you, ſaith the Lord.

14 And the Lord ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel governor of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people, and they came and did work in the houſe of the Lord of hoſts their God:

15 In the four and twentieth day of the ſixth month, in the ſecond year of Darius the king.

CHAP. II.

IN the ſeventh *month*, in the one and twentieth *day* of the month, came the word of the Lord by the prophet Haggai, ſaying,

2 Speak now to Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people, ſaying,

3 Who *is* left among you that ſaw this houſe in her firſt glory? and how do ye ſee it now? *is it* not in your eyes in compariſon of it, as nothing?

4 Yet now be ſtrong, O Zerubbabel, ſaith the Lord, and be ſtrong, O Joſhua, ſon of Joſedech the high prieſt, and be ſtrong all ye people of the land, ſaith the Lord, and work: for I *am* with you, ſaith the Lord of hoſts;

5 *According* to the word that I covenanted with you when ye came out of Egypt, ſo my ſpirit remaineth among you: fear ye not.

6 For thus ſaith the Lord of hoſts, Yet once it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land:

7 And I will ſhake all nations, and the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts.

8 The ſilver *is* mine, and the gold *is* mine, ſaith the Lord of hoſts.

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the Lord of hoſts: and in this place will I give peace, ſaith the Lord of hoſts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the ſecond year of Darius, came the word of the Lord by Haggai, the prophet, ſaying,

11 Thus ſaith the Lord of hoſts, Aſk now the prieſts *concerning* the law, ſaying.

12 If one bear holy fleſh in the ſkirt of his garment, and with his ſkirt do touch bread, or pottage, or wine, or oil, or any meat, ſhall it be holy? And the prieſts anſwered and ſaid, No.

13 Then ſaid Haggai, If *one that* is unclean by a dead body, touch any of theſe, ſhall it be unclean? And the prieſts anſwered and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So is this people, and ſo is this nation before me, ſaith the Lord; and ſo is every work of their hands, and that which they offer there is unclean.

15 And now, I pray you, conſider from this day, and upward, from before a ſtone was laid upon a ſtone in the temple of the Lord.

16 Since

Commentary on Haggai.

CHAP. I.] 2 *This people ſay, the time is not come---that the Lord's houſe ſhould be built.*] They pretended they had not the encouragement and protection of the king of Perſia. This prophecy ſeems to have been delivered before Darius had granted his decree for building the temple.

5, 6 *Conſider your ways, ye have ſown much, and bring in little,* &c.] Conſider both your ingratitude in neglecting to reſtore my houſe and worſhip, and what you have acquired by your dealings; for none of your undertakings thrive, or are ſucceſsful: nor do you enjoy the fruits of your labour.

CHAP. II.] 7 *And the deſire of all nations ſhall come.*] The Meſſiah ſhall come to this houſe; he that ſhall anſwer the deſire of all mankind, by ſupplying all thoſe defects that hindered them in the performance of their duty. Such a guide and director as the wiſeſt men among the heathens wiſhed for, and whoſe coming was the hope of Iſrael, and completion of all the promiſes made to their fathers.

And I will fill this houſe with glory.] Though it wants the cloud of glory overſhadowing the mercy-ſeat, which was a ſymbol of the Divine Preſence peculiar to the temple of Solomon, yet I will honour this ſecond temple with

16 Since thoſe *days* were, when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſs-fat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty.

17 ¶ I ſmote you with blaſting, and with mildew, and with hail, in all the labours of your hands, yet ye *turned* not to me, ſaith the Lord.

18 Conſider now from this day, and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the Lord's temple was laid, conſider it.

19 Is the ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bleſs *you*.

20 ¶ And again the word of the Lord came unto Haggai in the four and twentieth *day* of the month, ſaying,

21 Speak to Zerubbabel governor of Judah, ſaying, I will ſhake the heavens and the earth.

22 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen, and I will overthrow the chariots, and thoſe that ride in them, and the horſes and their riders ſhall come down, every one by the ſword of his brother.

23 In that day, ſaith the Lord of hoſts, will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the Lord, and will make thee as a ſignet: for I have choſen thee, ſaith the Lord of hoſts.

21, 22 *I will ſhake the heavens and the earth, and I will overthrow the throne of kingdoms*, &c.] This prophecy plainly relates to the ſecond coming of the Meſſiah.

ZECHARIAH.

The ARGUMENT.

Zechariah *entered on his prophetical office, at the ſame time with* Haggai, *ſome years before the return from the captivity; and he was ſent to the* Jews *upon the ſame meſſage, namely, to reprove them for their backwardneſs in erecting the temple, and reſtoring the divine worſhip; but eſpecially for their diſorderly lives and manners, which could not fail of calling down from heaven a curſe upon their heads.* Zechariah *is the longeſt, and at the ſame time the moſt obſcure of all the leſſer prophets. His ſtile is interrupted, and without connection.*

CHAP. I.

IN the eighth month, in the ſecond year of Darius, came the word of the Lord unto Zechariah, the ſon of Barachia, the ſon of Iddo the prophet, ſaying,

2 The Lord hath been ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the Lord of hoſts, Turn ye unto me, ſaith the Lord of hoſts, and I will turn unto you, ſaith the Lord of hoſts.

4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the Lord of hoſts, Turn ye now from your evil ways and from your evil doings: but they did not hear nor hearken unto me, ſaith the Lord.

5 Your fathers, where are they? and the prophets, do they live for ever?

6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned and ſaid, Like as the Lord of hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the ſecond year of Darius, came the word of the Lord unto Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying,

8 I ſaw by night, and behold, a man riding upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom, and behind him *were there* red horſes, ſpeckled and white.

9 Then ſaid I, O my Lord, what *are* theſe? And the angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrtle-trees anſwered and ſaid, Theſe are they whom the Lord hath ſent to walk to and fro through the earth.

11 And they anſwered the angel of the Lord that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt.

12 ¶ Then the angel of the Lord anſwered and ſaid, O Lord of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?

13 And the Lord anſwered the angel that talked with me, with good words, *and* comfortable words.

14 So the angel that communed with me, ſaid unto me, Cry thou, ſaying, Thus ſaith the Lord of hoſts, I am jealous for Jeruſalem, and for Zion with a great jealouſy.

15 And I am very ſore diſpleaſed with the heathen that are at eaſe: for I was but a little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the Lord, I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the Lord of hoſts, and a line ſhall be ſtretched forth upon Jeruſalem.

17 Cry yet, ſaying, Thus ſaith the Lord of hoſts, My cities through proſperity ſhall yet be ſpread abroad, and the Lord ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem.

18 ¶ Then lift I up mine eyes, and ſaw, and behold four horns.

19 And I ſaid unto the angel that talked with me, What be theſe? And he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And the Lord ſhewed me four carpenters.

21 Then ſaid I, What come theſe to do? And he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lift up *their* horn over the land of Judah to ſcatter it.

CHAP. II.

I Lift up mine eyes again, and looked, and behold, a man with a meaſuring-line in his hand.

2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the angel that talked with me, went forth, and another angel went out to meet him,

4 And ſaid unto him, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited *as* towns without walls for the multitude of men and cattle therein.

5 For I, ſaith the Lord, will be unto her a wall of fire round about, and will be the glory in the midſt of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, ſaith the Lord: for I have ſpread you abroad as the four winds of the heaven, ſaith the Lord.

7 Deliver thyſelf O Zion, that dwelleth *with* the daughter of Baylon.

8 For thus ſaith the Lord of hoſts, After the glory hath he ſent me unto the nations which ſpoiled you, for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants: and ye ſhall know that the Lord of hoſts hath ſent me.

10 ¶ Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midſt of thee, ſaith the Lord.

11 And many nations ſhall be joined to the Lord in that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the Lord of hoſts hath ſent me unto thee.

Commentary on Zechariah.

CHAP. I.] 4 *Be ye not as your fathers, unto whom the former prophets have cried, ſaying*, &c.] Such exhortations the former prophets, particularly Jeremiah, gave your fathers. Do not imitate them in their obſtinacy.

8 *I ſaw by night, and behold, a man riding on a red horſe.*] A red horſe is an emblem of war and deſtruction. The man or angel riding upon him, denotes the Logos or Son of God, appearing as the captain of the hoſts or armies of the Almighty.

18 *Then lift I up mine eyes, and ſaw, and behold, four horns.*] Horns often expreſs the ſtrength and power of princes or people, the metaphor being taken from cattle, whoſe ſtrength lies in their horns. The four horns may denote the Samaritans, the Arabians, the Ammonites, and the Philiſtines, who principally oppoſed the re-building of the temple.

CHAP. II.] 5 *For I, ſaith the Lord, will be unto her a wall of fire round about, and will be the glory in the midſt of her.*] Her inhabitants may live in ſafety without the walls of the city; for I the Lord will defend her by my angels, as ſo many flames of fire ſurrounding her, as I did Eliſha againſt his enemies. And my ſpecial preſence ſhall be her protection, of which the cloud of glory in the firſt temple was a figure. This prophecy will receive its utmoſt completion in the new Jeruſalem, when the glory of the Lord and the Lamb ſhall be the light thereof.

12 And the Lord ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again.

13 Be ſilent, O all fleſh, before the Lord: for he is raiſed up out of his holy habitation.

CHAP. III.

AND he ſhewed me Joſhua the high prieſt, ſtanding before the angel of the Lord, and Satan ſtanding at his right hand to reſiſt him.

2 And the Lord ſaid unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath choſen Jeruſalem, rebuke thee: is not this a brand pluckt out of the fire?

3 Now Joſhua was cloathed with filthy garments, and ſtood before the angel.

4 And he anſwered, and ſpake unto thoſe that ſtood before him, ſaying, Take away the filty garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and I will cloath thee with change of raiment.

5 And I ſaid, Let them ſet a fair mitre upon his head: ſo they ſet a fair mitre upon his head, and cloathed him with garments, and the angel of the Lord ſtood by.

6 And the angel of the Lord proteſted unto Joſhua, ſaying,

7 Thus ſaith the Lord of hoſts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou ſhalt alſo judge my houſe, and ſhalt alſo keep my courts, and I will give thee places to walk among theſe that ſtand by.

8 ¶ Hear now, O Joſhua the high prieſt, thou and thy fellows that ſit before thee: for they are men wondred at: for behold, I will bring forth my ſervant the BRANCH.

9 For behold, the ſtone that I have laid before Joſhua: upon one ſtone *ſhall be* ſeven eyes, behold, I will engrave the graving thereof, ſaith the Lord of hoſts, and I will remove the iniquity of that land in one day.

10 In that day, ſaith the Lord of hoſts, ſhall ye call every man his neighbour under the vine, and under the fig-tree.

CHAP. IV.

AND the angel that talked with me, came again and waked me, as a man that is wakened out of his ſleep,

2 And ſaid unto me, What ſeeſt thou? And I ſaid, I have looked, and behold, a candleſtick all of gold, with a bowl upon the top of it, and his ſeven lamps thereon, and ſeven pipes to the ſeven lamps, wich were upon the top thereof:

3 And two olive-trees by it, one upon the right *ſide* of the bowl, and the other upon the left *ſide* thereof.

4 So I anſwered and ſpake to the angel that talked with me, ſaying, What *are* theſe, my lord?

5 Then the angel that talked with me, anſwered, and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my lord.

6 Then he anſwered and ſpake unto me, ſaying, This is the word of the Lord unto Zerubbabel, ſaying, Not by might, nor by power, but by ſpirit ſaith the Lord of hoſts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou ſhalt become* a plain, and he ſhall bring forth the head-ſtone thereof with ſhoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the Lord came unto me, ſaying,

9 The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo finiſh it; and thou ſhalt know that the Lord of hoſts hath ſent me unto you.

10 For who hath deſpiſed the day of ſmall things? for they ſhall rejoice, and ſhall ſee the plummet in the hand of Zerubbabel *with* thoſe ſeven, they *are* the eyes of the Lord, which run to and fro through the whole earth.

11 ¶ Then anſwered I, and ſaid unto him, What *are* theſe two olive-trees upon the right *ſide* of the candleſtick, and upon the left *ſide* thereof?

12 And I anſwered again, and ſaid unto him, What *be theſe* two olive-branches, which through the two golden pipes empty the golden oil out of themſelves?

13 And he anſwered me and ſaid, Knoweſt thou not what theſe be? And I ſaid, No, my lord.

14 Then ſaid he, Theſe are the two anointed ones, that ſtand by the Lord of the whole earth.

CHAP. V.

THEN I turned, and lift up mine eyes and looked, and behold, a flying roll.

2 And he ſaid unto me, What ſeeſt thou? And I anſwered, I ſee a flying roll, the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then ſaid he unto me, This is the curſe that goeth forth over the face of the whole earth: for every one that ſtealeth, ſhall be cut off as on this ſide according to it: and every one that ſweareth, ſhall be cut off as on that ſide according to it.

4 I will bring it forth, ſaith the Lord of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it with the timber thereof, and the ſtones thereof.

5 ¶ Then the angel that talked with me, went forth, and ſaid unto me, Lift up now thine eyes, and ſee what *is* this that goeth forth.

6 And I ſaid, What *is* it? And he ſaid, This *is* an ephah that goeth forth. He ſaid moreover, This *is* their reſemblance through all the earth.

7 And behold, there was lift up a talent of lead: and this is a woman that ſitteth in the midſt of the ephah.

8 And he ſaid, This is wickedneſs; and he caſt it into the midſt of the ephah, and he caſt the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked, and behold there came out two women, and the wind *was* in their wings (for they had wings like the wings of a ſtork) and they lift up the ephah between the earth and the heaven.

10 Then ſaid I to the angel that talked with me, Whither do theſe bear the ephah?

11 And he ſaid unto me, To build it an houſe in the land of Shinar; and it ſhall be eſtabliſhed, and there ſet upon her own baſe.

CHAP. VI.

AND I turned, and lift up mine eyes, and looked, and behold, there came four chariots out from between two mountains, and the mountains *were* mountains of braſs.

2 In the firſt chariot *were* red horſes, and in the ſecond chariot black horſes.

3 And in the third chariot white horſes, and in the fourth chariot griſled and bay horſes.

4 Then I anſwered, and ſaid unto the angel that talked with me, What *are* theſe, my lord?

5 And the angel anſwered and ſaid unto me, Theſe *are* the four ſpirits of the heavens, which go forth from ſtanding before the Lord of all the earth.

6 The black horſes which *are* therein, go forth into the north-country, and the white go forth after them; and the griſled go forth toward the ſouth country.

7 And the bay went forth, and ſought to go, that they might walk to and fro through the earth: and he ſaid, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he unto me, and ſpake unto me, ſaying, Behold, theſe that go toward the north-country have quieted my ſpirit in the north-country.

9 ¶ And the word of the Lord came unto me, ſaying,

10 Take of *them* of the captivity, even of Heldai, of Tobijah; and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe of Joſiah the ſon of Zephaniah;

11 Then take ſilver and gold, and make crowns, and ſet *them* upon the head of Joſhua, the ſon of Joſedech the high prieſt;

12 And ſpeak unto him, ſaying, Thus ſpeaketh the Lord of hoſts, ſaying, Behold the man whoſe name is the BRANCH, and he ſhall grow up out of his place, and he ſhall build the temple of the Lord:

13 Even he ſhall build the temple of the Lord, and he ſhall bear the glory, and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both.

14 And

CHAP. III.] 1 *And Satan ſtanding at his right hand to reſiſt him.*] That is, to be his accuſer, as he is ſtiled, Rev. xii. 10. ſo here he is repreſented as aggravating the faults of Joſhua, the repreſentative of the whole body of the Jews, in order to prevail on the Almighty to permit the Jews to be ſtill under the power of their adverſaries.

3 *Now Joſhua was clothed with filthy garments*, &c.] Denoting the ſins and pollutions of the people, of whom he was the repreſentative.

8 *For behold, I will bring forth my ſervant the Branch.*] I will point out or foretel the coming of the Meſſiah into the world.

CHAP. IV.] 2 *I have looked, and behold, a candleſtick all of gold.*] This repreſented the temple ſervice, and the whole polity of the Jewiſh conſtitution, which depended on the reſtoration of the temple.

10 *With thoſe ſeven, they are the eyes of the Lord, which run to and fro through the whole earth.*] This relates to the head-ſtone, upon which theſe ſeven eyes were to be engraved, repreſenting hieroglyphically the angelic miniſtry, which always attend upon the head or prince of the church. The ſcriptures mention this as a prerogative of the Meſſiah, that angels were to miniſter unto him.

CHAP. V.] 8 *And he ſaid, this is wickedneſs*, &c.] Public ſtates or ſocieties are often repreſented by women, and as the mothers of their people or inhabitants. By the ſame analogy, corrupt ſocieties are expreſſed by harlots, and women of lewd characters; ſo here the corrupt ſtate of the Jews is figured by a wicked woman.

CHAP. VI.] 1 *Behold, there came four chariots from between two mountains, and the mountains were mountains of braſs.*] The four chariots denote the four great empires, which ſubdued the principal part of the then known world.

11 *Then take ſilver and gold, and make crowns, and ſet them upon the head of Joſhua*, &c.] Two crowns of gold are here ordered to be made, and both of them placed upon the head of Joſhua, to ſignify that the Meſſiah, the Branch mentioned in the following verſe, of whom Joſhua was a type, ſhould be both a king and a prieſt, and therefore ſhould have a right to wear both theſe crowns.

14 And the crowns ſhall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah, for a memorial in the temple of the Lord.

15 And they *that are* afar off ſhall come and build in the temple of the Lord, and ye ſhall know that the Lord of hoſts hath ſent me unto you. And *this* ſhall come to paſs, if ye will diligently obey the voice of the Lord your God.

CHAP. VII.

AND it came to paſs in the fourth year of king Darius, *that* the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chiſleu;

2 When they had ſent unto the houſe of God, Sherezar, and Regem-melech, and their men to pray before the Lord,

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the Lord of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating myſelf, as I have done theſe ſo many years?

4 ¶ Then came the word of the Lord of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh month, even thoſe ſeventy years, did ye at all faſt unto me, even to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourſelves*, and drink *for yourſelves?*

7 *Should ye* not *hear* the words which the Lord hath cried by the former prophets, when Jeruſalem was inhabited, and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth and the plain?

8 ¶ And the word of the Lord came unto Zechariah, ſaying,

9 Thus ſpeaketh the Lord of hoſts, ſaying, Execute true judgment, and ſhew mercy and compaſſion every man to his brother.

10 And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor, and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamant-ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his ſpirit by the former prophets: therefore came a great wrath from the Lord of hoſts.

13 Therefore is come to paſs, *that* as he cried, and they would not hear; ſo they cried, and I would not hear, ſaith the Lord of hoſts.

14 But I ſcattered them with a whirlwind among all the nations whom they knew not: thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

CHAP. VIII.

AGAIN the word of the Lord of hoſts came *to me*, ſaying,

2 Thus ſaith the Lord of hoſts, I was jealous for Zion with great jealouſy, and I was jealous for her with great fury.

3 Thus ſaith the Lord, I am returned unto Zion, and will dwell in the midſt of Jeruſalem, and Jeruſalem ſhall be called a city of truth; and the mountain of the Lord of hoſts, the holy mountain.

4 Thus ſaith the Lord of hoſts, There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age.

5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.

6 Thus ſaith the Lord of hoſts, If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the Lord of hoſts.

7 Thus ſaith the Lord of hoſts, Behold, I will ſave my people from the eaſt-country, and from the weſt-country.

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God in truth and in righteouſneſs.

9 ¶ Thus ſaith the Lord of hoſts, Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which were in the day that the foundation of the houſe of the Lord of hoſts was laid, that the temple might be built.

10 For before theſe days there was no hire for man, nor any hire for beaſt, neither *was there any* peace to him that went out, or came in, becauſe of the affliction: for I ſet all men, every one againſt his neighbour.

11 But now I will not be unto the reſidue of this people, as in the former days, ſaith the Lord of hoſts.

12 For the ſeed ſhall be proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſs all theſe *things*.

13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing; fear not, but let your hands be ſtrong.

14 For thus ſaith the Lord of hoſts, As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the Lord of hoſts, and I repented not;

15 So again have I thought in theſe days to do well unto Jeruſalem, and to the houſe of Judah: fear ye not.

16 ¶ Theſe *are* the things that ye ſhall do, Speak ye every man the truth to his neighbour: execute the judgment of truth and peace in your gates.

17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe are *things* that I hate, ſaith the Lord.

18 ¶ And the word of the Lord of hoſts came unto me, ſaying,

19 Thus ſaith the Lord of hoſts, The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth ſhall be to the houſe of Judah joy and gladneſs, and chearful feaſts; therefore love the truth and peace.

20 Thus ſaith the Lord of hoſts, *It ſhall* yet *come to paſs*, that there ſhall come people, and the inhabitants of many cities.

21 And the inhabitants of one *city* ſhall go to another, ſaying, Let us go ſpeedily to pray before the Lord, and to ſeek the Lord of hoſts: I will go alſo.

22 Yea, many people and ſtrong nations ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord.

23 Thus ſaith the Lord of hoſts, In thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you; for we have heard *that* God *is* with you.

CHAP. IX.

THE burden of the word of the Lord in the land of Hadrach, and Damaſcus *ſhall be* the reſt thereof: when the eyes of man, as of all the tribes of Iſrael, *ſhall* be toward the Lord.

2 And Hamath alſo ſhall border thereby; Tyrus and Zidon, though it be very wiſe.

3 And Tyrus did build herſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the Lord will caſt her out, and he will ſmite her power in the ſea, and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee it, and fear; Gaza alſo *ſhall* ſee it, and be very ſorrowful, and Ekron: for her expectation ſhall be aſhamed, and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he *ſhall* be for our God, and he ſhall be as a governor in Judah, and Ekron as a Jebuſite.

8 And I will encamp about mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſor ſhall paſs through them any more: for now have I ſeen with mine eyes.

9 Rejoice greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy King cometh unto thee: he is juſt, and having ſalvation, lowly and riding upon an aſs, and upon a colt the fole of an aſs.

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle-bow ſhall be cut off; and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall* be from ſea *even* to ſea, and from the river even to the ends of the earth.

11 As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit, wherein is no water.

12 ¶ Turn ye to the ſtrong hold, ye priſoners of hope, even to-day do I declare, *that* I will render double unto thee:

13 When I have bent Judah for me, filled the bow with Ephraim,

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CHAP. VII.] 5 *Did ye at all faſt unto me, even unto me?*] Did you faſt from religious motives, and for your better improvement in the duties of repentance and amendment, the only true end of faſting?

CHAP. VIII.] 7 *I will ſave my people from the eaſt-country, and from the weſt-country.*] Or, as the original may be literally tranſlated, from the riſing to the going down of the ſun. That is, from all parts of the world. This paſſage relates to the general reſtoration of the Jews from their ſeveral diſperſions; an event foretold by moſt of the prophets of the Old Teſtament.

16, 17 *Theſe are the things that ye ſhall do*, &c.] Theſe promiſes are conditional, and the performance of them will depend upon your obſerving the rules of juſtice and righteouſneſs.

19 *Therefore love the truth and peace.*] God values an upright conſcience more than the exacteſt care of external performances.

CHAP. IX.] 1 *The burden of the word of the Lord in the land of Hadrach*, &c.] That is, a burdenſome prophecy, threatening ruin and deſtruction. This is the only place in ſcripture where Hadrach is mentioned as the name of a country; but the context ſhews that it muſt mean ſome parts of Syria, of which Damaſcus was the capital city.

6 *And a baſtard ſhall dwell in Aſhdod*, &c.] That is, the city of Aſhdod ſhall be inhabited by ſtrangers, or ſuch as were not natives of the place.

9 *Behold, thy king cometh unto thee.*] He, the Meſſiah, often deſcribed in the prophets as the king of Iſrael, and called elſewhere by the name of David their king, ſhall certainly come at the time appointed.

10 *And his dominion ſhall be from ſea even to ſea, and from the river even to the ends of the earth.*] A figurative deſcription of the kingdom of the Meſſiah, which, in the latter days, ſhall extend over all the earth.

11 *By the blood of thy covenant, I have ſent forth the priſoner out of the pit, wherein is no water.*] The words import the deliverance of mankind from the bondage of ſin and ſatan, by virtue of the covenant ſealed by the blood of Chriſt.

Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and made thee as the ſword of a mighty man:

14 And the Lord ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord God ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth.

15 The Lord of hoſts ſhall defend them, and they ſhall devour, and ſubdue with ſling-ſtones, and they ſhall drink, and make a noiſe as through wine, and they ſhall be filled like bowls, and as the corners of the altar.

16 And the Lord their God ſhall ſave them in that day as the flock of his people, for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land.

17 For how great is his goodneſs, and how great is his beauty: corn ſhall make the young men cheerful, and new wine the maids.

CHAP. X.

ASK ye of the Lord rain in the time of the latter rain, ſo the Lord ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field.

2 For the idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, becauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the Lord of hoſts hath viſited his flock the houſe of Judah, and hath made them as his goodly horſe in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppreſſor together.

5 ¶ And they ſhall be as mighty men, which tread down their enemies in the mire of the ſtreets in the battle, and they ſhall fight, becauſe the Lord *is* with them, and the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I am the Lord their God, and will hear them.

7 And they of Ephraim ſhall be like a mighty man, and their heart ſhall rejoice, as through wine: yea, their children ſhall ſee *it*, and be glad, their heart ſhall rejoice in the Lord.

8 I will hiſs for them, and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed.

9 And I will ſow them among the people: and they ſhall remember me in far countries, and they ſhall live with their children, and turn again.

10 I will bring them again alſo out of the land of Egpyt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and place ſhall not be found for them.

11 And he ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up: and the pride of Aſſyria ſhall be brought down, and the ſceptre of Egypt ſhall depart away.

12 And I will ſtrengthen them in the Lord, and they ſhall walk up and down in his name, ſaith the Lord.

CHAP. XI.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree, for the cedar is fallen; becauſe the mighty are ſpoiled: howl, O ye oaks of Baſhan, for the foreſt of the vintage is come down.

3 ¶ There *is* a voice of the howling of the ſhepherds; for their glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the Lord my God, Feed the flock of the ſlaughter.

5 Whoſe poſſeſſors ſlay them, and hold themſelves not guilty: and they that ſell them, ſay, Bleſſed be the Lord, for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the Lord: but lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king, and they ſhall ſmite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of ſlaughter, even you, O poor of the flock: and I took unto me two ſtaves; the one I called Beauty, and the other I called Bands, and I fed the flock.

8 Three Shepherds alſo I cut off in one month, and my ſoul loathed them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: that that dieth, let it die: and that that is to be cut off, let it be cut off; and let the reſt eat, every one the fleſh of another.

10 ¶ And I took my ſtaff, even Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ſo the poor of the flock that waited upon me, knew that it *was* the word of the Lord.

12 And I ſaid unto them, If ye think good, give me my price; and if not, forbear: ſo they weighed for my price thirty pieces of ſilver.

13 And the Lord ſaid unto me, Caſt it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of ſilver, and caſt them to the potter in the houſe of the Lord.

14 Then I cut aſunder mine other ſtaff, even Bands, that I might break the brotherhood between Judah and Iſrael.

15 ¶ And the Lord ſaid unto me, Take unto thee yet the inſtruments of a fooliſh ſhepherd.

16 For lo, I will raiſe up a ſhepherd in the land, which ſhall not viſit *thoſe that* be cut off, neither ſhall ſeek the young one, nor heal *that that is* broken, nor feed that that ſtandeth ſtill: but he ſhall eat the fleſh of the fat, and tear their claws in pieces.

17 Wo to the idle ſhepherd that leaveth the flock: the ſword ſhall be upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

CHAP. XII.

THE burden of the word of the Lord for Iſrael, ſaith the Lord, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

2 Behold, I will make Jeruſalem a cup of trembing unto all the people round about, when they ſhall be in the ſiege both againſt Judah and againſt Jeruſalem.

3 ¶ And in that day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the Lord, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs.

5 And the governors of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem ſhall be my ſtrength in the Lord of hoſts their God.

6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf, and they ſhall devour all the people round about, on the right hand and on the left, and Jeruſalem ſhall be inhabited again, in her own place, even in Jeruſalem.

7 The Lord alſo ſhall ſave the tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem, do not magnify *themſelves* againſt Judah.

8 In that day ſhall the Lord defend the inhabitants of Jeruſalem, and he that is feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the Lord before them.

9 ¶ And it ſhall come to paſs in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him, as one that is in bitterneſs for *his* firſt-born.

11 In that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land ſhall mourn, every family apart, the family of the houſe of David apart, and their wives apart: the family of the houſe of Nathan apart, and their wives apart:

13 The family of the houſe of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart:

14 All the families that remain, every family apart, and their wives apart.

CHAP.

CHAP. X.] 1 *Aſk ye of the Lord rain in the time of the latter rain*, &c.] The fulfilling of the promiſe of fruitful ſeaſons depends upon the people's aſking them from the Lord, who will hear their petitions, and give them both the former and latter rain in its ſeaſon.

6 *And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph*, &c.] This promiſe probably relates to the general reſtoration of the Jews, upon their converſion, in which both Judah and Iſrael ſhall be equal ſharers in the bleſſing.

CHAP. XI.] 1 *Open thy doors, O Lebanon, that the fire may devour thy cedars.*] By Lebanon, moſt interpreters underſtand the temple, whoſe ſtately buildings reſembled the tall cedars of that foreſt. But the paſſage may alſo denote the deſtruction of Jeruſalem, often ſtiled a foreſt by the prophets, becauſe her lofty buildings reſembled the ſtately ranks of trees in a foreſt.

8 *Three ſhepherds alſo I cut off in one month*, &c.] In all probability theſe three ſhepherds ſignify the chief prieſt, ſcribes and elders of the Jews. The bleſſed Jeſus expoſed theſe as blind guides, and thereby leſſened their authority among the people, which greatly contributed to the ſpreading of the goſpel.

12 *So they weighed for my price thirty pieces of ſilver.*] To ſhew how little they cared either for me, or my ſervices, they valued it but at thirty ſhekels of ſilver, the price of the meaneſt ſlave.

13 *And I took the thirty pieces of ſilver, and caſt them to the potter in the houſe of the Lord.*] I caſt them back into the treaſury of the temple, where they were afterwards laid out for the uſe of the potter.

CHAP. XII.] 1 *Which ſtretcheth forth the heavens*, &c.] Theſe are mentioned as undeniable inſtances of the power of the Almighty, and made uſe of as arguments to encourage men to rely on his word for fulfilling ſuch promiſes as ſeem to human underſtanding moſt likely to be accompliſhed.

10 *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications*, &c.] I will beſtow a plentiful ſhare of grace upon the deſcendants of David's family, and the reſt of the Jews, whereby they ſhall be brought to a deep humiliation of their own ſins, and a compunction of heart for thoſe of their fathers, in crucifying me their Lord and Saviour.

12 *And the land ſhall mourn, every family apart.*] The whole land ſhall

CHAP. XIII.

IN that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin, and for uncleanneſs.

2 ¶ And it ſhall come to paſs in that day, ſaith the Lord of hoſts, *that* I will cut off the names of the idols out of the land, they ſhall no more be remembred: and alſo I will cauſe the prophets, and the unclean ſpirit to paſs out of the land.

3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the Lord: and his father and his mother, that begat him, ſhall thruſt him through when he propheſieth.

4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion when he hath propheſied; neither ſhall they wear a rough garment to deceive:

5 But he ſhall ſay, I *am* no prophet, I *am* no huſbandman; for man taught me to keep cattle from my youth.

6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded in the houſe of my friends.

7 ¶ Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the Lord of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

8 And it ſhall come to paſs, that in all the land, ſaith the Lord, two parts therein ſhall be cut off, and die, but the third ſhall be left therein.

9 And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people; and they ſhall ſay, The Lord *is* my God.

CHAP. XIV.

BEHOLD, the day of the Lord cometh, and thy ſpoil ſhall be divided in the midſt of thee.

2 For I will gather all nations againſt Jeruſalem to battle, and the city ſhall be taken, and the houſes rifled, and the women raviſhed, and half of the city ſhall go forth into captivity, and the reſidue of the people ſhall not be cut off from the city.

3 Then ſhall the Lord go forth and fight againſt thoſe nations, as when he fought in the day of battle.

4 ¶ And his feet ſhall ſtand in that day upon the mount of Olives, which *is* before Jeruſalem on the eaſt, and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt, and toward the weſt, and *there* ſhall be a very great valley; and half of the mountain ſhall remove toward the north, and half of it toward the ſouth.

5 And ye ſhall flee to the valley of the mountains: for the valley of the mountains ſhall reach unto Azal; yea, ye ſhall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God ſhall come, and all the ſaints with thee.

6 And it ſhall come to paſs in that day, *that* the light ſhall not be clear, nor dark.

7 But it ſhall be one day which ſhall be known to the Lord, not day nor night: but it ſhall come to paſs, *that* at evening-time it ſhall be light.

8 And it ſhall be in that day, *that* living waters ſhall go out from Jeruſalem: half of them toward the former ſea, and half of them toward the hinder ſea; in ſummer and in winter ſhall it be.

9 And the Lord ſhall be king over all the earth: in that day ſhall there be one Lord, and his name one.

10 All the land ſhall be turned as a plain from Gibbon to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place: from Benjamin's gate, unto the place of the firſt gate, unto the corner-gate, and from the tower of Hananiel unto the king's wine-preſſes.

11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction, but Jeruſalem ſhall be ſafely inhabited.

12 ¶ And this ſhall be the plague wherewith the Lord will ſmite all the people, that have fought againſt Jeruſalem: Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 And it ſhall come to paſs in that day, that a great tumult from the Lord ſhall be among them, and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And Judah alſo ſhall fight at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, gold and ſilver, and apparel in great abundance.

15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this plague.

16 ¶ And it ſhall come to paſs, that every one that is left of all the nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King, the Lord of hoſts, and to keep the faſt of tabernacles.

17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem, to worſhip the king, the Lord of hoſts, even upon them ſhall be no rain.

18 And if the family of Egypt go not up, and come not, that have no *rain:* there ſhall be the plague wherewith the Lord will ſmite the heathen that come not up to keep the feaſt of tabernacles.

19 This ſhall be the puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles.

20 ¶ In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD; and the pots in the Lord's houſe ſhall be like the bowls before the altar.

21 Yea, every pot in Jeruſalem, and in Judah ſhall be Holineſs unto the Lord of hoſts, and all they that ſacrifice ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the Lord of hoſts.

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mourn in a moſt ſolemn manner; and every family ſhall ſequeſter themſelves from buſineſs and converſation for that purpoſe.

12 *The houſe of David apart, and their wives apart.* The houſe of David ſhall lead the way. Even huſbands and wives ſhall abſtain from each others company, as is uſual in times of ſolemn humiliation.

CHAP. XIII.] 7 *Awake, O ſword, againſt my ſhepherd, and againſt the man of my fellow,* &c.] Here a new prophecy begins, importing that the Meſſiah, the great Shepherd, though in his divine nature, he be equal to God the Father, ſhall be delivered up to death by God's determinate counſel and appointment.

CHAP. XIV.] 4 *And the mount of Olives ſhall cleave in the midſt thereof toward the eaſt, and toward the weſt.*] This ſhall be done by an earthquake, by which the middle of mount Olives ſhall cleave aſunder, and ſink into a deep valley; ſo as to leave the two points or tops of the hill north and ſouth, ſtill ſtanding. Mount Olives had three tops or eminencies, one on the north, one on the ſouth, and one in the middle, whence our bleſſed Saviour aſcended, and where Chriſtians in after times erected a croſs to point out the place of this great tranſaction.

5 *And the Lord my God ſhall come, and all the ſaints with thee.*] The words are a deſcription of Chriſt's coming to judgment, attended with all the holy angels, as the writers of the New Teſtament expreſs it.

M A L A C H I.

The ARGUMENT.

The authors of the lives of the prophets, and the Alexandrine Chronicle, *tell us, that* Malachi *was of the tribe of* Zebulun, *and a native of* Sapha, *and that the name* Malachi *was given him becauſe of his angelical mildneſs; which gave occaſion for* Origin *and* Tertullian *to think he was an* angel incarnate. *He is indeed called an angel by moſt of the fathers, and alſo in the Septuagint verſion. Some think that* Malachi *was the ſame with* Ezra; *and among the reſt, the ancient* Jews, *the* Chaldee *paraphraſt, and* St. Jerom.

This prophet diſtinctly mentions the Meſſiah, *who was* ſuddenly to come to his temple, *and to be introduced by* Elijah the prophet, *that is, by* John the Baptiſt, *who came* in the ſpirit and power of Elias, *or* Elijah.

CHAP. I.

THE burden of the word of the Lord to Iſrael by Malachi.

2 I have loved you, ſaith the Lord: yet ye ſay, Wherein haſt thou loved us? *was* not Eſau Jacob's brother? ſaith the Lord: yet I loved Jacob.

3 And I hated Eſau, and laid his mountains and his heritage waſte, for the dragons of the wilderneſs.

4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places: thus ſaith the Lord of hoſts, They ſhall build, but I will throw down; and they ſhall call them, The border of wickedneſs, and the people againſt whom the Lord hath indignation for ever.

5 And your eyes ſhall ſee, and ye ſhall ſay, The Lord will be magnified from the border of Iſrael.

6 ¶ A ſon honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name?

7 Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord *is* contemptible.

8 And if ye offer the blind for ſacrifice, *is it* not evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of hoſts.

9 And now, I pray you, beſeech God, that he will be gracious unto us: this hath been by your means: Will he regard your perſons? ſaith the Lord of hoſts.

10 Who is there even among you, that would ſhut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleaſure in you, ſaith the Lord of hoſts, neither will I accept an offering at your hand.

11 For from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* great among the Gentiles, and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the Lord of hoſts.

12 ¶ But ye have profaned it, in that ye ſay, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible.

13 Ye ſaid alſo, Behold, what a wearineſs is it! and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought *that which was* torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the Lord.

14 But curſed be the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I *am* a great King, ſaith the Lord of hoſts, and my name *is* dreadful among the heathen.

CHAP. II.

AND now, O ye prieſts, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the Lord of hoſts, I will even ſend a curſe upon you, and I will curſe your bleſſings; yea, I have curſed them already, becauſe ye do not lay *it* to heart.

3 Behold I will corrupt your ſeed, and ſpread dung upon your faces, *even* the dung of your ſolemn feaſts, and *one* ſhall take you away with it.

4 And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the Lord of hoſts.

5 My covenant was with him of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the prieſts lips ſhall keep knowledge, and they ſhould ſeek the law at his mouth: for he is the meſſenger of the Lord of hoſts.

8 But ye are departed out of the way: ye have cauſed many to ſtumble at the law: ye have corrupted the covenant of Levi, ſaith the Lord of hoſts.

9 Therefore have I alſo made you contemptible and baſe before the people, according as ye have not kept my ways, but all have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath profaned the holineſs of the Lord wich he loved, and hath married the daughter of a ſtrange god.

12 The Lord will cut off the man that doth this: the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hoſts:

13 And this have ye done again, covering the altar of the Lord with tears, with weeping and with crying out, inſomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 ¶ Yet ye ſay, Wherefore? Becauſe the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet is ſhe thy companion and the wife of thy covenant.

15 And did not he make one? yet had he the reſidue of the ſpirit: and wherefore one? that he might ſeek a godly ſeed: therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.

16 For the Lord the God of Iſrael ſaith, that he hateth putting away: for one covereth violence with his garment, ſaith the Lord of hoſts: therefore take heed to your ſpirit, that you deal not treacherouſly.

17 ¶ Ye have wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? When ye ſay, Every one that doth evil is good in the ſight of the Lord, and he delighteth in them; or, Where is the God of judgment?

CHAP. III.

BEHOLD, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord, whom ye ſeek, ſhall ſuddenly come to his temple: even the meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the Lord of hoſts.

2 But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiner's fire, and like fullers ſope.

3 And

CHAP. I.] 2 *I have loved you, ſaith the Lord,* &c.] I have choſen you for my peculiar people, out of pure love and kindneſs, without any antecedent merits on your ſide.

5 *The Lord will be magnified from the border of Iſrael.*] Though you ungratefully forget the former mercies of the Lord, he will give you freſh inſtances of his favour towards you, ſo that ye ſhall be forced to acknowledge that he continues to make his name and power illuſtrious in your preſervation.

CHAP. II.] 2 *I will even ſend a curſe upon you, and I will curſe your bleſſings.*] That is, I will turn your bleſſings into curſes, or rather, remove your bleſſings, and ſend curſes and calamities in their ſtead.

17 *Every one that doth evil, is good in the ſight of the Lord.*] A repetition of the old objection againſt providence, taken from the proſperity of the wicked, which implied, as they thought, that either their works were pleaſing to the Almighty, or that he diſregarded human affairs, and would never call men to an account for their actions.

CHAP. III.] 1 *Behold I will ſend my meſſenger, and he ſhall prepare the way before me.*] To ſilence the cavils of unbelievers, mentioned in the foregoing chapter, the prophet here foretels the coming of the Meſſiah, who would ſet all things to rights; and of his fore-runner, who ſhould prepare men for his reception. The meſſenger or prophet here foretold to be the Lord's harbinger, was to be as much inferior to the Lord himſelf, as ſervants are to a great perſon they give notice of. This John the Baptiſt often confeſſed,

2 *But who may abide the day of his coming? and who ſhall ſtand when he appeareth?*

3 And he ſhall ſit *as* a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs.

4 Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years.

5 And I will come near to you to judgment, and I will be a wift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

6 For I *am* the Lord, I change not: therefore ye ſons of Jacob are not conſumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them: return unto me, and I will return unto you, ſaith the Lord of hoſts: but ye ſaid, Wherein ſhall we return?

8 ¶ Will a man rob God? yet ye have robbed me: but ye ſay, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* curſed with a curſe; for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the ſtore-houſe, that there may be meat in mine houſe, and prove me now herewith; ſaith the Lord of hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that *there ſhall* not be room enough to receive it.

11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground; neither ſhall your vine caſt her fruit before the time in the field, ſaith the Lord of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the Lord of hoſts.

13 ¶ Your words have been ſtout againſt me, ſaith the Lord: yet ye ſay, What have we ſpoken ſo much againſt thee?

14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it*, that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts?

15 And now we call the proud happy: yea, they that work wickedneſs are ſet up; yea, *they that* tempt God are even delivered.

16 ¶ Then they that feared the Lord, ſpake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they ſhall be mine, ſaid the Lord of hoſts, in that day when I make up my jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall ye return and diſcern between the righteous and the wicked: between him that ſerveth God, and him that ſerveth him not.

CHAP. IV.

FOR behold, the day cometh that ſhall burn as an oven, and all the proud, yea, and all that do wickedly, ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch.

2 ¶ But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall.

3 And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do this, ſaith the Lord of hoſts.

4 Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, with the ſtatutes and judgments.

5 ¶ Behold, I ſend you Elijah the prophet, before the coming of the great and dreadful day of the Lord.

6 And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.

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weareth:] The coming of Chriſt here, and in ſeveral other places, comprehends all the effects and conſequences of his coming, and denotes not only a time of mercy to thoſe who embrace the goſpel, but alſo a time of judgment upon the diſobedient.

CHAP. IV.] 2 *But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings.*] The Meſſiah is called by Iſaiah the *Eaſt*. The church is alſo deſcribed by St. John, as clothed with the ſun, that is, adorned with graces communicated to her by Chriſt. He is called here the ſun of righteouſneſs with healing in his wings; to ſignify that his ſight conſiſts in clearing up the underſtanding of men, and withdrawing the veil of darkneſs from their minds.

6 *And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers.*] It will be his office to put an end to thoſe religious differences which divide the neareſt relations from one another, and to make them all join in the duties of repentance and reformation, and thereby prepare them for the reception of the Meſſiah. His preaching did not always meet with ſucceſs, no more than that of Elijah in the time of Ahab.

Thus have I gone through the ſeveral parts of the Old Teſtament, and endeavoured to explain every difficulty that occurred in the ſacred writings, particularly thoſe prophecies relating to the coming of the Meſſiah, the Great Shepherd of Iſrael, in order to ſhew, in a more conſpicuous manner in my remarks on the New Teſtament, the grounds and reaſons of the Chriſtian religion, and confute the weak attempts of thoſe who have evil will at Sion; and ſhew, that the religion of Jeſus is eſtabliſhed on the moſt ſolid foundation.

The END of the PROPHETS.

APOCRYPHA.

APOCRYPHA.

ESDRAS.

The ARGUMENT.

The books which follow those of the prophets of the Old Testament are stiled apocryphal, because they were not received by general consent, to be read and expounded publicly in the church, nor admitted to prove any point of the Christian religion, except where they are conformable to other scriptures, called canonical; but as these books were written by godly and pious men, they are allowed to be read for the improvement of our knowledge in the history of God's people, the instruction of manners, and the increase of virtue.

CHAP. I.

AND Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month,

2 Having set the priests according to their daily courses; being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built;

4 And said, Ye shall no more bear the ark on your shoulders: now therefore serve the Lord your Gord, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel.

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there, Josias gave thirty thousand lambs, and kids, and three thousand calves: these things were given of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover, two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots, and pans, with a good savour.

13 And set them before all the people: and afterwards they prepared for themselves, and for the priests their brethren the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethen, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover, the porters were at every gate, it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present, held the passover at that time, and the feast of sweet-bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests and the Levites, and the Jews held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias, it came to pass that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee: for my war is upon Euphrates, and now the Lord is with me, yea, the Lord is with me, hasting me forwards: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the princes came against the king Josias.

30 Then said the king unto his servants, Carry me away out of the battle, for I am very weak: and immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot, and being brought back to Jerusalem, died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 And the people took Joachas the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver, and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles; but Zaraces his brother he apprehended, and brought him out of Egpyt.

39 Five

Commentary on Esdras.

CHAP. I.] 1 *And Josias held the feast*, &c.] This prince is called Josiah by the sacred writers, and their account of this feast may be seen, 2 Kings xxiii. 21. 2 Chron. xxxv. 1.

34 *And the people took Joachaz*, &c.] Or rather Jehoahaz, see 2 Kings xxiii. 31.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jeruſalem, and he did evil before the Lord.

40 Wherefore againſt him Nabuchodonoſor the king of Babylon came up, and bound him with a chain of braſs, and carried him unto Babylon.

41 Nabuchodonoſor alſo took of the holy veſſels of the Lord, and carried them away, and ſet them in his own temple at Babylon.

42 But thoſe things that are recorded of him, and of his uncleanneſs, and impiety, are written in the chronicles of the kings.

43 And Joacim his ſon reigned in his ſtead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jeruſalem, and did evil before the Lord.

45 So after a year Nabuchodonoſor ſent and cauſed him to be brought into Babylon, with the holy veſſels of the Lord,

46 And made Zedechias king of Judea and Jeruſalem, when he was one and twenty years old, and he reigned eleven years:

47 And he did evil alſo in the ſight of the Lord, and cared not for the words that were ſpoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonoſor had made him to ſwear by the name of the Lord, he forſwore himſelf, and rebelled, and hardening his neck, and his heart, he tranſgreſſed the laws of the Lord God of Iſrael.

49 The governors alſo of the people and of the prieſts did many things againſt the laws, and paſſed all the pollutions of all nations, and defiled the temple of the Lord, which was ſanctified in Jeruſalem.

50 Nevertheleſs, the God of their fathers ſent by his meſſenger to call them back, becauſe he ſpared them and his tabernacle alſo.

51 But they had his meſſengers in deriſion; and look, when the Lord ſpake unto them, they made a ſport of his prophets;

52 So far forth, that he being wroth with his people for their great ungodlineſs, commanded the kings of the Chaldees to come up againſt them:

53 Who ſlew their young men with the ſword, yea, even within the compaſs of their holy temple, and ſpared neither young man nor maid, old man nor child among them, for he delivered all into their hands.

54 And they took all the holy veſſels of the Lord, both great and ſmall, with the veſſels of the ark of God, and the king's treaſures, and carried them away into Babylon.

55 As for the houſe of the Lord, they burnt it, brake down the walls of Jeruſalem, ſet fire upon her towers:

56 And as for her glorious things, they never ceaſed till they had conſumed aud brought them all to nought: and the people that were not ſlain with the ſword, he carried unto Babylon:

57 Who became ſervants to him and his children till the Perſians reigned, to fulfil the word of the Lord ſpoken by the mouth of Jeremy:

58 Until the land had enjoyed her ſabbaths, the whole time of her deſolation ſhall ſhe reſt, until the full term of ſeventy years.

CHAP. II.

IN the firſt year of Cyrus king of the Perſians, that the word of the Lord might be accompliſhed that he had promiſed by the mouth of Jeremy;

2 The Lord raiſed up the ſpirit of Cyrus the king of the Perſians, and he made proclamation through all his kingdom, and alſo by writing,

3 Saying, Thus ſaith Cyrus king of the Perſians, The Lord of Iſrael, the moſt high Lord, hath made me king of the whole world,

4 And commanded me to build him an houſe at Jeruſalem, in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jeruſalem that is in Jndea, and build the houſe of the Lord of Iſrael: for he is the Lord that dwelleth in Jeruſalem.

6 Whoſoever then dwell in the places about, let them help him (thoſe, I ſay, that are his neighbours) with gold and with ſilver,

7 With gifts, with horſes, and with cattle, and other things, which have been ſet forth by vow for the temple of the Lord at Jeruſalem.

8 ¶ Then the chief of the families of Judea, and of the tribes of Benjamin, ſtood up: the prieſts alſo and the Levites, and all they whoſe mind the Lord had moved to go up, and to build an houſe for the Lord at Jeruſalem;

9 And they that dwelt round about them, and helped them in all things with ſilver and gold, with horſes, and cattle, and with very many free gifts of a great number, whoſe minds were ſtirred up thereto.

10 King Cyrus alſo brought forth the holy veſſels which Nabuchodonoſor had carried away from Jeruſalem, and had ſet up in his temple of idols.

11 Now when Cyrus king of the Perſians had brought them forth, he delivered them to Mithridates his treaſurer:

12 And by him they were delivered to Sanabaſſar the governor of Judea.

13 And this was the number of them, A thouſand golden cups, and a thouſand of ſilver, cenſors of ſilver twenty-nine, vials of gold thirty, and of ſilver two thouſand four hundred and ten, and a thouſand other veſſels.

14 So all the veſſels of gold and of ſilver, which were carried away, were five thouſand four hundred threeſcore and nine.

15 Theſe were brought back by Sanabaſſar, together with them of the captivity, from Babylon to Jeruſalem.

16 But in the time of Artaxerxes king of the Perſians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beeltethmus, and Semellius the ſecretary, with others that were in commiſſion with them, dwelling in Samaria, and other places, wrote unto him againſt them that dwelt in Judea and Jeruſalem theſe letters following:

17 To king Artaxerxes our Lord, thy ſervants Rathumus the ſtory-writer, and Semellius the ſcribe, and the reſt of their council, and the judges that are in Celoſyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jeruſalem (that rebellious and wicked city) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city, and the walls thereof, be made up again, they will not only refuſe to give tribute, but alſo rebel againſt kings.

20 And foraſmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect ſuch a matter.

21 But to ſpeak unto our lord the king, to the intent, that if it be thy pleaſure, it may be ſought out in the books of thy fathers:

22 And thou ſhalt find in the chronicles what is written concerning theſe things, and ſhalt underſtand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raiſed always wars therein; for the which cauſe even this city was made deſolate.

24 Wherefore now we do declare unto thee (O lord the king) that if this city be built again, and the walls thereof ſet up anew, thou ſhalt from henceforth have no paſſage into Celoſyria and Phenice.

25 Then the king wrote back again to Rathumus the ſtory-writer, to Beeltethmus, to Semellius the ſcribe, and to the reſt that were in commiſſion, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epiſtle which ye have ſent unto me: therefore I commanded to make diligent ſearch, and it hath been found, that that city was from the beginning practiſing againſt kings.

27 And the men therein were given to rebellion, and war, and that mighty kings and fierce were in Jeruſalem, who reigned and exacted tributes in Celoſyria and Phenice.

28 Now therefore I have commanded to hinder thoſe men from building the city, and heed to be taken that there be no more done in it:

29 And that thoſe wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the ſcribe, and the reſt that were in commiſſion with them, removing in haſte towards Jeruſalem with a troop of horſemen, and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jeruſalem ceaſed until the ſecond year of the reign of Darius king of the Perſians.

CHAP. III.

NOW when Darius reigned, he made a great feaſt unto all his ſubjects, and unto all his houſhold, and unto all the princes of Media and Perſia,

43 *And Joacim his ſon reigned in his ſtead*, &c.] His name was Eliakim, but called Jehoiakim by Pharaoh Nechoh, who made him king inſtead of Jehoahaz, carrying the latter with him to Egypt.

58 *Until the land had enjoyed her ſabbaths*, &c.] That is, during the full term of ſeventy years, at which time Cyrus the Great mounted the Perſian throne.

CHAP. II.] 1 *In the firſt year of Cyrus king of the Perſians*, &c.] Cyrus ſucceeded Cambyſes in the kingdom of Perſia, and Darius the Mede in the kingdom of the Medes and empire of Babylon. The prophets had frequently foretold the coming of Cyrus, and Iſaiah had been ſo particular as to declare his name above a century before he was born.

13 *Two thouſand four hundred and ten*, &c.] The number mentioned in the canonical book of Ezra, is only four hundred and ten. See Ezra i. 10.

14 *Five thouſand four hundred threeſcore and nine.*] See Ezra, chap. i. 11. where the number is only five thouſand four hundred.

2 And to all the governors and captains, and lieutenants, that were under him, from India unto Ethiopia, of an hundred and twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bed-chamber, and slept, and soon after awaked.

4 Then three young men that were of the guard, that kept the king's body, spake one to another,

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things, in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said, that when the king is risen, some will give him the writings, and of whose side the king and the three princes of Persia shall judge, that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: but above all things, truth beareth away the victory.

13 ¶ Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them.

14 And sending forth, he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers,

15 And sat him down in the royal seat of judgment, and the writings were read before them:

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king, and of the fatherless child to be all one: of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

THEN the second that had spoken of the strength of the king began to say,

2 O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them, and whatsoever he commandeth them, they do:

4 If he bid them make war one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare:

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build.

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people, and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep (watch) round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have born the king and all the people, that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men, these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman, which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her, than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticks not to spend his life with his wife, and remembereth neither father nor mother, nor country.

22 By this also you must know, that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob, and to steal, to sail upon the sea, and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him, and Apame the king's concubine, the daughter of the admirable Battacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth calleth upon the truth, and the heaven blesseth it, all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works, and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth and is always strong, it liveth and conquereth for evermore.

39 With her there is no accepting of persons, or rewards, but she doeth the things that are just, and refraineth from all unjust and wicked things, and all men do well like of her works.

40 Neither in her judgment is any unrighteousness, and she is the

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CHAP. III.] 4 *Then three young men that were of the guard*, &c.] Josephus has given a large account of this transaction, in which are several particulars not mentioned by the author of the book of Esdras; but too long to be inserted here.

10 *The first wrote, Wine is the strongest.*] Josephus tells us, that the questions recorded in this and the two following verses, were proposed by Darius himself to three of his body guards, promising at the same time a reward to him who should make the wisest and truest answer.

CHAP. IV.] 34, 35 O *ye men*, &c.] Josephus tells us, that Zorobabel reasoned on truth in the following manner: "I have already shewn the great power of women; yet both they and a king are very weak when opposed to truth; for the earth is large, and the heaven is high, and the sun swift in his course; and all these are moved by the will of the Almighty, who is truth and righteousness, and against whom no iniquity can prevail. Many things which seem strong and powerful are not permanent: they are subject to decay; but truth is eternal, and flourishes for ever.

the ſtrength, kingdom, power, and majeſty of all ages. Bleſſed be the God of truth.

41 And with that he held his peace: and all the people then ſhouted, and ſaid, Great is truth, and mighty above all things.

42 Then ſaid the king unto him, Aſk what thou wilt more than is appointed in the writing, and we will give it thee, becauſe thou art found wiſeſt, and thou ſhalt ſit next me, and ſhall be called my couſin.

43 Then ſaid he unto the king, Remember thy vow which thou haſt vowed, to build Jeruſalem, in the day when thou cameſt to thy kingdom.

44 And to ſend away all the veſſels that were taken away out of Jeruſalem, which Cyrus ſet apart, when he vowed to deſtroy Babylon, and to ſend them again thither.

45 Thou alſo haſt vowed to build up the temple which the Edomites burnt, when Judea was made deſolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I deſire of thee, and this is the princely liberality proceeding from thyſelf: I deſire therefore, that thou make good thy vow, the performance whereof with thine own mouth thou haſt vowed to the king of heaven.

47 Then Darius the king ſtood up, and kiſſed him, and wrote letters for him unto all the treaſurers, and lieutenants, and captains, and governors, that they ſhould ſafely convey on their way both him, and all thoſe that go up with him to build Jeruſalem.

48 He wrote letters alſo unto the lieutenants that were in Celoſyria and Phenice, and unto them at Libanus, that they ſhould bring cedar-wood from Libanus unto Jeruſalem, and that they ſhould build the city with him.

49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treaſurer, ſhould forcibly enter into their doors;

50 And that all the country which they hold, ſhould be free without tribute; and that the Edomites ſhould give over the villages of the Jews, which then they held:

51 Yea, that there ſhould be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day (as they had a commandment to offer ſeventeen)

53 And that all they that went from Babylon to build the city, ſhould have free liberty, as well they as their poſterity, and all the prieſts that went away.

54 He wrote alſo concerning the charges, and the prieſts veſtments wherein they miniſter;

55 And likewiſe for the charges of the Levites, to be given them, until the day that the houſe were finiſhed, and Jeruſalem builded up.

56 And he commanded to give to all that kept the city, penſions and wages.

57 He ſent away alſo all the veſſels from Babylon that Cyrus had ſet apart, and all that Cyrus had given in commandment, the ſame charged he alſo to be done, and ſent into Jeruſalem.

58 Now when this young man was gone forth, he lifted up his face to heaven towards Jeruſalem, and praiſed the king of heaven,

59 And ſaid, from thee cometh victory, from thee cometh wiſdom, and thine is the glory, and I am thy ſervant.

60 Bleſſed art thou who haſt given me wiſdom: for to thee I give thanks, O Lord of our fathers.

61 And ſo he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praiſed the God of their fathers, becauſe he had given them freedom and liberty.

63 To go up and to build Jeruſalem, and the temple which is called by his name: and they feaſted with inſtruments of muſic and gladneſs ſeven days.

CHAP. V.

AFTER this were the principal men of the families choſen, according to their tribes, to go up with their wives, and ſons, and daughters, with their men-ſervants, and maid-ſervants, and their cattle.

2 And Darius ſent with him a thouſand horſemen, till they had brought them back to Jeruſalem ſafely, and with muſical [inſtruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And theſe are the names of the men which went up, according to their families, amongſt their tribes, after their ſeveral heads.

5 The prieſts, the ſons of Phinees, the ſon of Aaron: Jeſus the ſon of Joſedec, the ſon of Saraias, and Joacim the ſon of Zorobabel, the ſon of Salathiel of the houſe of David, out of the kindred of Phares, of the tribe of Judah;

6 Who ſpake wiſe ſentences before Darius the king of Perſia, in the ſecond year of his reign, in the month Niſan, which is the firſt month.

7 And theſe are they of Jewry, that came up from the captivity, where they dwelt as ſtrangers, whom Nebuchodonoſor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jeruſalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jeſus, Nehemias, and Zacharias, and Reeſaias, Enenius Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, ſons of Phoros, two thouſand an hundred ſeventy and two: the ſons of Saphat, four hundred ſeventy and two:

10 The ſons of Ares, ſeven hundred fifty and ſix:

11. The ſons of Phaath Moab, two thouſand eight hundred and twelve:

12 The ſons of Elam a thouſand two hundred fifty and four: the ſons of Zathui, nine hundred forty and five: the ſons of Corbe, ſeven hundred and five: the ſons of Bani, ſix hundred forty and eight:

13 The ſons of Bebai, ſix hundred twenty and three: the ſons of Sadas, three thouſand two hundred twenty and two:

14 The ſons of Adonikam, ſix hundred ſixty and ſeven: the ſons of Bagoi, two thouſand ſixty and ſix: the ſons of Adin, four hundred fifty and four:

15 The ſons of Aterezias, ninety and two: the ſons of Ceilan and Azetas, threeſcore and ſeven: the ſons of Azuran, four hundred thirty and two:

16 The ſons of Ananias, an hundred and one: the ſons of Arom, thirty-two: and the ſons of Baſſa, three hundred twenty and three: the ſons of Azephurith, an hundred and two:

17 The ſons of Meterus, three thouſand and five: the ſons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethſamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, ſeven hundred forty and three: they of Pira, ſeven hundred:

20 They of Chadias, and Ammadioi, four hundred twenty and two: they of Cirama and Gabdes, ſix hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the ſons of Nephis, an hundred fifty and ſix:

22 The ſons of Calamolalus, and Onus, ſeven hundred twenty and five: the ſons of Jerechus, two hundred forty and five:

23 The ſons of Annaas, three thouſand three hundred and thirty.

24 The prieſts: the ſons of Jeddu, the ſons of Jeſus, among the ſons of Sanaſib, nine hundred ſeventy and two: the ſons of Mereth, a thouſand fifty and two:

25 The ſons of Phaſſaron, a thouſand forty and ſeven: the ſons of Carme, a thouſand and ſeventeen.

26 The Levites: the ſons of Jeſſue, and Cadmiel, and Banuas, and Sudias, ſeventy and four.

27 The holy ſingers: the ſons of Aſaph, an hundred twenty and eight.

28 The porters: the ſons of Salum, the ſons of Jatal, the ſons of Talmon, the ſons of Dacobi, the ſons of Teta, the ſons of Zami, in all an hundred thirty and nine.

29 The ſervants of the temple: the ſons of Eſau, the ſons of Aſipha, the ſons of Tabaoth, the ſons of Ceras, the ſons of Sud, the ſons of Phaleas, the ſons of Labanah, the ſons of Graba,

30 The

CHAP. V.] 1 *After this were the principal men of the families choſen,* &c.] This chapter contains the names and number of the Jews who returned from the Babyloniſh captivity; but the catalogue differs in many places from that given us in the canonical books of Ezra and Nehemiah.

30 The ſons of Acua, the ſons of Uta, the ſons of Cetab, the ſons of Agaba, the ſons of Subai, the ſons of Anan, the ſons of Cathua, the ſons of Geddur.

31 The ſons of Airus, the ſons of Daiſan, the ſons of Noeba, the ſons of Chaſeba, the ſons of Gazera, the ſons of Azia, the ſons of Phinees, the ſons of Azara, the ſons of Baſtai, the ſons of Aſana, the ſons of Meani, the ſons of Naphiſi, the ſons of Acub, the ſons of Acipha, the ſons of Aſſur, the ſons of Pharacim, the ſons of Baſaloth,

32 The ſons of Meeda, the ſons of Coutha, the ſons of Charea, the ſons of Charcus, the ſons of Aſorer, the ſons of Thomoi, the ſons of Naſith, the ſons of Atipha,

33 The ſons of the ſervants of Solomon: the ſons of Azaphion, the ſons of Pharira, the ſons of Jeeli, the ſons of Lozon, the ſons of Iſdael, the ſons of Sapheth,

34 The ſons of Hagia, the ſons of Phacareth, the ſons of Sabi, the ſons of Sarothie, the ſons of Maſias, the ſons of Gar, the ſons of Addus, the ſons of Suba, the ſons of Apherra, the ſons of Barodis, the ſons of Sabat, the ſons of Allom.

35 All the miniſters of the temple, and the ſons of the ſervants of Solomon, were three hundred ſeventy and two.

36 Theſe came up from Thermeleth and Thelerſas, Charaathalar leading them, and Aalar.

37 Neither could they ſhew their families, nor their ſtock, how they were of Iſrael: the ſons of Ladan, the ſons of Ban, the ſons of Necodan, ſix hundred fifty and two.

38 And of the prieſts that uſurped the office of the prieſthood, and were not found, the ſons of Obdia: the ſons of Accoz, the ſons of Addus, who married Augia, one of the daughters of Berzelus, and was named after his name.

39 And when the deſcription of the kindred of theſe men was ſought in the regiſter, and was not found, they were removed from executing the office of the prieſthood.

40 For unto them ſaid Nehemias and Atharias, that they ſhould not be partakers of the holy things, till there aroſe up an high-prieſt, clothed with doctrine and truth.

41 So of Iſrael, from them of twelve years old and upward, they were all in number forty thouſand, beſides men-ſervants and women ſervants, two thouſand three hundred and ſixty.

42 Their men-ſervants and hand-maids were ſeven thouſand three hundred forty and ſeven: the ſinging-men and ſinging-women, two hundred forty and five.

43 Four hundred thirty and five camels, ſeven thouſand thirty and ſix horſes, two hundred forty and five mules, five thouſand five hundred twenty and five beaſts uſed to the yoke.

44 And certain of the chief of their families, when they came to the temple of God that is in Jeruſalem, vowed to ſet up the houſe again in his own place, according to their ability;

45 And to give into the holy treaſury of the works, a thouſand pounds of gold, five thouſand of ſilver, an hundred prieſtly veſtments.

46 And ſo dwelt the prieſts and the Levites, and the people in Jeruſalem, and in the country: the ſingers alſo and the porters, and all Iſrael in their villages.

47 But when the ſeventh month was at hand, and when the children of Iſrael were every man in his own place, they came altogether with one conſent into the open place of the firſt gate, which is towards the eaſt.

48 Then ſtood up Jeſus the ſon of Joſedec, and his brethren the prieſts, and Zorobabel the ſon of Salathiel, and his brethren, and made ready the altar of the God of Iſrael,

49 To offer burnt-ſacrifices upon it, according as it is expreſly commanded in the book of Moſes the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, becauſe all the nations of the land were at enmity with them, and oppreſſed them, and they offered ſacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Alſo they held the feaſt of tabernacles, as it is commanded in the law, and *offered* ſacrifices daily, as was meet:

52 And after that, the continual oblations, and the ſacrifice of the ſabbaths, and of the new moons, and of all holy feaſts.

53 And all they that had made any vow to God, began to offer ſacrifices to God from the firſt day of the ſeventh month, although the temple of the Lord was not yet built.

54 And they gave unto the maſons and carpenters, money, meat, and drink, with chearfulneſs.

55 Unto them of Sidon alſo and Tyre, they gave calves, that they ſhould bring cedar-trees from Libanus, which ſhould be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Perſians.

56 And in the ſecond year and ſecond month, after his coming to the temple of God at Jeruſalem, began Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and their brethren, and the prieſts and the Levites, and all they that were come unto Jeruſalem out of the captivity;

57 And they laid the foundation of the houſe of God in the firſt day of the ſecond month, in the ſecond year after they were come to Jewry and Jeruſalem.

58 And they appointed the Levites from twenty years old, over the works of the Lord. Then ſtood up Jeſus and his ſons and brethren, and Cadmiel his brother, and the ſons of Mediabun, with the ſons of Joda the ſon of Eliadun, with their ſons and brethren, all Levites, with one accord ſetters forward of the buſineſs, labouring to advance the works in the houſe of God. So the workmen built the temple of the Lord.

59 And the prieſts ſtood arrayed in their veſtments with muſical inſtruments, and trumpets, and the Levites the ſons of Aſaph had cymbals,

60 Singing ſongs of thankſgiving, and praiſing the Lord, according as David the king of Iſrael had ordained.

61 And they ſung *with* loud voices ſongs to the praiſe of the Lord: becauſe his mercy and glory is for ever in all Iſrael.

62 And all the people ſounded trumpets, and ſhouted with a loud voice, ſinging ſongs of thankſgiving unto the Lord, for the rearing up of the houſe of the Lord.

63 Alſo of the prieſts and Levites, and of the chief of their families, the ancients who had ſeen the former houſe, came to the building of this with weeping and great crying.

64 But many with trumpets and joy ſhouted with a loud voice,

65 Inſomuch that the trumpets might not be heard for the weeping of the people: yet the multitude ſounded marvelouſly, ſo that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noiſe of trumpets ſhould mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Iſrael.

68 So they went to Zorobabel and Jeſus, and to the chief of the families, and ſaid unto them, We will build together with you.

69 For we likewiſe, as you, do obey your Lord, and do ſacrifice unto him from the days of Azbazareth the king of the Aſſyrians, who brought us hither.

70 Then Zorobabel and Jeſus, and the chief of the families of Iſrael, ſaid unto them, It is not for us and you to build together an houſe unto the Lord our God.

71 We ourſelves alone will build unto the Lord of Iſrael, according as Cyrus the king of the Perſians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them ſtrait, hindered their building:

73 And by their ſecret plots, and popular perſuaſions and commotions, they hindered the finiſhing of the building all the time that king Cyrus lived: ſo they were hindered from building for the ſpace of two years, until the reign of Darius.

CHAP. VI.

NOW in the ſecond year of the reign of Darius, Aggeus, and Zacharias the ſon of Addo, the prophets propheſied unto the Jews in Jewry and Jeruſalem, in the name of the Lord God of Iſrael, which was upon them.

2 Then ſtood up Zorobabel the ſon of Salathiel, and Jeſus the ſon of Joſedec, and began to build the houſe of the Lord at Jeruſalem, the prophets of the Lord being with them, *and* helping them.

3 At

CHAP. VI.] 1 *And in the ſecond year*, &c.] Joſephus gives us the following account of this tranſaction: 'In the ſeventh month after their departure from Babylon, Jeſus the high-prieſt, and Zorobabel the prince, ſent meſſengers round the adjacent countries, to aſſemble the whole nation at Jeruſalem. They obeyed the ſummons with great alacrity, and erected an altar on the very ſpot where it ſtood before the captivity, with a reſolution to perform ſacrifices thereon to God, according to the law of Moſes. But while they were intent upon this good deſign, the neighbouring nations, who were their inveterate enemies, were incenſed againſt him.

3 At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes, and his companions, and said unto them,

4 By whose appointment do you build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour: because the Lord had visited the captivity.

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius greeting.

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity.

9 Building an house unto the Lord, great *and* new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord, which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel, which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees:

16 Who pulled down the house, burnt it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel, and to Sanabassarus the ruler.

19 With commandment, that he should carry away the same vessels, and put them in the temple at Jerusalem, and that the temple of the Lord should be built in this place.

20 Then the same Sanabassarus being come hither, laid the foundations of the house of the Lord at Jerusalem, and from that time to this, being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll, wherein these things were recorded.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire.

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country, and the expences thereof to be given out of the house of king Cyrus.

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those that were appointed rulers in Syria and Phenice should be careful not to meddle with the place, but suffer Zorobabel the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again, and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

29 And out of the tribute of Celosyria and Phenice, a portion carefully to be given these men for the sacrifices of the Lord, *that is*, to Zorobabel the governor, for bullocks, and rams, and lambs:

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God, for the king and for his children, and that they may pray for their lives.

32 And he commanded, that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained, that according unto these things it be done with diligence.

CHAP. VII.

THEN Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the antients of the Jews and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius, king of the Persians.

6 And the children of Israel, the priests and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord, they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindred, in the services of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 And the children of Israel that were of the captivity, held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord:

15 For that he had turned the counsel of the king of Assyria towards them to strengthen their hands in the works of the Lord God of Israel.

CHAP. VI.] 3 *At the same time came unto them*, &c.] Josephus says, "The Samaritans being refused by Zorobabel, the liberty of joining with the Jews in building the temple, were highly offended, and persuaded the nations of Syria, and the governors over them, to oppose the Jews in their vigorous endeavours to build the temple, as they had done before during the reigns of Cyrus and Cambyses. And about this time, Sisinnes the governor of Syria and Phœnicia, and Sarabazanes, with some others, went up to Jerusalem, and demanded of the prince of the Jews, by whose permission they presumed to build the temple, in a manner that it had much more the appearance of a tower of strength than a place of worship; and what was their reason for surrounding the city with such strong ramparts and walls? To this Zorobabel and Jesus answered, That they were servants of the most high God; and that the temple formerly built by their happiest and wisest king, had for several ages remained secure: but that, for the transgression of their forefathers against God, Nabuchodonosor, the king of Babylon and Chaldea, after he had sacked the city, entirely demolished it, and having rifled the temple, burnt it, carrying the people into captivity to Babylon, transferring many of them to other habitations.

CHAP. VII.] 4 *And they finished these*, &c.] The enemies of the Jews finding that Darius would be obeyed, assisted the Jews in building the temple, which was accordingly finished, and dedicated with great solemnity.

9 *According to their kindreds*, &c.] Or rather, according to their divisions. See Ezra vi. 18.

CHAP. VIII.

AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraias the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Memeroth, the son of Zaraias, the son of Savias, the son of Boccas, the son of Abysum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.

3 This Esdras went up from Babylon as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight, in all his requests.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters and ministers of the temple, unto Jerusalem.

6 In the seventh year of the reign of Artaxerxes, in the fifth month (this was the king's seventh year) for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

a 7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the commission which was written from Artaxerxes the king, and came to Esdras the priest, and reader of the law of the Lord, is this that followeth:

9 King Artaxerxes unto Esdras the priest, and reader of the law of the Lord, sendeth greeting.

10 Having determined to deal graciously, I have given order that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me, and my seven friends the counsellors:

12 That they may look into the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining,

15 To the end that they may offer sacrifices unto the Lord, upon the altar of the Lord their God which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do according to the will of thy God.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed.

20 To the sum of an hundred talents of silver, likewise also of wheat, even to an hundred cors, and an hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently, unto the most high God, that wrath come not upon the kingdom of the king, and his sons.

22 I command you also, that ye require no tax, nor any other imposition of any of the priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God, ordain judges and justices, that they may judge in all Syria and Phenice, all those that know the law of thy God; and those that know it not, thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death or other punishment, by penalty of money, or by imprisonment.

25 ¶ Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king and his counsellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families, and several dignities that went up with me from Babylon in the reign of king Artaxerxes.

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

30 Of the sons of Pharez, Zacharias; and with them were counted an hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias the son of Zaraias, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zaraias son of Michael, and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of Babi, Zacharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Joannes *son of* Acatan, and with him an hundred and ten men:

39 Of the sons of Adonicam the last, and these are the names of them, Eliphalet, Juel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men:

41 And these I gathered together to the river called Theras, where we pitched our tents three days; and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazar, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zacharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

46 And commanded them that they should speak unto Daddeus, and to his brethren, and to the treasurers in that place, to send us such men as might execute the priest's office in the house of the Lord.

47 And by the mighty hand of our Lord, they brought unto us skilful men of the sons of Moli, the son of Levi, the son of Israel, Asebebia, and his sons and his brethren, who were eighteen.

48 And Asebia, and Annus, and Osaias, his brother, of the sons of Channuneus, and their sons were twenty men.

49 And of the servants of the temple, whom David had ordained, and the principal men for the service of the Levites (to wit) the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord, as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them.

55 And I weighed them the gold and the silver, and the holy vessels of the house of our Lord, which the king and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass glittering like gold.

58 And I said unto them, Both you are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

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20 *Even to an hundred cors*, &c.] Cors is a Chaldaic word, and signifies measures. See Ezra vii. 22.

28 *And these are the chief according to their families*, &c.] The following catalogue is something different from that given in Ezra, chap. viii.

41 *To the river called Theras*, &c.] Or the river called Ahava. See Ezra viii. 15.

41, 42 *And then I surveyed them*, &c.] Or rather numbered the people and the priests, but found none of the sons of Levi.

61 And

61 And from the river Theras we departed the twelfth day of the first month, and came to Jeruſalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and *ſo* we came to Jeruſalem.

62 And when we had been there three days, the gold and ſilver that was weighed, was delivered into the houſe of our Lord, on the fourth day unto Marpoth the prieſt, the ſon of Iri.

63 And with him was Eleazar the ſon of Phinees, and with them were Joſabad the ſon of Jeſu, and Moeth the ſon of Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up the ſame hour.

65 Moreover, they that were come out of the captivity offered ſacrifice unto the Lord God of Iſrael, even twelve bullocks, for all Iſrael, fourſcore and ſixteen rams,

66 Threeſcore and twelve lambs, goats for a peace-offering twelve, all of them a ſacrifice to the Lord.

67 And they delivered the king's commandments unto the king's ſtewards, and to the governors of Celoſyria and Phenice, and they honoured the people, and the temple of God.

68 Now when theſe things were done, the rulers came unto me, and ſaid,

69 The nation of Iſrael, the princes, the prieſts, and Levites, have not put away from them the ſtrange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Phereſites, Jebuſites, and the Moabites, Egyptians, and Edomites.

70 For both they and their ſons have married with their daughters, and the holy ſeed is mixed with the ſtrange people of the land; and from the beginning of this matter, the rulers and the great men had been partakers of this iniquity.

71 And as ſoon as I had heard theſe things, I rent my clothes, and the holy garment, and pulled off the hair from off my head and beard, and ſat me down ſad and very heavy.

72 So all they that were then moved at the word of the Lord God of Iſrael, aſſembled unto me, whilſt I mourned for the iniquity: but I ſat ſtill, full of heavineſs, until the evening ſacrifice.

73 Then riſing up from the faſt, with my clothes and the holy garments rent, and bowing my knees, and ſtretching forth my hands unto the Lord,

74 I ſaid, O Lord, I am confounded, and aſhamed before thy face;

75 For our ſins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever ſince the time of our fathers, we *have been* and are in great ſin, even unto this day.

77 And for our ſins and our fathers, we with our brethren, and our kings, and our prieſts, were given up unto the kings of the earth, to the ſword, and to captivity, and for a prey, with ſhame unto this day.

78 And now in ſome meaſure hath mercy been ſhewed unto us from thee, O Lord, that there ſhould be left us a root and a name in the place of thy ſanctuary;

79 And to diſcover unto us a light in the houſe of the Lord our God, and to give us food in the time of our ſervitude.

80 Yea, when we were in bondage, we were not forſaken of our Lord; but he made us gracious before the kings of Perſia, ſo that they gave us food;

81 Yea, and honoured the temple of our Lord, and raiſed up the deſolate Sion, that they have given us a ſure abiding in Jewry and Jeruſalem.

82 And now, O Lord, what ſhall we ſay, having theſe things? for we have tranſgreſſed thy commandments, which thou gaveſt by the hand of thy ſervants the prophets, ſaying,

83 That the land which ye enter into to poſſeſs as an heritage, is a land polluted with the pollutions of the ſtrangers of the land, and they have filled it with their uncleanneſs.

84 Therefore now ſhall ye not join your daughters unto their ſons, neither ſhall ye take their daughters unto your ſons.

85 Moreover, you ſhall never ſeek to have peace with them, that ye may be ſtrong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great ſins: for thou, O Lord, didſt make our ſins light.

87 And didſt give unto us ſuch a root: but we have turned back again to tranſgreſs thy law, and to mingle ourſelves with the uncleanneſs of the nations of the land.

88 Mighteſt not thou be angry with us to deſtroy us, till thou hadſt left us neither root, ſeed, nor name?

89 O Lord of Iſrael, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot ſtand any longer, by reaſon of theſe things before thee.

91 And as Eſdras in his prayer made his confeſſion, weeping and lying flat upon the ground before the temple, there gathered unto him from Jeruſalem, a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the ſon of Jeelus, one of the ſons of Iſrael, called out and ſaid, O Eſdras, we have ſinned againſt the Lord God, we have married ſtrange women of the nations of the land, and now is all Iſrael aloft.

93 Let us make an oath to the Lord, that we will put away all our wives which we have taken of the heathen, with their children.

94 Like as thou haſt decreed, and as many as do obey the law of the Lord.

95 Ariſe, and put in execution: for to thee doth this matter appertain, and we will be with thee: do valiantly.

96 So Eſdras aroſe, and took an oath of the chief of the prieſts and Levites of all Iſrael, to do after theſe things; and *ſo* they ſware.

CHAP. IX.

THEN Eſdras riſing from the court of the temple, went to the chamber of Joanam, the ſon of Eliaſib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jeruſalem, to all them that were of the captivity, that they ſhould be gathered together at Jeruſalem:

4 And that whoſoever met not there within two or three days, according as the elders that bare rule appointed, their cattle ſhould be ſeized to the uſe of the temple, and himſelf caſt out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jeruſalem, the twentieth day of the ninth month.

6 And all the multitude ſat trembling in the broad court of the temple, becauſe of the preſent foul weather.

7 So Eſdras aroſe up, and ſaid unto them, Ye have tranſgreſſed the law in marrying ſtrange wives, thereby to increaſe the ſins of Iſrael.

8 And now by confeſſion give glory unto the Lord God of our fathers,

9 And do his will, and ſeparate yourſelves from the heathen of the land, and from the ſtrange women.

10 Then cried the whole multitude, and ſaid with a loud voice, Like as thou haſt ſpoken, ſo will we do.

11 But foraſmuch as the people are many, and it is foul weather, ſo that we cannot ſtand without, and this is not a work of a day or two, ſeeing our ſin in theſe things is ſpread far:

12 Therefore let the rulers of the multitude ſtay, and let all them of our habitations that have ſtrange wives, come at the time appointed.

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the ſon of Azael, and Ezechias the ſon of Theocanus, accordingly took this matter upon them: and Moſollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity did according to all theſe things.

16 And Eſdras the prieſt choſe unto him the principal men of their families all by name: and in the firſt day of the tenth month they ſat together to examine the matter.

17 So their cauſe that held ſtrange wives was brought to an end, in the firſt day of the firſt month.

18 And of the prieſts that were come together, and had ſtrange wives, there were found:

19 Of the ſons of Jeſus the ſon of Joſedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus.

20 And they gave their hands to put away their wives, and to offer rams, to make reconcilement for their errors.

21 And of the ſons of Emmer; Ananias, and Zabdeus, and Eanes, and Sameius, and Hiereel, and Azarias.

22 And of the ſons of Phaiſur; Elionas, Maſſias, Iſmael, and Nathanael, and Ocidelus, and Talſas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Patheus, and Judas, and Jonas.

24 Of the holy ſingers; Eleazurus, Bacchurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Iſrael, of the ſons of Phoros; Hiermas, and

Chap. IX. 1 *Then Eſdras riſing from the court*, &c.] In this and the following verſes, we have an account of a proclamation publiſhed for all the Jews of the captivity to aſſemble in two or three days at Jeruſalem, on pain of their cattle being ſeized for the ſervice of the temple, and themſelves caſt out from among their brethren. See Ezra x.

Eddias,

Eddias, and Melchias, and Maelus, and Eleazer, and Aſibias, and Baanias.

27 Of the ſons of Ela; Metthanias, Zacharias, and Hiericlus, and Hieremoth, and Aedias.

28 And of the ſons of Zamoth; Eliodas, Eliſimus, Othonias Jerimoth, and Sabatus, and Sardeus.

29 Of the ſons of Bebai; Johannes, and Ananias, and Joſabad, and Amatheis.

30 Of the ſons of Mani: Olamus, Mamuchus, Jedeus, Jaſubus, Jaſael, and Hieromoth.

31 And of the ſons of Addi; Naathus, and Mooſias, Lacunus, and Naidus, and Mathanias, and Seſtell, Balnuus, and Manaſſeas.

32 And of the ſons of Annas; Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon Choſameus.

33 And of the ſons of Aſom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manaſſes, and Semei.

34 And of the ſons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabaſion, and Euaſibus, and Mamnitaniamus, Eliaſis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the ſons of Ozora; Seſis, Eſril, Azaelus, Samatus, Zambis, Joſiphus.

35 And of the ſons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.

36 All theſe had taken ſtrange wives, and they put them away with their children.

37 And the prieſts and Levites, and they that were of Iſrael, dwelt in Jeruſalem, and in the country, in the firſt day of the ſeventh month: ſo the children of Iſrael were in their habitations.

38 And the whole multitude came together with one accord, into the broad place of the holy porch toward the eaſt.

39 And they ſpake unto Eſdras the prieſt and reader, that he would bring the law of Moſes, that was given of the Lord God of Iſrael.

40 So Eſdras the chief prieſt brought the law unto the whole multitude from man to woman, and to all the prieſts, to hear the law, in the firſt day of the ſeventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Eſdras the prieſt, and reader of the law, ſtood up upon a pulpit of wood which was made *for that purpoſe*.

43 And there ſtood up by him, Matathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balaſamus, upon the right hand.

44 And upon his left hand ſtood Phaldaias, Miſael, Milchias, Lothaſubus, and Nabarias.

45 Then took Eſdras the book of the law before the multitude: for he ſat honourably in the firſt place in the ſight of them all.

46 And when he opened the law, they ſtood all ſtraight up. So Eſdras bleſſed the Lord God moſt high, the God of hoſts Almighty.

47 And all the people anſwered Amen; and lifting up their hands, they fell to the ground, and worſhipped the Lord.

48 Alſo Jeſus, Anus, Sarabias, Adinus, Jacubus, Sabatteas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites taught the law of the Lord, making them withal to underſtand it.

49 Then ſpake Attharates unto Eſdras the chief prieſt and reader, and to the Levites that taught the multitude, even to all, ſaying,

50 This day is holy unto the Lord; (for they all wept when they heard the law)

51 Go then and eat the fat, and drink the ſweet, and ſend part to them that have nothing.

52 For this day is holy unto the Lord, and be not ſorrowful; for the Lord will bring you to honour.

53 So the Levites publiſhed all things to the people, ſaying, This day is holy to the Lord: be not ſorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great chear.

55 Becauſe they underſtood the words wherein they were inſtructed, and for the which they had been aſſembled.

38 *And the whole multitude came together*, &c.] Joſephus, who is the beſt expoſitor on the hiſtorical parts of the Apocrypha, has given us the following account of this tranſaction.

"On the ſeventh month, when the feaſt of tabernacles was celebrated, and all the people were met together in a place near the gate facing the eaſt, which opens into the capacious area of the temple, they deſired Eſdras to read to them the law of Moſes. Accordingly he placed himſelf in the midſt of the audience, and continued reading unto them from morning until noon. And when they had heard the law, they not only learned to follow juſtice for the preſent, and the future, but alſo lamented what was paſt, and witheyes drowned in tears, heavily mourned at this conſideration, that if they had paid a due regard to the laws, they had not ſuffered the misfortunes they had undergone.

THE Second BOOK of ESDRAS.

The ARGUMENT.

This book is written with great art to imitate the work of Ezra; *but there are ſeveral particulars in it which declare it apocryphal. The author believed that the day of judgment was near; and that all the ſouls both of good and bad men, would be delivered from their place of torment after that great day of accounts. He ſpeaks of our bleſſed Saviour and his apoſtles in ſo clear a manner, that the Goſpel itſelf is hardly more expreſs.*

THE ſecond book of the prophet Eſdras, the ſon of Saraias, the ſon of Azarias, the ſon of Helchias, the ſon of Sadamias, the ſon of Sadoc, the ſon of Achitob,

2 The ſon of Achias, the ſon of Phinees, the ſon of Heli, the ſon of Amarias, the ſon of Aziei, the ſon of Marimoth, the ſon of Arna, the ſon of Ozias, the ſon of Borith, the ſon of Abeiſei, the ſon of Phinees, the ſon of Eleazar,

3 The ſon of Aaron, of the tribe of Levi: which was captive in the land of the Medes, in the reign of Artaxerxes king of the Perſians.

4 And the word of the Lord came unto me, ſaying,

5 Go thy way, and ſhew my people their ſinful deed, and their children their wickedneſs which they have done againſt me; that they may tell their children's children.

6 Becauſe the ſins of their fathers are increaſed in them: for they have forgotten me, and have offered unto ſtrange gods.

7 Am not I even he that brought them out of the land of Egypt, from the houſe of bondage? but they have provoked me unto wrath, and deſpiſed my counſels.

8 Pull thou off then the hair of thy head, and caſt all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long ſhall I forbear them, unto whom I have done ſo much good?

10 Many kings have I deſtroyed for their ſakes; Pharach with his ſervants, and all his power have I ſmitten down.

11 All the nations have I deſtroyed before them, and in the eaſt I have ſcattered the people of two provinces, even of Tyrus and Sidon, and have ſlain all their enemies.

12 Speak thou therefore unto them, ſaying, Thus ſaith the Lord,

13 I led you through the ſea, and in the beginning gave you a large and ſafe paſſage; I gave you Moſes for a leader, and Aaron for a prieſt.

14 I gave you light in a pillar of fire, and great wonders have I done among you, yet have you forgotten me, ſaith the Lord.

15 Thus ſaith the Almighty Lord, The quails were as a token for you, I gave you tents for your ſafeguard: nevertheleſs ye murmured there,

16 And triumphed not in my name for the deſtruction of your enemies, but even to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when you were hungry and thirſty in the wilderneſs, did you not cry unto me,

18 Saying

Commentary on Eſdras, Book II.

CHAP. I. 5 *Go thy way, and ſhew my people*, &c.] Eſdras is ordered in this chapter to ſet before the people their numberleſs ſins, iniquities, and idolatries, which far exceeded thoſe of their fore-fathers. He alſo recites the wonderful works which God had done for that ſtiff-necked people, who, though he had uſed them with the greateſt indulgence, they ſtill continued hardened and impenitent; for which reaſon God declares he will utterly abandon them, and give their habitations to a ſtrange people, who ſhould worſhip and adore his holy name, with a contrite heart and true ſpirit.

18 Saying, Why haſt thou brought us into this wilderneſs, to kill us? it had been better for us to have ſerved the Egyptians, than to die in this wilderneſs.

19 Then had I pity upon your mournings, and gave you manna to eat; ſo ye did eat angels bread.

20 When ye were thirſty, did I not cleave the rock, and waters flowed out to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land; I caſt out the Canaanites, the Pherezites, and the Philiſtines before you: what ſhall I yet do more for you? ſaith the Lord.

22 Thus ſaith the Almighty Lord, When you were in the wilderneſs, in the river of the Amonites, being athirſt, and blaſpheming my name,

23 I gave you not fire for your blaſphemies, but caſt a tree in the water, and made the river ſweet.

24 What ſhall I do unto thee, O Jacob? thou Juda, wouldeſt not obey me: I will turn me to other nations, and unto thoſe will I give my name, that they may keep my ſtatutes.

25 Seeing ye have forſaken me, I will forſake you alſo; when ye deſire me to be gracious unto you, I ſhall have no mercy upon you.

26 Whenſoever ye ſhall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are ſwift to commit man-ſlaughter.

27 Ye have not as it were forſaken me, but your ownſelves, ſaith the Lord.

28 Thus ſaith the Almighty Lord, Have I not prayed you as a father his ſons, as a mother her daughters, and her nurſe her young babes;

29 That ye would be my people, and I ſhould be your God; that ye would be my children, and I ſhould be your father?

30 I gathered you together as a hen gathereth her chickens under her wings: but now what ſhall I do unto you? I will caſt you out from my face.

31 When you offer unto me, I will turn my face from you: for your ſolemn feaſt-days, your new-moons, and your circumciſions, have I forſaken.

32 I ſent unto you my ſervants the prophets, whom ye have taken and ſlain, and torn their bodies in pieces, whoſe blood I will require of your hands, ſaith the Lord.

33 Thus ſaith the Almighty Lord, your houſe is deſolate, I will caſt you out as the wind doth ſtubble.

34 And your children ſhall not be fruitful; for they have deſpiſed my commandment, and done the thing that is evil before me.

35 Your houſes will I give to a people that ſhall come; which not having heard of me, yet ſhall believe me: to whom I have ſhewed no ſigns, yet they ſhall do that I have commanded them.

36 They have ſeen no prophets, yet they ſhall call their ſins to remembrance, and acknowledge them.

37 I take to witneſs the grace of the people to come, whoſe little ones rejoice in gladneſs: and though they have not ſeen me with bodily eyes, yet in ſpirit they believe the thing that I ſay.

38 And now, brother, behold what glory; and ſee the people that cometh from the eaſt:

39 Unto whom I will give for leaders, Abraham, Iſaac, and Jacob, Oſeas, Amos, and Micheas, Joel, Abdias, and Jonas.

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachrie, and Malachie, which is called alſo an angel of the Lord.

CHAP. II.

THUS ſaith the Lord, I brought this people out of bondage, and I gave them my commandments by my ſervants the prophets; whom they would not hear, but deſpiſed my counſels.

2 The mother that bare them ſaith unto them, Go your way, ye children, for I am a widow, amd forſaken.

3 I brought you up with gladneſs, but with ſorrow and heavineſs have I loſt you: for ye have ſinned before the Lord your God, and done that thing that is evil before him.

4 But what ſhall I now do unto you? I am a widow and forſaken: go your way, O my children, and aſk mercy of the Lord.

5 As for me, O father, I call upon thee for a witneſs over the mother of theſe children, which would not keep my covenant,

6 That thou bring them to confuſion, and their mother to a ſpoil, that there may be no offſpring of them.

7 Let them be ſcattered abroad among the heathen, let their names be put out of the earth: for they have deſpiſed my covenant.

8 Woe be unto thee, Aſſur, thou that hideſt the unrighteous in thee; O thou wicked people, remember what I did unto Sodom and Gomorrha;

9 Whoſe land lieth in clods of pitch, and heaps of aſhes: even ſo alſo will I do unto them that hear me not, ſaith the Almighty Lord.

10 Thus ſaith the Lord unto Eſdras, Tell my people that I will give them the kingdom of Jeruſalem, which I would have given unto Iſrael.

11 Their glory alſo will I take unto me, and give theſe the everlaſting tabernacles which I had prepared for them.

12 They ſhall have the tree of life for an ointment of ſweet ſavour, they ſhall neither labour, nor be weary.

13 Go, and ye ſhall receive: pray for few days unto you, that they may be ſhortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witneſs; for I have broken the evil in pieces, and created the good: for I live, ſaith the Lord.

15 Mother, embrace thy children, and bring them up with gladneſs, make their feet as faſt as a pillar: for I have choſen thee, ſaith the Lord.

16 And thoſe that be dead, will I raiſe up again from their places, and bring them out of their graves: for I have known my name in Iſrael.

17 Fear not, thou mother of the children: for I have choſen thee, ſaith the Lord.

18 For thy help will I ſend my ſervants Eſay and Jeremy, after whoſe counſel I have ſanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and ſeven mighty mountains whereupon there grow roſes and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge, for the fatherleſs, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to ſcorn, defend the maimed, and let the blind man come into the ſight of my clearneſs.

22 Keep the old and young within thy walls.

23 Whereſoever thou findeſt the dead take them and bury them, and I will give thee the firſt place in my reſurection.

24 Abide ſtill, O my people, and take thy reſt, for thy quietneſs ſhall come.

25 Nouriſh thy children, O thou good nurſe; ſtabliſh their feet.

26 As for the ſervants whom I have given thee, there ſhall not one of them periſh: for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heavineſs cometh, others ſhall weep and be ſorrowful, but thou ſhalt be merry, and have abundance.

28 The heathen ſhall envy thee, but they ſhall be able to do nothing againſt thee, ſaith the Lord.

29 My hands ſhall cover thee, ſo that thy children ſhall not ſee hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, ſaith the Lord.

31 Remember thy children that ſleep, for I ſhall bring them out of the ſides of the earth, and ſhew mercy unto them: for I am merciful, ſaith the Lord Almighty.

32 Embrace thy children until I come, and ſhew mercy unto them: for my wells run over, and my grace ſhall not fail.

33 I Eſdras received a charge of the Lord upon the mount Oreb, that I ſhould go unto Iſrael; but when I came unto them, they ſet me at nought, and deſpiſed the commandment of the Lord.

34 And therefore I ſay unto you, O ye heathen, that hear and underſtand, Look for your Shepherd, he ſhall give you everlaſting reſt; for he is nigh at hand, that ſhall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlaſting light ſhall ſhine upon you for evermore.

36 Flee the ſhadow of this world, receive the joyfulneſs of your glory: I teſtify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Ariſe up, and ſtand, behold the number of thoſe that be ſealed in the feaſt of the Lord.

22 *When you were in the wilderneſs, in the river of the Amorites*, &c.] That is, at the bitter waters, or waters of Marah. See Exod. xv. 23.

CHAP. II. 1 *Thus ſaith the Lord, I brought this people out of bondage*, &c.] This chapter begins with a farther complaint of God againſt the people of Iſrael; and the Almighty, who is always merciful and indulgent to mankind, and who delighteth not in the death of a ſinner, ſends his prophet to comfort the people with offers of mercy, which they ungratefully reject.

10 *Thus ſaith the Lord unto Eſdras*, &c.] The Iſraelites ſtill continuing in their wickedneſs and impiety, notwithſtanding all the gracious offers of mercy and pardon offered them by the Almighty, God now declares that he will ſend a comfortable Saviour to the Gentiles, and exhorts them to receive the invaluable gift with a grateful heart.

39 Which are departed from the ſhadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and ſhut up thoſe of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedſt for, is fulfilled: beſeech the power of the Lord, that thy people which have been called from the beginning may be hallowed.

42 I Eſdras ſaw upon the mount Sion a great people, whom I could not number, and they all praiſed the Lord with ſongs.

43 And in the midſt of them there was a young man of high ſtature, taller than all the reſt, and upon every one of their heads he ſet crowns, and was more exalted; which I marvelled at greatly.

44 So I aſked the angel, and ſaid, Sir, what are theſe?

45 He anſwered and ſaid unto me, Theſe be they that have put off the mortal clothing, and put on the immortal, and have confeſſed the name of God; now are they crowned, and receive palms.

46 Then ſaid I unto the angel, What young perſon is it that crowneth them, and giveth them palms in their hands?

47 So he anſwered and ſaid unto me, It is the Son of God whom they have confeſſed in the world. Then began I greatly to commend them that ſtood ſo ſtiffly for the name of the Lord.

48 Then the angel ſaid unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou haſt ſeen.

CHAP. III.

IN the thirtieth year, after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.

2 For I ſaw the deſolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my ſpirit was ſore moved, ſo that I began to ſpeak words full of fear to the moſt High, and ſaid,

4 O Lord, who beareſt rule, thou ſpakeſt at the beginning, when thou didſt plant the earth (and that thyſelf alone) and commandeſt the people,

5 And gaveſt a body unto Adam without ſoul, which was the workmanſhip of thine hands, and didſt breathe into him the breath of life, and he was made living before thee.

6 And thou leddeſt him into paradiſe, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gaveſt commandment to love thy way: which he tranſgreſſed, and immediately thou appointedſt death in him, and in his generations, of whom came nations, tribes, people, and kindreds out of number.

8 And every people walked after their own will, and did wonderful things before thee, and deſpiſed thy commandments.

9 And again, in proceſs of time, thou broughteſt the flood upon thoſe that dwelt in the world, and deſtroyedſt them.

10 And it came to paſs in every of them, that as death was to Adam, ſo was the flood to theſe.

11 Nevertheleſs, one of them thou lefteſt, namely, Noah with his houſhold, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the firſt.

13 Now when they lived ſo wickedly before thee, thou didſt chooſe thee a man from among them, whoſe name was Abraham.

14 Him thou loveſt, and unto him only thou ſhewedſt thy will:

15 And madeſt an everlaſting covenant with him, promiſing him that thou wouldeſt never forſake his ſeed.

16 And unto him thou gaveſt Iſaac, and unto Iſaac alſo thou gaveſt Jacob and Eſau. As for Jacob thou didſt chooſe him to thee, and put by Eſau: and ſo Jacob became a great multitude.

17 And it came to paſs, that when thou leddeſt his ſeed out of Egypt, thou broughteſt them up to the mount Sina.

18 And bowing the heavens, thou didſt ſet faſt the earth, movedſt the whole world, and madeſt the depths to tremble, and troubleſt the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mighteſt give the law unto the ſeed of Jacob, and diligence unto the generation of Iſrael.

20 And yet tookeſt thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the firſt Adam bearing a wicked heart, tranſgreſſed, and was overcome; and ſo be all they that are born of him.

22 Thus infirmity was made permanent; and the law (alſo) in the heart of the people with the malignity of the root; ſo that the good departed away, and the evil abode ſtill.

23 So the times paſſed away, and the years were brought to an end: then didſt thou raiſe thee up a ſervant, called David:

24 Whom thou commandedſt to build a city unto thy name, and to offer incenſe and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forſook thee.

26 And in all things did even as Adam and all his generations had done: for they alſo had a wicked heart.

27 And ſo thou gaveſt thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they ſhould therefore have the dominion over Sion?

29 For when I came thither, and had ſeen impieties without number, then my ſoul ſaw many evil-doers in this thirtieth year, ſo that my heart failed me.

30 For I have ſeen how thou ſuffereſt them ſinning, and haſt ſpared wicked-doers: and haſt deſtroyed thy people, and haſt preſerved thine enemies, and haſt not ſignified it.

31 I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee beſides Iſrael? or what generation hath ſo believed thy covenants as Jacob?

33 And yet, their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I ſee that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedneſs now in the balance, and theirs alſo that dwell in the world; and ſo ſhall thy name no where be found but in Iſrael.

35 Or when was it, that they which dwell upon the earth have not ſinned in thy ſight? or what people hath ſo kept thy commandments?

36 Thou ſhalt find that Iſrael by name hath kept thy precepts; but not the heathen.

CHAP. IV.

AND the angel that was ſent unto me, whoſe name was Uriel, gave me an anſwer,

2 And ſaid, Thy heart hath gone too far in this world, and thinkeſt thou to comprehend the way of the moſt High?

3 Then ſaid I, Yea, my lord: and he anſwered me, and ſaid, I am ſent to ſhew thee three ways, and to ſet forth three ſimilitudes before thee:

4 Whereof if thou canſt declare me one, I will ſhew thee alſo the way that thou deſireſt to ſee, and I ſhall ſhew thee from whence the wicked heart cometh.

5 And I ſaid, Tell on, my lord. Then ſaid he unto me, Go thy way, weigh me the weight of the fire, or meaſure me the blaſt of the wind, or call me again the day that is paſt.

6 Then anſwered I, and ſaid, What man is able to do that, that thou ſhouldeſt aſk ſuch things of me?

7 And he ſaid unto me, If I ſhould aſk thee how great dwellings are in the midſt of the ſea, or how many ſprings are in the beginning of the deep, or how many ſprings are above the firmament, or which are the outgoings of paradiſe:

8 Peradventure thou wouldeſt ſay unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheleſs, now have I aſked thee but only of the fire, and wind, and of the day where through thou haſt paſſed, and of things from which thou canſt not be ſeparated, and yet canſt thou give me no anſwer of them.

10 He ſaid moreover unto me, Thine own things, and ſuch as are grown up with thee, canſt thou not know;

11 How ſhall thy veſſel then be able to comprehend the way of the Higheſt, and the world being now outwardly corrupted, to underſtand the corruption that is evident in my ſight?

12 Then ſaid I unto him, It were better that we were not at all,

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42 *I Eſdras ſaw upon mount Sion a great people,* &c.] Eſdras in this and the following verſes gives an account of a viſion, wherein he ſees the ſon of God, and thoſe he is pleaſed to honour with a crown of glory. See Revelat. vii. 9.

CHAP. III. 1 *In the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed.*] In this chapter Eſdras relates the troubles of his ſpirit at beholding the afflictions of his people; on which he offers up his prayers to the Almighty, acknowledging he gave mankind a being by Adam, who tranſgreſſed the divine command. He then proceeds to recite the unbounded mercies of the God of Jacob, in ſaving Noah from the waters of the flood, whereby the generations of ſinners were deſtroyed from the face of the whole earth.

CHAP. IV.] 1 *And the angel was ſent unto me,* &c.] The prophet having ſpoken too haſtily, the angel was ordered to give him an anſwer. This he accordingly does, and reproves him for endeavouring to comprehend divine myſteries, which was above the reach of human underſtanding; but Eſdras being naturally curious, ventures to aſk divers queſtions of the angel, and receives ſatisfactory anſwers to them.

all, than that we ſhould ſtill live in wickedneſs, and to ſuffer, and not to know wherefore.

13 He anſwered me, and ſaid, I went into a foreſt into a plain, and the trees took counſel,

14 And ſaid, Come, let us go and make war againſt the ſea, that it may depart away before us, and that we may make us more woods.

15 The floods of the ſea alſo in like manner took counſel, and ſaid, Come, let us go up and ſubdue the woods of the plain, that there alſo we may make us another country.

16 The thought of the wood was in vain, for the fire came and conſumed it.

17 The thought of the floods of the ſea came likewiſe to nought, for the ſand ſtood up and ſtopped them.

18 If thou wert judge now betwixt theſe two, whom wouldſt thou begin to juſtify? or whom wouldſt thou condemn?

19 I anſwered and ſaid, Verily it is a fooliſh thought that they have both deviſed; for the ground is given unto the wood, and the ſea alſo hath his place to bear his floods.

20 Then anſwered he me, and ſaid, Thou haſt given a right judgment, but why judgeſt thou not thyſelf alſo?

21 For like as the ground is given unto the wood, and the ſea to his floods: even ſo they that dwell upon the earth may underſtand nothing, but that which is upon the earth: and he that dwelleth above the heavens may only underſtand the things that are above the height of the heavens.

22 Then anſwered I, and ſaid, I beſeech thee, O Lord, let me have underſtanding.

23 For it was not my mind to be curious of the high things, but of ſuch as paſs by us daily, namely, wherefore Iſrael is given up as a reproach to the heathen, and for what cauſe the people whom thou haſt loved, is given over unto ungodly nations, and why the law of our forefathers, is brought to nought, and the written covenants come to none effect.

24 And we paſs away out of the world as graſhoppers, and our life is aſtoniſhment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? of theſe things have I aſked.

26 Then anſwered he me, and ſaid, The more thou ſearcheſt, the more thou ſhalt marvel, for the world haſteth faſt to paſs away.

27 And cannot comprehend the things that are promiſed to the righteous in time to come: for this world is full of unrighteouſneſs and infirmities.

28 But as concerning the things whereof thou aſketh me, I will tell thee; for the evil is ſown, but the deſtruction thereof is not yet come.

29 If therefore that which is ſown be not turned upſide down, and if the place where the evil is ſown paſs not away, then cannot it come that is ſown with good.

30 For the grain of the evil ſeed hath been ſown in the heart of Adam from the beginning, and how much ungodlineſs hath it brought up unto this time? and how much ſhall it yet bring forth until the time of threſhing come?

31 Ponder now by thyſelf how great fruit of wickedneſs the grain of evil ſeed hath brought forth.

32 And when the ears ſhall be cut down which are without number, how great a floor ſhall they fill?

33 Then I anſwered and ſaid, How and when ſhall theſe things come to paſs? wherefore are our years few and evil?

34 And he anſwered me, ſaying, Do not thou haſten above the Moſt Higheſt; for thy haſte is in vain to be above him, for thou haſt much exceeded.

35 Did not the ſouls alſo of the righteous aſk queſtion of theſe things in their chambers, ſaying, How long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward?

36 And unto theſe things Uriel the arch-angel gave them anſwer, and ſaid, Even when the number of ſeeds is filled in you, for he hath weighed the world in the balance.

37 By meaſure hath he meaſured the times, and by number hath he numbered the times; and he doth not move, nor ſtir them, until the ſaid meaſure be fulfilled.

38 Then anſwered I, and ſaid, O Lord, that beareſt rule, even we all are full of impiety.

39 And for our ſakes peradventure it is that the floors of the righteous are not filled, becauſe of the ſins of them that dwell upon the earth.

40 So he anſwered me, and ſaid, Go thy way to a woman with child and aſk of her, when ſhe hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then ſaid I, No, Lord, that can ſhe not. And he ſaid unto me, In the grave the chambers of ſouls are like the womb of a woman:

42 For like as a woman that travalleth, maketh haſte to eſcape the neceſſity of the travail: even ſo do theſe places haſte to deliver thoſe things that are committed unto them.

43 From the beginning look what thou deſireſt to ſee, it ſhall be ſhewed thee.

44 Then anſwered I, and ſaid, If I have found favour in thy ſight, and if it be poſſible, and if I be meet therefore,

45 Shew me then, whether there be more to come than is paſt, or more paſt than is to come.

46 What is paſt I know, but what is for to come I know not.

47 And he ſaid unto me, Stand up upon the right ſide, and I ſhall expound the ſimilitude unto thee.

48 So I ſtood and ſaw, and behold, an hot burning oven paſſed by before me: and it happened, that when the flame was gone by, I looked, and behold, the ſmoke remained ſtill.

49 After this, there paſſed by before me a watery cloud, and ſent down much rain with a ſtorm, and when the ſtormy rain was paſt, the drops remained ſtill.

50 Then ſaid he unto me, Conſider with thyſelf; as the rain is more than the drops, and as the fire is greater than the ſmoke: but the drops and the ſmoke remain behind: ſo the quantity which is paſt did more exceed.

51 Then I prayed, and ſaid, May I live, thinkeſt thou, until that time? or what ſhall happen in thoſe days?

52 He anſwered me, and ſaid, As for the tokens whereof thou aſkeſt me, I may tell thee of them in part: but as touching thy life, I am not ſent to ſhew thee, for I do not know it.

CHAP. V.

NEvertheleſs, as concerning the tokens, behold, the days ſhall come, that they which dwell upon earth ſhall be taken in a great number, and the way of truth ſhall be hidden, and the land ſhall be barren of faith.

2 But iniquity ſhall be increaſed above that which now thou ſeeſt, or that thou haſt heard long ago.

3 And the land that thou ſeeſt now to have root, ſhalt thou ſee waſted ſuddenly.

4 But if the Moſt High grant thee to live, thou ſhalt ſee after the third trumpet, that the ſun ſhall ſuddenly ſhine again in the night, and the moon thrice in the day.

5 And blood ſhall drop out of wood, and the ſtone ſhall give his voice, and the people ſhall be troubled.

6 And even he ſhall rule, whom they look not for that dwell upon the earth, and the fowls ſhall take their flight away together.

7 And the Sodomitiſh ſea ſhall caſt out fiſh, and make a noiſe in the night, which many have not known: but they ſhall all hear the voice thereof.

8 There ſhall be a confuſion alſo in many places, and the fire ſhall be oft ſent out again, and the wild beaſts ſhall change their places, and menſtruous women ſhall bring forth monſters.

9 And ſalt waters ſhall be found in the ſweet; and all friends ſhall deſtroy one another; then ſhall wit hide itſelf, and underſtanding withdraw itſelf into his ſecret chamber,

10 And ſhall be ſought of many, and yet not be found: then ſhall unrighteouſneſs and incontinency be multiplied upon earth.

11 One land alſo ſhall aſk another, and ſay, Is righteouſneſs that maketh a man righteous gone through thee? Aud it ſhall ſay, No.

12 At the ſame time ſhall men hope, but nothing obtain: they ſhall labour, but their ways ſhall not proſper.

13 To ſhew thee ſuch tokens I have leave; and if thou wilt pray again, and weep as now, and faſt ſeven days, thou ſhalt hear yet greater things.

14 Then I awaked, and an extreme fearfulneſs went through all my body, and my mind was troubled, ſo that it fainted.

15 So the angel that was come to talk with me, held me, comforted me, and ſet me up upon my feet.

16 And in the ſecond night it came to paſs, that Salathiel the captain of the people came unto me, ſaying, Where haſt thou been, and why is thy countenance ſo heavy?

17 Knoweſt thou not that Iſrael is committed unto thee, in the land of their captivity?

18 Up then, and eat bread, and forſake us not, as the ſhepherd that leaveth his flock in the hands of cruel wolves.

19 Then ſaid I unto him, Go thy ways from me, and come not nigh me. And he heard what I ſaid, and went from me.

20 And ſo I faſted ſeven days mourning and weeping, like as Uriel the angel commanded me.

21 And

CHAP. V.] 1 *Nevertheleſs, as concerning the tokens*, &c.] Juſtice and truth being wholly baniſhed from the land, God gives tokens of his vengeance to come. This the prophet ſaw in a viſion, and was exceedingly terrified, but is ſupported and comforted by an angel. And hence we ſhould learn under all kinds of tribulation whatever, to truſt ſolely on the mercy and goodneſs of the Almighty, and repoſe ourſelves under the ſhadow of his wings.

20 *And ſo I faſted ſeven days*, &c.] Eſdras continued his faſt ſeven days, mourning and weeping, lamenting and bewailing the unhappy lot of the ſtock of

21 And after ſeven days ſo it was, that the thoughts of my heart were very grievous unto me again.

22 And my ſoul recovered the ſpirit of underſtanding, and I began to talk with the Moſt High again,

23 And ſaid, O Lord, that beareſt rule of every wood of the earth, and of all the trees thereof, thou haſt choſen thee one only vine:

24 And of all lands of the whole world, thou haſt choſen thee one pit; and of all the flowers thereof, one lily:

25 And of all the depths of the ſea, thou haſt filled thee one river; and of all builded cities, thou haſt hallowed Sion unto thyſelf:

26 And of all the fowls that are created, thou haſt named thee one dove: and of all the cattle that are made, thou haſt provided thee one ſheep:

27 And among all the multitude of people, thou haſt gotten thee one people: and unto this people whom thou lovedſt, thou gaveſt a law that is approved of all.

28 And now, O Lord, why haſt thou given this one people over unto many? and upon the one root haſt thou prepared others, and why haſt thou ſcattered thy only one people among many?

29 And they which did gainſay thy promiſes: and believed not thy covenants, have troden them down.

30 If thou didſt ſo much hate thy people, yet ſhouldſt thou puniſh them with thine own hands.

31 Now when I had ſpoken theſe words, the angel that came to me the night afore, was ſent unto me,

32 And ſaid unto me, Hear me, and I will inſtruct thee; hearken to the thing that I ſay, and I ſhall tell thee more.

33 And I ſaid, Speak on, my lord: then ſaid he unto me, Thou art ſore troubled in mind for Iſrael's ſake: loveſt thou that people better than he that made them?

34 And I ſaid, No, Lord, but of very grief have I ſpoken; for my reins pain me every hour, while I labour to comprehend the way of the Moſt High, and to ſeek out part of his judgment.

35 And he ſaid unto me, Thou canſt not: and I ſaid, wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have ſeen the travail of Jacob, and the wearieſome toil of the ſtock of Iſrael?

36 And he ſaid unto me, Number me the things that are not yet come, gather me together the drops that are ſcattered abroad, make me the flowers green again that are withered.

37 Open me the places that are cloſed, and bring me forth the winds that in them are ſhut up, ſhew me the image of a voice; and then I will declare to thee the thing that thou laboureſt to know.

38 And I ſaid, O Lord, that beareſt rule, who may know theſe things, but he that hath not his dwelling with men?

39 As for me, I am unwiſe: how may I then ſpeak of theſe things whereof thou aſkeſt me?

40 Then ſaid he unto me, Like as thou canſt do none of theſe things that I have ſpoken of, even ſo canſt thou not find out my judgment, or in the end the love that I have promiſed unto my people.

41 And I ſaid, Behold, O Lord, yet art thou nigh unto them that be reſerved till the end: and what ſhall they do that have been before me, or we (that be now) or they that ſhall come after us?

42 And he ſaid unto me, I will liken my judgment unto a ring: like as there is no ſlackneſs of the laſt, even ſo there is no ſwiftneſs of the firſt.

43 So I anſwered and ſaid, Couldeſt thou not make thoſe that have been made, and be now, and that are for to come, at once; that thou mighteſt ſhew thy judgment the ſooner?

44 Then anſwered he me, and ſaid, The creature may not haſte above the maker, neither may the world hold them at once that ſhall be created therein.

45 And I ſaid, As thou haſt ſaid unto thy ſervant, that thou which giveſt life to all, haſt given life at once to the creature that thou haſt created, and the creature bare it: even ſo it might now alſo bear them that now be preſent at once.

46 And he ſaid unto me, Aſk the womb of a woman, and ſay unto her, If thou bringeſt forth children, why doſt thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I ſaid, She cannot: but muſt do it by diſtance of time.

48 Then ſaid he unto me, Even ſo have I given the womb of the earth to thoſe that be ſown in it, in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even ſo have I diſpoſed the world which I created.

50 And I aſked and ſaid, Seeing thou haſt now given me the way, I will *proceed* to ſpeak before thee: for our mother, of whom thou haſt told me that ſhe is young, draweth now nigh unto age.

51 He anſwered me, and ſaid, Aſk a woman that beareth children, and ſhe ſhall tell thee.

52 Say unto her, Wherefore are not they whom thou haſt now brought forth, like thoſe that were before, but leſs of ſtature?

53 And he ſhall anſwer thee, They that be born in the ſtrength of youth are of one faſhion, and they that are born in the time of age (when the womb faileth) are otherwiſe.

54 Conſider thou therefore alſo, how that ye are leſs of ſtature than thoſe that were before you.

55 And ſo are they that come after you leſs than ye, as the creatures which now begin to be old, and have paſſed over the ſtrength of youth.

56 Then ſaid I, Lord, I beſeech thee, if I have found favour in thy ſight, ſhew thy ſervant by whom thou viſiteſt thy creature.

CHAP. VI.

AND he ſaid unto me, In the beginning, when the earth was made, before the borders of the world ſtood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradiſe were laid,

3 Before the fair flowers were ſeen, or ever the moveable powers were eſtabliſhed, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the meaſures of the firmament were named, or ever the chimnies of Sion were hot,

5 And ere the preſent years were ſought out, and or ever the inventions of them that now ſin, were turned, before they were ſealed that have gathered faith for a treaſure:

6 Then did I conſider theſe things, and they all were made through me alone, and through none other: by me alſo they ſhall be ended, and by none other.

7 Then anſwered I, and ſaid, What ſhall be the parting aſunder of the times? or when ſhall be the end of the firſt, and the beginning of it that followeth?

8 And he ſaid unto me, From Abraham unto Iſaac, when Jacob and Eſau were born of him, Jacob's hand held firſt the heel of Eſau.

9 For Eſau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of a man is betwixt the heel and the hand: other queſtion, Eſdras, aſk thou not.

11 ¶ I anſwered then, and ſaid, O Lord, that beareſt rule, if I have found favour in thy ſight,

12 I beſeech thee, ſhew thy ſervant the end of thy tokens, whereof thou ſhewedſt me part the laſt night.

13 So he anſwered and ſaid unto me, Stand up upon thy feet, and hear a mighty ſounding voice.

14 And it ſhall be as it were a great motion, but the place where thou ſtandeſt ſhall not be moved.

15 And therefore when it ſpeaketh, be not afraid: for the word is of the end, and the foundation of the earth is underſtood.

16 And why? becauſe the ſpeech of theſe things trembleth, and is moved: for it knoweth that the end of theſe things muſt be changed.

17 And it happened that when I had heard it, I ſtood up upon my feet, and hearkened, and behold, there was a voice that ſpake, and the ſound of it was like the ſound of many waters.

18 And it ſaid, Behold the days come, that I will begin to draw nigh, and to viſit them that dwell upon the earth,

19 And will begin to make inquiſition of them, what they be that have hurt unjuſtly with their unrighteouſneſs, and when the affliction of Sion ſhall be fulfilled.

20 And when the world that ſhall begin to vaniſh away ſhall

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of Jacob; at the end of which term his underſtanding returned, and he aſked why Jehovah, who had choſen the ſeed of Abraham for his own people, ſhould utterly reject them; and make them a ſcorn to the heathen? This being an improper queſtion, he is reproved by the angel, and informed, that the myſteries and judgments of the Almighty are far above the comprehenſion of ſinful mortals.

CHAP. VI. 1 *And he ſaid unto me, In the beginning,* &c.] Eſdras is here taught that the purpoſes of the Almighty are eternal, without limits or without end. They ſubſiſted before the world was called from its primitive chaos, when night had ſpread her ſable mantle over the pathleſs void, and confuſion had erected her throne in the jarring particles of the univerſe.

18. *Behold the days come,* &c.] The prophet is here informed, that the next world, the new heaven, and the new earth, ſhall ſucceed to immediately, and what aſtoniſhing things ſhall happen, when this world ſhall be diſſolved, and time ſhall give place to eternity.

ſhall be finiſhed, then will I ſhew theſe tokens: the books ſhall be opened before the firmament, and they ſhall ſee all together.

21 And the children of a year old ſhall ſpeak with their voices, the women with child ſhall bring forth untimely children, of three or four months old, and they ſhall live and be raiſed up.

22 And ſuddenly ſhall the ſown places appear unſown, the full ſtore-houſes ſhall ſuddenly be found empty.

23 And the trumpeter ſhall give a ſound, which when every man heareth, they ſhall be ſuddenly afraid.

24 At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in fear with thoſe that dwell therein, the ſprings of the fountains ſhall ſtand ſtill, and in three hours they ſhall not run.

25 Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world.

26 And the men that are received ſhall ſee it, who have not taſted death from their birth: and the heart of the inhabitants ſhall be changed, and turned into another meaning.

27 For evil ſhall be put out, and deceit ſhall be quenched.

28 As for faith it ſhall flouriſh, corruption ſhall be overcome, and the truth which hath been ſo long without fruit, ſhall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I ſtood.

30 And theſe words ſaid he unto me, I am come to ſhew thee the time of the night to come.

31 If thou wilt pray yet more, and faſt ſeven days again, I ſhall tell thee greater things by day than I have heard.

32 For thy voice is heard before the moſt High: for the Mighty hath ſeen thy righteous dealing, he hath ſeen alſo thy chaſtity, which thou haſt had ever ſince thy youth.

33 And therefore hath he ſent me to ſhew thee all theſe things, and to ſay unto thee, Be of good comfort, and fear not.

34 And haſten not with the times that are paſt, to think vain things, that thou mayeſt not haſten from the latter times.

35 And it came to paſs after this, that I wept again, and faſted ſeven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to ſpeak before the moſt High.

37 For my ſpirit was greatly ſet on fire, and my ſoul was in diſtreſs.

38 And I ſaid, O Lord, thou ſpakeſt from the beginning of the creation, even the firſt day, and ſaidſt thus, Let heaven and earth be made; and thy word was a perfect work.

39 And then was the ſpirit, and darkneſſes and ſilence were on every ſide; the ſound of a man's voice was not yet formed.

40 Then commandeſt thou a fair light to come forth of thy treaſures, that thy work might appear.

41 Upon the ſecond day thou madeſt the ſpirit of the firmament, and commandedſt it to part aſunder, and to make a diviſion betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didſt command that the waters ſhould be gathered in the ſeventh part of the earth: ſix parts haſt thou dried up, and kept them, to the intent that of theſe, ſome being planted of God, and tilled, might ſerve thee.

43 For as ſoon as thy word went forth, the work was made.

44 For immediately there was great and innumerable fruit, and many and divers pleaſures for the taſte, and flowers of unchangeable colour, and odours of wonderful ſmell: and this was done the third day.

45 Upon the fourth day thou commandedſt that the ſun ſhould ſhine, and the moon give her light, and the ſtars be ſhould be in order:

46 And gaveſt them a charge to do ſervice unto man, that was to be made.

47 Upon the fifth day thou ſaidſt unto the ſeventh part, where the waters were gathered, that it ſhould bring forth living creatures, fowls and fiſhes: and ſo it came to paſs.

48 For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praiſe thy wonderous works.

49 Then didſt thou ordain two living creatures, the one thou calledſt Enoch, and the other Leviathan;

50 And didſt ſeparate the one from the other: for the ſeventh part (namely where the water was gathered together) might not hold them both.

51 Unto Enoch thou gaveſt one part, which was dried up the third day, that he ſhould dwell in the ſame part dried wherein are a thouſand hills.

52 But unto Leviathan thou gaveſt the ſeventh part, namely, the moiſt, and haſt kept him to be devoured of whom thou wilt, and when.

53 Upon the ſixth day thou gaveſt commandment unto the earth, that before thee it ſhould bring forth beaſts, cattle, and creeping things:

54 And after theſe, Adam alſo, whom thou madeſt lord of all thy creatures: of him come we all, and the people alſo whom thou haſt choſen.

55 All this have I ſpoken before thee, O Lord, becauſe thou madeſt the world for our ſakes.

56 As for the other people which alſo come of Adam, thou haſt ſaid that they are nothing, but be like unto ſpittle, and haſt likened the abundance of them unto a drop that falleth from a veſſel.

57 And now, O Lord, behold, theſe heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people (whom thou haſt called thy firſt-born, thy only begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our ſakes, why do we not poſſeſs an inheritance with the world? how long ſhall this endure?

CHAP. VII.

AND when I had made an end of ſpeaking theſe words, there was ſent unto me the angel which had been ſent unto me the nights afore.

2 And he ſaid unto me, Up, Eſdras, and hear the words that I am come to tell thee.

3 And I ſaid, Speak on, my God. Then ſaid he unto me, The ſea is ſet in a wide place, that it might be deep and great.

4 But put the caſe the entrance were narrow, and like a river,

5 Who then could go into the ſea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is alſo another thing. A city is builded and ſet upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is ſet in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water.

8 And one only path between them both, even between the fire and water, *ſo ſmall* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never ſhall paſs the danger ſet before it, how ſhall he receive this inheritance?

10 And I ſaid, It is ſo, Lord. Then ſaid he unto me, Even ſo alſo is Iſrael's portion.

11 Becauſe for their ſakes I made the world: and when Adam tranſgreſſed my ſtatutes, then was decreed that now is done.

12 Then were the entrances of this world made narrower, full of ſorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and ſure, and brought immortal fruit.

14 If then they that live, labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them.

15 Now therefore why diſquieteſt thou thyſelf, ſeeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why haſt thou not conſidered in thy mind this thing that is to come, rather than that which is preſent?

17 Then anſwered I, and ſaid, O Lord, that beareſt rule, thou haſt ordained in thy law, that the righteous ſhould inherit theſe things, but that the ungodly ſhould periſh.

18 Nevertheleſs, the righteous ſhall ſuffer ſtrait things, and hope for wide: for they that have done wickedly, have ſuffered the ſtrait things, and yet ſhall not ſee the wide.

19 And he ſaid unto me, There is no judge above God, and none that hath underſtanding above the higheſt.

20 For there be many that periſh in this life, becauſe they deſpiſe the law of God, that is ſet before them.

21 For God hath given ſtrait commandment to ſuch as came, what

38 O *Lord, thou ſpakeſt from the beginning of the creation*, &c.] The prophet here recounts the ſeven days works of the creation, and complains in the moſt pathetic terms, that neither himſelf nor the reſt of the ſmall remnant of the ſeed of Jacob have any comfort becauſe of the exultation of their enemies, who had laid the courts of Sion waſte, trodden down Jeruſalem, and carried her ſons and daughters into captivity.

CHAP. VII. 3. *The ſea is ſet in a wide place*, &c.] The prophet is informed under the ſimilitude of a narrow paſſage into the ſea, and the ſtrait entrance into a city, the portion of Iſrael.

what they ſhould do to live, even as they come, and what they ſhould obſerve to avoid puniſhment.

22 Nevertheleſs they were not obedient unto him; but ſpake againſt him, and imagined vain things,

23 And deceived themſelves by their wicked deeds, and ſaid of the moſt High, that he is not, and knew not his ways:

24 But his law have they deſpiſed, and denied his covenants; in his ſtatutes have they not been faithful, and have not performed his works.

25 And therefore, Eſdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time ſhall come, that theſe tokens which I have told thee ſhall come to paſs, and the bride ſhall appear, and ſhe coming forth, ſhall be ſeen, that now is withdrawn from the earth.

27 And whoſoever is delivered from the foreſaid evils, ſhall ſee my wonders.

28 For my ſon Jeſus ſhall be revealed with thoſe that be with him, and they that remain ſhall rejoice within four hundred years.

29 After theſe years ſhall my ſon Chriſt die, and all men that have life.

30 And the world ſhall be turned into the old ſilence ſeven days, like as in the former judgments: ſo that no man ſhall remain.

31 And after ſeven days, the world that yet awaketh not, ſhall be raiſed up, and that ſhall die that is corrupt.

32 And the earth ſhall reſtore thoſe that are aſleep in her, and ſo ſhall the duſt thoſe that dwell in ſilence, and the ſecret places ſhall deliver thoſe ſouls that were committed unto them.

33 And the moſt High ſhall appear upon the ſeat of judgment, and miſery ſhall paſs away, and the long-ſuffering ſhall have an end.

34 But judgment only ſhall remain, truth ſhall ſtand, and faith ſhall wax ſtrong:

35 And the work ſhall follow, and the reward ſhall be ſhewed, and the good deed ſhall be of force, and wicked deeds ſhall bear no rule.

36 Then ſaid I, Abraham prayed firſt for the Sodomites, and Moſes for the fathers that ſinned in the wilderneſs:

37 And Jeſus after him for Iſrael in the time of Achan:

38 And Samuel and David for the deſtruction: and Solomon for them that ſhould come to the ſanctuary:

39 And Helias for thoſe that received rain, and for the dead, that he might live:

40 And Ezechias for the people in the time of Sennacherib: and many for many.

41 Even ſo now, ſeeing corruption is grown up, and wickedneſs increaſed, and the righteous have prayed for the ungodly: wherefore ſhall it not be ſo now alſo?

42 He anſwered me and ſaid, This preſent life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom ſhall be the end of this time, and the beginning of the immortality for to come, wherein corruption is paſt.

44 Intemperance is at an end, infidelity is cut off, righteouſneſs is grown, and truth is ſprung up.

45 Then ſhall no man be able to ſave him that is deſtroyed, nor to oppreſs him that hath gotten the victory.

46 I anſwered then, and ſaid, This is my firſt and laſt ſaying, that it had been better not to have given the earth unto Adam: or elſe, when it was given him, to have reſtrained him from ſinning.

47 For what profit is it for men, now in this preſent time, to live in heavineſs, and after death to look for puniſhment?

48 O thou Adam, what haſt thou done? for though it was thou that ſinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promiſed us an immortal time, whereas we have done the works that bring death?

50 And that there is promiſed us an everlaſting hope, whereas ourſelves being moſt wicked are made vain?

51 And that there are laid up for us dwellings of health and ſafety, whereas we have lived wickedly?

52 And that the glory of the moſt High is kept to defend them which have led a wary life, whereas we have walked in the moſt wicked ways of all?

53 And that there ſhould be ſhewed a paradiſe, whoſe fruit endureth for ever, wherein is ſecurity and medicine, ſith we ſhall not enter into it?

54 (For we have walked in unpleaſant places)

55 And that the faces of them which have uſed abſtinence ſhall ſhine above the ſtars, whereas our faces ſhall be blacker than darkneſs?

56 For while we lived and committed iniquity, we conſidered not that we ſhould begin to ſuffer for it after death.

57 Then anſwered he me, and ſaid, This is the condition of the battle, which man that is born upon the earth ſhall fight;

58 That if he be overcome, he ſhall ſuffer as thou haſt ſaid: but if he get the victory, he ſhall receive the thing that I ſay.

59 For this is the life whereof Moſes ſpake unto the people while he lived, ſaying, Chooſe thee life that thou mayeſt live.

60 Nevertheleſs they believed not him, nor yet the prophets after him, no nor me which have ſpoken unto them,

61 That there ſhould not be ſuch heavineſs in their deſtruction, as ſhall be joy over them that are perſuaded to ſalvation.

62 I anſwered then, and ſaid, I know, Lord, that the moſt High is called merciful, in that he hath mercy upon them which are not yet come into the world.

63 And upon thoſe alſo that turn to his law;

64 And that he is patient, and long ſuffereth thoſe that have ſinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of a great mercy, for he multiplieth more and more mercies to them that are preſent, and that are paſt, and alſo to them which are to come.

67 For if he ſhall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not ſo of his goodneſs, that they which have committed iniquities might be eaſed of them; the ten thouſandth part of men ſhould not remain living.

69 And being judge, if he ſhould not forgive them that are cured with his word, and put out the multitude of contentions.

70 There ſhould be very few left peradventure in an innumerable multitude.

CHAP. VIII.

AND he anſwered me, ſaying, The moſt High hath made this world for many, but the world to come for few.

2 I will tell thee a ſimilitude, Eſdras; As when thou aſkeſt the earth, it ſhall ſay unto thee, that it giveth much mould whereof earthen veſſels are made, but little duſt that gold cometh of: even ſo is the courſe of this preſent world.

3 There be many created, but few ſhall be ſaved.

4 So anſwered I, and ſaid, Swallow then down, O my ſoul, underſtanding, and devour wiſdom.

5 For thou haſt agreed to give ear, and art willing to profeſs: for thou haſt no longer ſpace than only to live.

6 O Lord, if thou ſuffer not thy ſervant that we may pray before thee, and thou give us ſeed unto our heart, and culture to our underſtanding, that there may come fruit of it; how ſhall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanſhip of thine hands, like as thou haſt ſaid.

8 For when the body is faſhioned now in the mother's womb, and thou giveſt it members, thy creature is preſerved in fire and water, and nine months doth thy workmanſhip endure thy creature which is created in her.

9 But that which keepeth, and is kept, ſhall both be preſerved: and when the time cometh, the womb preſerved, delivereth up the things that grew in it.

10 For thou haſt commanded out of the parts of the body, that is to ſay, out of the breaſts, milk to be given, which is the fruit of the breaſts,

11 That the thing which is faſhioned may be nouriſhed for a time, till thou diſpoſeſt it to thy mercy.

12 Thou broughteſt it up with thy righteouſneſs, and nurtureſt it in thy law, and reformeſt it with thy judgment.

13 And thou ſhalt mortify it as thy creature, and quicken it as thy work.

14 If

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48 *O thou Adam, what haſt thou done?* &c.] Eſdras laments the ſtate of man and his fall, and ſays, It had been better for him if he had never been created. But the angel ſhews him that it is in a man's own power to be happy, by following the precepts, and obeying the commands of the Moſt High; whereas thoſe that deſpiſe his offers of mercy, and follow the wide path that leadeth to deſtruction, will ſurely reap the fruits of their doings, and plunge themſelves into the bottomleſs pit of perdition.

CHAP. VIII. 1. *The Moſt High hath made this world for many,* &c.] The angel here informs Eſdras that there are many created, but few ſaved. The prophet is ſurpriſed at this, and aſks, with ſome earneſtneſs, why the Almighty who ſo curiouſly faſhioned man in the womb, ſhould deſtroy the work of his own hand?

14 If therefore thou ſhalt deſtroy him, which with ſo great labour was faſhioned, it is an eaſy thing to be ordained by thy commandment, that the thing which was made might be preſerved.

15 Now therefore, Lord, I will ſpeak (touching man in general, thou knoweſt beſt) but touching thy people for whoſe ſake I am ſorry;

16 And for thine inheritance, for whoſe cauſe I mourn; and for Iſrael, for whom I am heavy; and for Jacob, for whoſe ſake I am troubled:

17 Therefore will I begin to pray before thee, for myſelf and for them: for I ſee the falls of us that dwell in the land.

18 But I have heard the ſwiftneſs of the judge which is to come.

19 Therefore hear my voice, and underſtand my words, and I ſhall ſpeak before thee: this is the beginning of the words of Eſdras, before he was taken up: and I ſaid,

20 O Lord, thou that dwelleſt in everlaſtingneſs, which beholdeſt from above things in the heaven, and in the air.

21 Whoſe throne is ineſtimable, whoſe glory may not be comprehended, before whom the hoſts of angels ſtand with trembling.

22 (Whoſe ſervice is converſant in wind and fire) whoſe word is true, and ſayings conſtant, whoſe commandment is ſtrong, and ordinance fearful,

23 Whoſe look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witneſſeth:

24 O hear the prayer of thy ſervant, and give ear to the petition of thy creature.

25 For while I live, I will ſpeak, and ſo long as I have underſtanding, I will anſwer.

26 O look not upon the ſins of thy people: but on them which ſerve thee in truth.

27 Regard not the wicked inventions of the heathen, but the deſire of thoſe that keep thy teſtimonies in afflictions.

28 Think not upon thoſe that have walked feignedly before thee: but remember them which, according to thy will, have known thy fear.

29 Let it not be thy will to deſtroy them which have lived like beaſts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worſe than beaſts: but love them that alway put their truſt in thy righteouſneſs and glory.

31 For we and our fathers do languiſh of ſuch diſeaſes: but becauſe of us ſinners thou ſhalt be called merciful.

32 For if thou haſt a deſire to have mercy upon us, thou ſhalt be called merciful, to us namely, that have no works of righteouſneſs.

33 For the juſt, which have many good works laid up with thee, ſhall out of their own deeds receive reward.

34 For what is man, that thou ſhouldeſt take diſpleaſure at him? or what is a corruptible generation, that thou ſhouldeſt be ſo bitter toward it?

35 For in truth, there is no man among them that be born, but he hath dealt wickedly, and among the faithful there is none which hath not done amiſs.

36 For in this, O Lord, thy righteouſneſs and thy goodneſs ſhall be declared, if thou be merciful unto them which have not the confidence of works.

37 Then anſwered he me, and ſaid, Some things haſt thou ſpoken aright, and according ungood to thy words it ſhall be.

38 For indeed, I will not think on the diſpoſition of them which have ſinned before death, before judgment, before deſtruction.

39 But I will rejoice over the diſpoſition of the righteous, and I will remember alſo their pilgrimage, and the ſalvation, and the reward that they ſhall have.

40 Like as I have ſpoken now, ſo ſhall it come to paſs.

41 For as the huſbandman ſoweth much ſeed upon the ground, and planteth many trees, and yet the thing that is ſown good in his ſeaſon cometh not up, neither doth all that is planted take root: even ſo is it of them that are ſown in the world, they ſhall not all be ſaved.

42 I anſwered then, and ſaid, If I have found grace, let me ſpeak.

43 Like as the huſbandman's ſeed periſheth, if it come not up, and receive not thy rain in due ſeaſon, or if there come too much rain and corrupt it.

44 Even ſo periſheth man alſo which is formed with thy hands, and is called thine own image, becauſe thou art like unto him, for whoſe ſake thou haſt made all things, and likened him unto the huſbandman's ſeed.

45 Be not wroth with us, but ſpare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then anſwered he me, and ſaid, Things preſent are for the preſent, and things to come, for ſuch as be to come.

47 For thou comeſt far ſhort, that thou ſhouldeſt be able to love my creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this alſo thou art marvellous before the moſt High:

49 In that thou haſt humbled thyſelf, as it becometh thee, and haſt not judged thyſelf worthy to be much glorified among the righteous.

50 For many great miſeries ſhall be done to them that in the latter time ſhall dwell in the world, becauſe they have walked in great pride.

51 But underſtand thou for thyſelf, and ſeek out the glory for ſuch as be like thee.

52 For unto you is paradiſe opened, the tree of life is planted, the time to come is prepared, plenteouſneſs is made ready, a city is builded, and reſt is allowed, yea, perfect goodneſs and wiſdom.

53 The root of evil is ſealed up from you, weakneſs and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are paſſed, and in the end is ſhewed the treaſure of immortality.

55 And therefore aſk thou no more queſtions concerning the multitude of them that periſh.

56 For when they had taken liberty, they deſpiſed the moſt High, thought ſcorn of his law, and forſook his ways.

57 Morover, they have trodden down his righteouſneſs,

58 And ſaid in their heart, that there is no God; yea, and that, knowing they muſt die.

59 For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them: for it was not his will that men ſhould come to nought.

60 But they which be created, have defiled the name of him that made them, and were unthankful unto him which prepared life for them.

61 And therefore is my judgment now at hand.

62 Theſe things have I not ſhewed unto all men, but unto thee, and a few like thee. Then anſwered I, and ſaid,

63 Behold, O Lord, now haſt thou ſhewed me the multitude of the wonders which thou wilt begin to do in the laſt times: but at what time thou haſt not ſhewed me.

CHAP. IX.

HE anſwered me then, and ſaid, Meaſure thou the time diligently in itſelf: and when thou ſeeſt part of the ſigns paſt, which I have told thee before,

2 Then ſhalt thou underſtand that it is the very ſame time wherein the Higheſt will begin to viſit the world which he made.

3 Therefore when there ſhall be ſeen earthquakes and uprores of the people in the world:

4 Then ſhalt thou well underſtand, that the moſt High ſpake of thoſe things from the days that were before thee, even from the beginning.

5 For like as all that is made in the world, hath a beginning and an end; and the end is manifeſt:

6 Even ſo the times alſo of the Higheſt have plain beginnings, in wonders and powerful works, and endings in effects and ſigns.

7 And every one that ſhall be ſaved, and ſhall be able to eſcape by his works, and by faith, whereby ye have believed.

8 Shall be preſerved from the ſaid perils, and ſhall ſee my ſalvation, in my land, and within my borders: for I have ſanctified them for me from the beginning.

9 Then ſhall they be in pitiful caſe, which now have abuſed my ways: and they that have caſt them away deſpitefully, ſhall dwell in torments.

10 For ſuch as in their life have received benefits, and have not known me;

11 And they that have lothed my law, while they had yet liberty, and when as yet place of repentance was open unto them, underſtood not, but deſpiſed it;

12 The

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20 *O Lord, thou that dwelleſt in everlaſtingneſs*, &c.] Eſdras prays for the Iſraelites, being ſenſible of approaching judgments, and begs the Almighty not to look upon the ſins of the people, but on them who ſerve him in ſincerity and truth.

43 *Like as the huſbandman's ſeed periſheth*, &c.] Eſdras implores the God of Jacob to be merciful to his people, and ſpare the remnant of his inheritance.

46 *Things preſent are for the preſent*, &c.] The angel tells Eſdras, that becauſe he was of an humble heart, and lowly ſpirit, and worſhipped his God in ſincerity and truth, that the gates of Paradiſe would be open to him and al believers.

CHAP. IX. 1 *Meaſure thou the time*, &c.] The prophet is in this chapter informed who ſhall be ſaved, and the conditions on which they ſhall enter the regions of happineſs in the heavenly Canaan. He is alſo informed that the wicked, after they have paſſed the valley of the ſhadow of death, ſhall certainly be puniſhed.

12 The ſame muſt know it after death by pain.

13 And therefore be thou not curious how the ungodly ſhall be puniſhed, and when: but enquire how the righteous ſhall be ſaved, whoſe the world is, and for whom the world is created.

14 Then anſwered I, and ſaid,

15 I have ſaid before, and now do ſpeak, and will ſpeak it alſo hereafter; that there be many more of them which periſh, than of them which ſhall be ſaved:

16 Like as a wave is greater than a drop.

17 And he anſwered me, ſaying, Like as the field is, ſo is alſo the ſeed; as the flowers be, ſuch are the colours alſo; ſuch as the workman is, ſuch alſo is the work; and as the huſbandman is himſelf, ſo is his huſbandry alſo: for it was the time of the world.

18 And now, when I prepared the world which was not yet made, even for them to dwell in that now live, no man ſpake againſt me,

19 For then every one obeyed, but now the manners of them which are created in this world that is made, are corrupted by a perpetual ſeed, and by a law which is unſearchable, rid themſelves.

20 So I conſidered the world, and behold, there was peril, becauſe of the devices that were come into it.

21 And I ſaw, and ſpared it greatly, and have kept me a grape of the cluſter, and a plant of a great people.

22 Let the multitude periſh then, which was born in vain, and let my grape be kept, and my plant: for with great labour have I made it perfect.

23 Nevertheleſs, if thou wilt ceaſe yet ſeven days more (but thou ſhalt not faſt in them,

24 But go into a field of flowers, where no houſe is builded, and eat only the flowers of the field; taſte no fleſh, drink no wine, but eat flowers only)

25 And pray unto the Higheſt continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I ſat amongſt the flowers, and did eat of the herbs of the field, and the meat of the ſame ſatisfied me.

27 After ſeven days I ſat upon the graſs, and my heart was vexed within me like as before.

28 And I opened my mouth, and began to talk before the moſt High, and ſaid,

29 O Lord, thou that ſheweſt thyſelf unto us, thou waſt ſhewed unto our fathers in the wilderneſs, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou ſpakeſt, ſaying, Hear me, O Iſrael; and mark my words, thou ſeed of Jacob.

31 For behold, I ſow my law in you, and it ſhall bring fruit in you, and ye ſhall be honoured in it for ever.

32 But our fathers which received the law, kept it not, and obſerved not thy ordinances: and though the fruit of thy law did not periſh, neither could it, for it was thine;

33 Yet they that received it periſhed, becauſe they kept not the thing that was ſown in them.

34 And lo, it is a cuſtom, when the ground hath received ſeed, or the ſea a ſhip, or any veſſel meat or drink, that, that being periſhed wherein it was ſown, or caſt into;

35 That thing alſo which was ſown or caſt therein, or received, doth periſh, and remaineth not with us: but with us it hath not happened ſo.

36 For we that have received the law periſh by ſin, and our heart alſo which received it.

37 Notwithſtanding, the law periſheth not, but remaineth in his force.

38 And when I ſpake theſe things in my heart, I looked back with mine eyes, and upon the right ſide I ſaw a woman, and behold, ſhe mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and ſhe had aſhes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her.

40 And ſaid unto her, Wherefore weepeſt thou? why art thou ſo grieved in thy mind?

41 And ſhe ſaid unto me, Sir, let me alone, that I may bewail myſelf, and add unto my ſorrow, for I am ſore vexed in my mind, and brought very low.

42 And I ſaid unto her, What aileth thee? tell me.

43 She ſaid unto me, I thy ſervant have been barren, and had no child, though I had an huſband thirty years.

44 And thoſe thirty years I did nothing elſe day and night, and every hour, but make my prayer to the Higheſt.

45 After thirty years God heard me thine handmaid, looked upon my miſery, conſidered my trouble, and gave me a ſon: and I was very glad of him, ſo was my huſband alſo, and all my neighbours, and we gave great honour unto the Almighty.

46 And I nouriſhed him with great travail.

47 So when he grew up, and came to the time that he ſhould have a wife, I made a feaſt.

CHAP. X.

AND it ſo came to paſs, that when my ſon was entered into his wedding chamber, he fell down and died.

2 Then we all overthrew the lights, and all my neighbours roſe up to comfort me: ſo I took my reſt unto the ſecond day at night.

3 And it came to paſs, when they had all left off to comfort me, to the end I might be quiet: then I roſe up by night and fled, and came hither into this field, as thou ſeeſt.

4 And I do now purpoſe not to return into the city, but here to ſtay, and neither to eat nor drink, but continually to mourn and to faſt until I die.

5 Then left I the meditations wherein I was, and ſpake to her in anger, ſaying,

6 Thou fooliſh woman above all other, ſeeſt thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heavineſs, and much humbled, mourning very ſore?

8 And now ſeeing we all mourn, and are ſad, for we are all in heavineſs; art thou grieved for one ſon?

9 For aſk the earth, and ſhe ſhall tell thee, that it is ſhe which ought to mourn for the fall of ſo many that grow upon her.

10 For out of her came all at the firſt, and out of her ſhall all others come, and behold, they walk almoſt all into deſtruction, and a multitude of them is utterly rooted out.

11 Who then ſhould make more mourning than ſhe that hath loſt ſo great a multitude, and not thou which art ſorry but for one?

12 But if thou ſayeſt unto me, My lamentation is not like the earth's, becauſe I have loſt the fruit of my womb, which I brought forth with pains, and bare with ſorrows;

13 But the earth *not ſo*: for the multitude preſent in it, according to the courſe of the earth, is gone as it came.

14 Then ſay I unto thee, Like as thou haſt brought forth with labour: even ſo the earth alſo hath given her fruit, namely, man, ever ſince the beginning, unto him that made her.

15 Now therefore keep thy ſorrow to thyſelf, and bear with a good courage that which hath befallen thee.

16 For if thou ſhalt acknowledge the determination of God to be juſt, thou ſhalt both receive thy ſon in time, and ſhalt be commended amongſt women.

17 Go thy way then into the city, to thine huſband.

18 And ſhe ſaid unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to ſpeak further unto her, and ſaid,

20 Do not ſo, but be counſelled by me: for how many are the adverſities of Sion? be comforted in regard of the ſorrow of Jeruſalem.

21 For thou ſeeſt that our ſanctuary is laid waſte, our altar broken down, our temple deſtroyed:

22 Our pſaltery is laid on the ground, our ſong is put to ſilence, our rejoicing is at an end, the light of our candleſtick is put out, the ark of our covenant is ſpoiled, our holy things are defiled, and the name that is called upon us is almoſt prophaned: our children are put to ſhame, our prieſts are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives raviſhed, our righteous men carried away, our little ones deſtroyed, our young men are brought in bondage, and our ſtrong men are become weak:

23 And which is the greateſt of all, the ſeal of Sion hath now loſt her honour: for ſhe is delivered into the hands of them that hate us.

24 And therefore ſhake off the great heavineſs, and put away the multitude of ſorrows, that the Mighty may be merciful unto thee again, and the Higheſt ſhall give thee reſt, and eaſe from thy labour.

25 And it came to paſs, while I was talking with her, behold, her face upon a ſudden ſhined exceedingly, and her countenance

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13 *And therefore be thou not curious to know*, &c.] Men are not to be curious in enquiring into the ſecret acts of providence, as he who ſpake the world into exiſtence, has thought proper to conceal them from the ſons of men.

38 *And when I ſpake theſe things in my heart*, &c.] While the prophet was ſpeaking theſe things, he eſpied a woman mourning and weeping with a loud voice; he aſked her the reaſon of her lamentation, and received a proper anſwer.

CHAP. X. 1 *And ſo it came to paſs*, &c.] The beginning of this chapter belongs to the laſt, it being the concluſion of the woman's melancholy ſtory.

6 *Thou fooliſh woman above all other*, &c.] The prophet here ſets before the eyes of the woman the folly of her grief; becauſe it is not permitted for the children of the duſt to call in queſtion the proceedings of the Almighty.

tenance gliſtered, ſo that I was afraid of her, and muſed what it might be.

26 And behold, ſuddenly ſhe made a great cry, very fearful: ſo that the earth ſhook at the noiſe of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place ſhewed itſelf from the foundations: then was I afraid, and cried with a loud voice, and ſaid,

28 Where is Uriel the angel, who came unto me at the firſt? for he hath cauſed me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was ſpeaking theſe words, behold, he came unto me, and looked upon me.

30 And lo, I lay as one that had been dead, and mine underſtanding was taken from me: and he took me by the right hand, and comforted me, and ſet me upon my feet, and ſaid unto me,

31 What aileth thee? and why art thou ſo diſquieted? and why is thine underſtanding troubled, and the thoughts of thine heart?

32 And I ſaid, becauſe thou haſt forſaken me, and yet I did according to thy words, and I went into the field, and lo, I have ſeen, and yet ſee, that I am not able to expreſs.

33 And he ſaid unto me, Stand up manfully, and I will adviſe thee.

34 Then ſaid I, Speak on, my lord, in me: only forſake me not, leſt I die fruſtrate of my hope.

35 For I have ſeen that I knew not, and hear that I do not know.

36 Or is my ſenſe deceived, or my ſoul in a dream?

37 Now therefore, I beſeech thee, that thou wilt ſhew thy ſervant of this viſion.

38 He anſwered me then, and ſaid, Hear me, and I ſhall inform thee, and tell thee, wherefore thou art afraid: for the Higheſt will reveal many ſecret things unto thee.

39 He hath ſeen that thy way is right: for that thou ſorroweſt continually for thy people, and makeſt great lamentation for Sion.

40 This therefore is the meaning of the viſion which thou lately ſaweſt:

41 Thou ſaweſt a woman mourning, and thou beganeſt to comfort her.

42 But now ſeeſt thou the likeneſs of the woman no more, but there appeared unto thee a city builded.

43 And whereas ſhe told thee of the death of her ſon, this is the ſolution:

44 This woman whom thou ſaweſt is Sion: and whereas ſhe ſaid unto thee (even ſhe whom thou ſeeſt as a city builded)

45 Whereas, *I ſay*, ſhe ſaid unto thee, that ſhe hath been thirty years barren: thoſe are the thirty years wherein there was no offering made in her.

46 But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a ſon.

47 And whereas ſhe told thee, that ſhe nouriſhed him with labour: that was the dwelling in Jeruſalem.

48 But whereas ſhe ſaid unto thee, That my ſon coming into his marriage-chamber, happened to have a fall, and died: this was the deſtruction that came to Jeruſalem.

49 And behold, thou ſaweſt her likeneſs, and becauſe ſhe mourned for her ſon, thou beganeſt to comfort her: and of theſe things which have chanced, theſe are to be opened unto thee.

50 For now the moſt High ſeeth that thou art grieved unfeignedly, and ſuffereſt from thy whole heart for her, ſo hath he ſhewed thee the brightneſs of her glory, and the comelineſs of her beauty:

51 And therefore I bade thee remain in the field, where no houſe was builded.

52 For I knew that the Higheſt would ſhew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Higheſt beginneth to ſhew his city, there can no man's building be able to ſtand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and ſee the beauty and greatneſs of the building, as much as thine eyes be able to ſee.

56 And then ſhalt thou hear as much as thine ears may comprehend.

57 For thou art bleſſed above many other, and art called with the Higheſt, and ſo are but few.

58 But to-morrow at night thou ſhalt remain here,

59 And ſo ſhall the Higheſt ſhew thee viſions of the high things, which the moſt High will do unto them that dwell upon earth in the laſt days. So I ſlept that night and another, like as he commanded me.

CHAP. XI.

THEN ſaw I a dream, and behold, there came up from the ſea an eagle, which had twelve feathered wings, and three heads.

2 And I ſaw, and behold, ſhe ſpread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and ſmall.

4 But her heads were at reſt: the head in the midſt was greater than the other, yet reſted it with the reſidue.

5 Moreover, I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I ſaw that all things under heaven were ſubject unto her, and no man ſpake againſt her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle roſe upon her talons, and ſpake to her feathers, ſaying,

8 Watch not all at once: ſleep every one in his own place, and watch by courſe.

9 But let the heads be preſerved for the laſt.

10 And I beheld, and lo, the voice went not out of her heads, but from the midſt of her body.

11 And I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right ſide there aroſe one feather, and reigned over all the earth;

13 And ſo it was, that when it reigned, the end of it came, and the place thereof appeared no more, ſo the next following ſtood up, and reigned, and had a great time;

14 And it happened that when it reigned, the end of it came alſo, like as the firſt, ſo that it appeared no more.

15 Then came there a voice unto it, and ſaid,

16 Hear, thou that haſt borne rule over the earth ſo long: this I ſay unto thee, before thou beginneſt to appear no more,

17 There ſhall none after thee attain unto thy time, neither unto the half thereof.

18 Then aroſe the third, and reigned as the other before, and appeared no more alſo.

19 So went it with all the reſidue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in proceſs of time, the feathers that followed ſtood up upon the right ſide, that they might rule alſo, and ſome of them ruled; but within a while they appeared no more:

21 For ſome of them were ſet up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers:

23 And there was no more upon the eagle's body, but three heads that reſted, and ſix little wings.

24 Then ſaw I alſo, that two little feathers divided themſelves from the ſix, and remained under the head that was upon the right ſide: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing thought to ſet up themſelves, and to have the rule.

26 And I beheld, and lo, there was one ſet up, but ſhortly it appeared no more.

27 And the ſecond was ſooner away than the firſt.

28 And I beheld, and lo, the two that remained thought alſo in themſelves to reign:

29 And when they ſo thought, behold, there awaked one of the heads that were at reſt, namely, it that was in the midſt, for that was greater than the two other heads.

30 And then I ſaw that the two other heads were joined with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all thoſe that dwelt upon the earth, with much oppreſſion; and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midſt ſuddenly appeared no more, like as the wings.

34 But there remained the two heads, which alſo in like ſort ruled upon the earth, and over thoſe that dwelt therein.

40 *This therefore is the meaning of the viſion*, &c.] The angel proceeds to explain the meaning of the viſion. The woman repreſented Sion, and the death of her ſon, the deſtruction of Jeruſalem.

CHAP. XI. 1 *Then ſaw I a dream*, &c. Two nights, by the direction of the angel the prophet had ſlept, and in the mean time had the two following viſions. In the firſt, he ſaw an eagle of an enormous ſize coming out of the ſea, whoſe feathers reigned in their courſe, over all the earth.

35 And I beheld and lo, the head upon the right ſide devoured it that was upon the left ſide.

36 Then I heard a voice, which ſaid unto me, Look before thee, and conſider the thing that thou ſeeſt.

37 And I beheld, and lo, as it were a roaring lion chaſed out of the wood: and I ſaw that he ſent out a man's voice unto the eagle, and ſaid,

38 Hear thou, I will talk with thee, and the Higheſt ſhall ſay unto thee,

39 Art not thou it that remaineſt of the four beaſts, whom I made to reign in my world, that the end of their times might come through them:

40 And the fourth came, and overcame all the beaſts that were paſt, and had power over the world, with great fearfulneſs, and over the whole compaſs of the earth with much wicked oppreſſion; and ſo long time dwelt he upon the earth with deceit.

41 For the earth haſt thou not judged with truth.

42 For thou haſt afflicted the meek, thou haſt hurt the peaceable, thou haſt loved liars, and deſtroyed the dwellings of them that brought forth fruit, and haſt caſt down the walls of ſuch as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Higheſt, and thy pride unto the Mighty.

44 The Higheſt alſo hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.

45 And therefore, appear no more thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreſhed, and may return, being delivered from thy violence, and that ſhe may hope for the judgment and mercy of him that made her.

CHAP. XII.

AND it came to paſs, while the lion ſpake theſe words unto the eagle, I ſaw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and ſet themſelves up to reign, and their kingdom was ſmall and full of uproar.

3 And I ſaw, and behold, they appeared no more, and the whole body of the eagle was burnt, ſo that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and ſaid unto my ſpirit,

4 Lo, this haſt thou done unto me, in that thou ſearcheſt out the ways of the Higheſt.

5 Lo, yet am I weary in my mind, and very weak in my ſpirit; and little ſtrength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beſeech the Higheſt, that he will comfort me unto the end.

7 And I ſaid, Lord that beareſt rule, If I have found grace before thy ſight, and if I am juſtified with thee, before many others, and if my prayer indeed be come up before thy face:

8 Comfort me then, and ſhew me thy ſervant the interpretation, and plain difference of this fearful viſion, that thou mayeſt perfectly comfort my ſoul.

9 For thou haſt judged me worthy to ſhew me the laſt times.

10 And he ſaid unto me, This is the interpretation of the viſion:

11 The eagle whom thou ſaweſt come up from the ſea, is the kingdom which was ſeen in the viſion of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come that there ſhall riſe up a kingdom upon earth, and it ſhall be feared above all the kingdoms that were before it.

14 In the ſame ſhall twelve kings reign one after another:

15 Whereof the ſecond ſhall begin to reign, and ſhall have more time than any of the twelve.

16 And this do the twelve wings ſignify, which thou ſaweſt.

17 As for the voice which thou heardeſt ſpeak, and that thou ſaweſt not to go out from the heads, but from the midſt of the body thereof, this is the interpretation:

18 That after the time of that kingdom, there ſhall ariſe great ſtrivings, and it ſhall ſtand in peril of falling: nevertheleſs it ſhall not then fall, but ſhall be reſtored again to his beginning.

19 And whereas thou ſaweſt the eight ſmall under feathers ſticking to her wings, this is the interpretation:

20 That in him there ſhall ariſe eight kings, whoſe time ſhall ſhall be but ſmall, and their years ſwift.

21 And two of them ſhall periſh: the middle time approaching, four ſhall be kept until their end begin to approach: but two ſhall be kept unto the end.

22 And whereas thou ſaweſt three heads reſting, this is the interprtation:

23 In his laſt days ſhall the moſt High raiſe up three kingdoms, and renew many things therein, and they ſhall have the dominion of the earth.

24 And of thoſe that dwell therein, with much oppreſſion, above all thoſe that were before them: therefore are they called the heads of the eagle.

25 For theſe are they that ſhall accompliſh his wickedneſs, and that ſhall finiſh his laſt end.

26 And whereas thou ſaweſt that the great head appeared no more, it ſignifieth that one of them ſhall die upon his bed, and yet with pain.

27 For the two that remain ſhall be ſlain with the ſword.

28 For the ſword of the one ſhall devour the other: but at the laſt ſhall he fall through the ſword himſelf.

29 And whereas thou ſaweſt two feathers under the wings paſſing over the head that is on the right ſide;

30 It ſignifieth, that theſe are they whom the Higheſt hath kept unto their end: that is the ſmall kingdom, and full of trouble, as thou ſaweſt.

31 And the lion whom thou ſaweſt riſing up out of the wood, and roaring, and ſpeaking to the eagle, and rebuking her for her unrighteouſneſs, with all the words which thou haſt heard:

32 This is the anointed which the higheſt hath kept for them, and for their wickedneſs unto the end: he ſhall reprove them, and ſhall upbraid them with their cruelty.

33 For he ſhall ſet them before him alive in judgment, and ſhall rebuke them, and correct them.

34 For the reſt of my people ſhall he deliver with mercy, thoſe that have been preſerved upon my borders, and he ſhall make them joyful until the coming of the day of judgment, whereof I have ſpoken unto thee from the beginning.

35 This is the dream that thou ſaweſt, and theſe are the interpretations.

36 Thou only haſt been meet to know this ſecret of the Higheſt.

37 Therefore write all theſe things that thou haſt ſeen in a book, and hide them.

38 And teach them to the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keep theſe ſecrets.

39 But wait thou here thyſelf yet ſeven days more, that it may be ſhewed thee whatſoever it pleaſeth the Higheſt to declare unto thee. And with that he went his way.

40 And it came to paſs, when all the people ſaw that the ſeven days were paſt, and I not come again into the city, they gathered them all together, from the leaſt unto the greateſt, and came unto me, and ſaid,

41 What have we offended thee? and what evil have we done againſt thee, that thou forſakeſt us, and ſitteſt here in this place?

42 For of all the prophets, thou only art left us as a cluſter of the vintage, and as a candle in a dark place, and as a haven or ſhip preſerved from the tempeſt.

43 Are not the evils which are come to us ſufficient?

44 If thou ſhalt forſake us, how much better had it been for us, if we alſo had been burnt in the midſt of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then anſwered I them, and ſaid,

46 Be of good comfort, O Iſrael, and be not heavy, thou houſe of Jacob:

47 For the Higheſt hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forſaken you, neither am I departed from you: but am come into this place, to pray for the deſolation of Sion, and that I might ſeek mercy for the low eſtate of your ſanctuary.

49 And now go your way home every man, and after theſe days will I come unto you.

50 So

CHAP. XI.] 37 *And I beheld, and lo, as it were a roaring lion*, &c.] In the ſecond viſion, the prophet ſaw a roaring lion coming out of a wood, and talking to the eagle in a human voice, forbidding the eagle to appear any more, becauſe the Almighty had decreed the earth ſhould be freed from the violence of the eagle.

CHAP. XII.] 1 *And it came to paſs, while the Lion ſpake*, &c.] Before the lion had done ſpeaking, the eagle was conſumed with fire; on which the prophet came out of his viſion, and with great heavineſs of ſpirit intreated the Almighty to ſhew him the meaning and interpretation of the viſion, which he graciouſly condeſcended to do.

37 *Therefore write all theſe things*, &c.] After the interpretation was finiſhed, the prophet is commanded to commit his viſions to writing, that he might communicate them to the heads of the people.

40 *And it came to paſs when all the people ſaw*, &c.] The people finding the prophet delayed to come among them, they repair to him with one accord, weeping before him, as thinking the Almighty had forgotten them, and caſt off for ever the remnant of his people.

50 So the people went their way into the city, like as I commanded them:
51 But I remained ſtill in the field ſeven days, as the angel commanded me; and did eat only in thoſe days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

AND it came to paſs after ſeven days, I dreamed a dream by night.
2 And lo, there aroſe a wind from the ſea, that it moved all the waves thereof.
3 And I beheld, and lo, that man waxed ſtrong with the thouſands of heaven: and when he turned his countenance to look, all the things trembled that were ſeen under him.
4 And whenſoever the voice went out of his mouth, all they burnt that heard his voice, like as the earth faileth when it feeleth the fire.
5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of heaven, to ſubdue the man that came out of the ſea.
6 But I beheld, and lo, he had graved himſelf a great mountain, and flew up upon it.
7 But I would have ſeen the region or place whereout the hill was graven, and I could not.
8 And after this I beheld, and lo, all they which were gathered together to ſubdue him, were ſore afraid, and yet durſt fight.
9 And lo, as he ſaw the violence of the multitude that came, he neither lifted up his hand, nor held ſword, nor any inſtrument of war.
10 But only I ſaw that he ſent out of his mouth, as it had been a blaſt of fire, and out of his lips a flaming breath, and out of his tongue he caſt out ſparks and tempeſts.
11 And they were all mixt together; the blaſt of fire, the flaming breath, and the great tempeſt; and fell with violence upon the multitude which was prepared to fight, and burnt them up every one, ſo that upon a ſudden, of an innumerable multitude, nothing was to be perceived, but only duſt and ſmell of ſmoke: when I ſaw this, I was afraid.
12 Afterwards I ſaw the ſame man come down from the mountain, and call unto him another peaceable multitude.
13 And there came much people unto him, whereof ſome were glad, ſome were ſorry, ſome of them were bound, and other ſome brought of them that were offered: then was I ſick through great fear, and I awaked, and ſaid,
14 Thou haſt ſhewed thy ſervant theſe wonders from the beginning, and haſt counted me worthy that thou ſhouldeſt receive my prayer:
15 Shew me now yet the interpretation of this dream.
16 For as I conceive in mine underſtanding, woe unto them that ſhall be left in thoſe days; and much more woe unto them that are not left behind.
17 For they that were not left were in heavineſs.
18 Now underſtand I the things that are laid up in the latter days, which ſhall happen unto them, and to thoſe that are left behind.
19 Therefore are they come into great perils, and many neceſſities, like as theſe dreams declare.
20 Yet it is eaſier for him that is in danger to come into theſe things, than to paſs away as a cloud out of the world, and not to ſee the things that happen in the laſt days. And he anſwered unto me, and ſaid,
21 The interpretation of the viſion ſhall I ſhew thee, and I will open unto thee the things that thou haſt required.
22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation:
23 He that ſhall endure the peril in that time, hath kept himſelf: they that be fallen into danger, are ſuch as have works, and faith towards the Almighty.
24 Know this therefore, that they which be left behind are more bleſſed than they that be dead.
25 This is the meaning of the viſion, Whereas thou ſaweſt a man coming up from the midſt of the ſea:
26 The ſame is he whom God the Higheſt hath kept a great ſeaſon, which by his own ſelf ſhall deliver his creature: and he ſhall order them that are left behind.
27 And whereas thou ſaweſt, that out of his mouth there came as a blaſt of wind, and fire, and ſtorm;
28 And that he held neither ſword, nor any inſtrument of war, but that the ruſhing in of him deſtroyed the whole multitude that came to ſubdue him: this is the interpretation:
29 Behold, the days come, when the moſt High will begin to deliver them that are upon the earth.
30 And he ſhall come, to the aſtoniſhment of them that dwell on the earth.
31 And one ſhall undertake to fight againſt another, one city againſt another, one place againſt another, one people againſt another, and one realm againſt another.
32 And the time ſhall be when theſe things ſhall come to paſs, and the ſigns ſhall happen which I ſhewed thee before, and then ſhall my Son be declared, whom thou ſaweſt as a man aſcending.
30 And when all the people hear his voice, every man ſhall in their own land leave the battle they have one againſt another.
34 And an innumerable multitude ſhall be gathered together, as thou ſaweſt them willing to come, and to overcome him by fighting.
35 But he ſhall ſtand upon the top of the mount Sion.
36 And Sion ſhall come, and ſhall be ſhewed to all men, being prepared and builded like as thou ſaweſt the hill graven without hands.
37 And this my ſon ſhall rebuke the wicked inventions of thoſe nations which for their wicked life are fallen into the tempeſt,
38 And ſhall lay before them their evil thoughts, and the torments wherewith they ſhall begin to be tormented, which are like unto a flame: and he ſhall deſtroy them without labour, by the law which is like unto fire.
39 And whereas thou ſaweſt that he gathered another peaceable multitude unto him:
40 Thoſe are the ten tribes which were carried away priſoners out of their own land, in the time of Oſea the king, whom Salmanaſar the king of Aſſyria led away captive, and he carried them over the waters, and ſo came they into another land.
41 But they took this counſel among themſelves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt;
42 That they might there keep their ſtatutes, which they never kept in their own land.
43 And they entered into Euphrates by the narrow paſſages of the river.
44 For the moſt High then ſhewed ſigns for them, and held ſtill the flood, till they were paſſed over.
45 For through that country, there was a great way to go; namely, of a year and a half: and the ſame region is called Arſareth.
46 Then dwelt they there until the latter time; and now when they ſhall begin to come,
47 The Higheſt ſhall ſtay the ſprings of the ſtream again, that they may go through: therefore ſaweſt thou the multitude with peace.
48 But thoſe that be left behind of thy people, are they that are found within my borders.
49 Now when he deſtroyeth the multitude of the nations that are gathered together, he ſhall defend his people that remain.
50 And then he ſhall ſhew them great wonders.
51 Then ſaid I, O Lord that beareſt rule, ſhew me this: Wherefore have I ſeen the man coming up from the midſt of the ſea?
52 And he ſaid unto me, Like as thou canſt neither ſeek out, nor know the things that are in the deep of the ſea: even ſo can no man upon the earth ſee my Son, or thoſe that be with him, but in the day-time.
53 This is the interpretation of the dream, which thou ſaweſt, and whereby thou only art here lightened.
54 For thou haſt forſaken thine own way, and applied thy diligence unto my law, and ſought it.
55 Thy life haſt thou ordered in wiſdom, and haſt called underſtanding thy mother.
56 And therefore have I ſhewed thee the treaſures of the Higheſt. After other three days I will ſpeak other things unto thee, and declare unto thee mighty and wonderous things.
57 Then went I forth into the field, giving praiſe and thanks greatly unto the moſt High, becauſe of his wonders which he did in time.
58 And becauſe he governeth the ſame, and ſuch things as fall in their ſeaſons: and there I ſat three days.

CHAP. XIII.] 1 *I dreamed a dream by night*, &c.] The prophet in a dream ſees a man coming out of the ſea, and relates many wonderful particulars about him; but is ignorant of the intent and meaning of it.

25 *This is the meaning of the viſion*, &c.] The prophet being unable to explain the meaning of the viſion, God vouchſafed to explain it to him, and ſheweth him that Iſrael ſhall again return in peace to their own land.

CHAP. XIV.

AND it came to pass upon the third day, I sat under an oak, and behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I Lord; and I stood up upon my feet.

3 Then said he unto me, In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt.

4 And I sent him, and led my people out of Egypt, and brought him to the mount of Sinai, where I held him by me a long season,

5 And told him many wonderous things, and shewed him the secrets of the times, and the end: and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed and the dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part.

12 And there remaineth that which is after the half of the tenth part.

13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen, shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present: but they that shall be born afterwards, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, send the Holy Ghost unto me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days, may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many box-trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly.

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou shew secretly to the wise: to-morrow this hour shalt thou begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion parted among you by lot: but your fathers, and ye yourselves have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you,

33 And now are you here, and your brethren amongst you.

34 Therefore, if so be that you will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy.

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory.

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, and I held not my tongue by night.

44 In forty days they wrote two hundred and four books.

45 And it came to pass when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written, publish openly, that the worthy and unworthy may read it.

46 But keep the seventy last, that thou mayest deliver them only to such as be wise among the people.

47 For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

48 And I did so.

CHAP. XV.

BEHOLD, speak thou in the ears of my people the word of prophecy which I will put in thy mouth, saith the Lord.

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee that speak against thee.

4 For all the unfaithful shall die in their unfaithfulness.

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves; behold, the innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them with a mighty hand, and a stretched-out arm, and smite Egypt with plagues as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn; for their seed shall fail, through the blasting, and hail, and with a fearful constellation.

14 Woe to the world, and them that dwell therein.

15 For the sword and their destruction draweth nigh; and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; and they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus: to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompence in their bosom. Thus saith the Lord God

22 M

CHAP. XIV.] 1 *Behold, there came a voice out of a bush over against me*, &c.] Esdras, from a voice out of a neighbouring bush, is informed that the world was greatly decayed, and should still continue to wax weaker and weaker, because truth was fled from the earth.

22 *Send the Holy Ghost into me*, &c.] The prophet presents his supplication to the Almighty, that he might by divine inspiration write the law; because, the roll which contained it were burnt with fire.

23 *Go thy way, gather the people together*, &c.] The Almighty hearkened to the voice of the prophet, and accordingly writing tables and five swift writers were ordered to be procured; which being performed, both Esdras and his companions are all filled with the spirit of understanding, and write the law.

22 My right hand ſhall not ſpare the ſinners, and my ſword ſhall not ceaſe over them that ſhed innocent blood upon the earth.
23 The fire is gone forth from his wrath, and hath conſumed the foundations of the earth, and the ſinners, like the ſtraw that is kindled.
24 Woe to them that ſin, and keep not my commandments, ſaith the Lord.
25 I will not ſpare them: go your way, ye children, from the power, defile not my ſanctuary.
26 For the Lord knoweth all them that ſin againſt him, and therefore delivereth he them unto death and deſtruction.
27 For now are the plagues come upon the whole earth, and ye ſhall remain in them: for God ſhall not deliver you, becauſe ye have ſinned againſt him.
28 Behold, an horrible viſion, and the appearance thereof from the eaſt:
29 Where the nations of the dragons of Arabia ſhall come out with many chariots, and the multitude of them ſhall be carried as the wind upon earth, that all they which hear them, may fear and tremble.
30 Alſo the Carmanians raging in wrath ſhall go forth as the wild boars of the wood, and with great power ſhall they come, and join battle with them, and ſhall waſte a portion of the land of the Aſſyrians.
31 And then ſhall the dragons have the upper hand, remembering their nature; and if they ſhould turn themſelves, conſpiring together in great power, to perſecute them.
32 Then theſe ſhall be troubled, and keep ſilence through their power, and ſhall flee.
33 And from the land of the Aſſyrians ſhall the enemy beſiege them, and conſume ſome of them, and in their hoſt ſhall be fear and dread, and ſtrife among their kings.
34 Behold, clouds from the eaſt, and from the north, unto the ſouth, and they are very horrible to look upon, full of wrath and ſtorm.
35 They ſhall ſmite one upon another, and they ſhall ſmite down a great multitude of ſtars upon the earth, even their own ſtar; and blood ſhall be from the ſword unto the belly.
36 And dung of men unto the camel's hough.
37 And there ſhall be great fearfulneſs and trembling upon earth: and they that ſee the wrath ſhall be afraid, and trembling ſhall come upon them.
38 And then ſhall there come great ſtorms from the ſouth, and from the north, and another part from the weſt.
39 And ſtrong winds ſhall ariſe from the eaſt, and ſhall open it, and the cloud, which he raiſed up in wrath, and the ſtar, ſtirred to cauſe fear towards the eaſt and weſt winds, ſhall be deſtroyed.
40 The great and mighty clouds ſhall be lifted up full of wrath, and the ſtar that they may make all the earth afraid, and them that dwell therein; and they ſhall pour out over every high and eminent place, an horrible ſtar.
41 Fire and hail, and flying ſwords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.
42 And they ſhall break down the cities and walls, mountains and hills, trees of the wood, and graſs of the meadows, and their corn.
43 And they ſhall go ſtedfaſtly unto Babylon, and make her afraid.
44 They ſhall come to her, and beſiege her, the ſtar and all wrath ſhall they pour out upon her, then ſhall the duſt and ſmoke go up unto the heaven, and all they that be about her ſhall bewail her.
45 And they that remain under her ſhall do ſervice unto them that have put her in fear.
46 And thou, Aſia, that art partaker of the hope of Babylon, and art the glory of her perſon:
47 Woe be unto thee, thou wretch, becauſe thou haſt made thyſelf like unto her: and haſt deckt thy daughters in whoredom, that they might pleaſe and glory in thy lovers, which have alway deſired to commit whoredom with thee.
48 Thou haſt followed her that is hated in all her works and inventions: therefore ſaith God,
49 I will ſend plagues upon thee; widowhood, poverty, famine, ſword, and peſtilence, to waſte thy houſes with deſtruction and death.
50 And the glory of thy power ſhall be dried up as a flower, when the heat ſhall ariſe that is ſent over thee.
51 Thou ſhalt be weakened as a poor woman with ſtripes, and as one chaſtiſed with wounds, ſo that the mighty and lovers ſhall not be able to receive thee.
52 Would I with jealouſy have ſo proceeded againſt thee, ſaith the Lord.
53 If thou hadſt not always ſlain my choſen; exalting the ſtroke of thine hands, and ſaying over their dead, when thou waſt drunken,
54 Set forth the beauty of thy countenance?
55 The reward of thy whoredom ſhall be in thy boſom, therefore ſhalt thou receive recompence.
56 Like as thou haſt done unto my choſen, ſaith the Lord, even ſo ſhall God do unto thee, and ſhall deliver thee into miſchief.
57 Thy children ſhall die of hunger, and thou ſhalt fall through the ſword: thy cities ſhall be broken down, and all thine ſhall periſh with the ſword in the field.
58 They that be in the mountains ſhall die of hunger, and eat their own fleſh, and drink their own blood, for very hunger of bread, and thirſt of water.
59 Thou as unhappy ſhalt come through the ſea, and receive plagues again.
60 And in the paſſage they ſhall ruſh on the idle city, and ſhall deſtroy ſome portion of thy land, and conſume part of thy glory, and ſhall return to Babylon, that was deſtroyed.
61 And thou ſhalt be caſt down by them as ſtubble, and they ſhall be unto thee as fire:
62 And ſhall conſume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees ſhall they burn up with fire.
63 Thy children ſhall they carry away captive, and look what thou haſt, they ſhall ſpoil it, and mar the beauty of thy face.

CHAP. XVI.

WOE be unto thee, Babylon and Aſia: woe be unto thee, Egypt and Syria.
2 Gird up yourſelves with clothes of ſack and hair, bewail your children, and be ſorry; for your deſtruction is at hand.
3 A ſword is ſet upon you, and who may turn it back?
4 A fire is ſent among you, and who may quench it?
5 Plagues are ſent unto you, and what is he that may drive them away?
6 May any man drive away an hungry lion in the wood? or may any one quench the fire in ſtubble, when it hath begun to burn?
7 May one turn again the arrow that is ſhot of a ſtrong archer?
8 The mighty Lord ſendeth the plagues, and who is he that can drive them away?
9 A fire ſhall go forth from his wrath, and who is he that may quench it?
10 He ſhall caſt lightnings, and who ſhall not fear? he ſhall thunder, and who ſhall not be afraid?
11 The Lord ſhall threaten, and who ſhall not be utterly beaten to powder at his preſence?
12 The earth quaketh, and the foundations thereof, the ſea ariſeth up with waves from the deep, and the waves of it are troubled, and the fiſhes thereof alſo before the Lord, and before the glory of his power.
13 For ſtrong is his right hand that bendeth his bow, his arrows that he ſhooteth are ſharp, and ſhall not miſs when they begin to be ſhot into the ends of the world.
14 Behold, the plagues are ſent, and ſhall not return again, until they come upon the earth.
15 The fire is kindled, and ſhall not be put out, till it conſume the foundation of the earth.
16 Like as an arrow which is ſhot of a mighty archer returneth not backward: even ſo the plagues that ſhall be ſent upon earth ſhall not return again.
17 Woe is me, woe is me, who will deliver me in thoſe days!
18 The beginning of ſorrows and great mourning: the beginning of famine and great death; the beginning of wars, and the powers ſhall ſtand in fear; the beginning of evils: what ſhall I do when theſe evils ſhall come?
19 Behold, famine and plague, tribulation and anguiſh, are ſent as ſcourges for amendment.

CHAP. XV.] 1 *Behold, ſpeak thou in the ears of my people*, &c.] Eſdras is commanded by the Almighty to prophecy and denounce the moſt heavy judgments upon the wicked, particularly upon the Egyptians, whoſe land was devoted to deſtruction, becauſe of their unaccountable pride.

28 *Behold, an horrible viſion, and the appearance thereof from the eaſt*, &c.] The prophet ſees in a frightful viſion, the deſtruction of many nations, which ſhall make the earth tremble, and the foundations thereof ſhake; for the cities, walls, mountains, hills, trees, graſs, and corn, were all to be deſtroyed.

43 *And they ſhall go ſtedfaſtly unto Babylon*, &c.] Babylon and Aſia are next threatened, for their whoredoms and idolatrous inventions, with poverty, famine, ſword, and peſtilence, deſtruction and death; their children were to be carried into captivity, and their land totally ſpoiled and laid waſte.

CHAP. XVI.] 1 *Woe be unto thee, Babylon and Aſia*, &c.] The Almighty threatens to ſend grievous plagues upon Babylon, and the neighbouring nations; declares the fury of his wrath ſhall conſume them like a burning fire; and that famine, plagues, anguiſh, grief, and deſolation ſhould be his ſcourges.

20 But for all theſe things they ſhall not turn from their wickedneſs, nor be alway mindful of thy ſcourges.

21 Behold, victuals ſhall be ſo good, cheap upon earth, that they ſhall think themſelves to be in good caſe, and even then ſhall evils grow upon earth, ſword, famine, and great confuſion.

22 For many of them that dwell upon earth ſhall periſh of famine; and the other that eſcape the hunger, ſhall the ſword deſtroy.

23. And the dead ſhall be caſt out as dung, and there ſhall be no man to comfort them: for the earth ſhall be waſted, and the cities ſhall be caſt down.

24 There ſhall be no man left to till the earth, and to ſow it.

25 The trees ſhall give fruit, and who ſhall gather them?

26 The grapes ſhall ripen, and who ſhall tread them? for all places ſhall be deſolate of men:

27 So that one man ſhall deſire to ſee another, and to hear his voice.

28 For of a city there ſhall be ten left, and two of the field, which ſhall hide themſelves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left ſome cluſters of them that diligently ſeek through the vineyard:

31 Even ſo in thoſe days there ſhall be three or four left by them that ſearch their houſes with the ſword.

32 And the earth ſhall be laid waſte, and the fields thereof ſhall wax old, and her ways and all her paths ſhall grow full of thorns, becauſe no man ſhall travel therethrough.

33 The Virgins ſhall mourn, having no bridegrooms; the women ſhall mourn, having no huſbands; their daughters ſhall mourn, having no helpers.

34 In the wars ſhall their bridegrooms be deſtroyed, and their huſbands ſhall periſh of famine.

35 Hear now theſe things, and underſtand them, ye ſervants of the Lord.

36 Behold the word of the Lord, receive it: believe not the Gods of whom the Lord ſpake.

37 Behold the plagues draw nigh, and are not ſlack.

38 As when a woman with child, in the ninth month bringeth forth her ſon, within two or three hours of her birth great pains compaſs her womb, which pains, when the child cometh forth, they ſlack not a moment:

39 Even ſo ſhall not the plagues be ſlack to come upon the earth, and the world ſhall mourn, and ſorrows ſhall come upon it on every ſide.

40 O my people, hear my word: make you ready to the battle, and in thoſe evils, be even as pilgrims upon the earth.

41 He that ſelleth, let him be as he that fleeth away: and he that buyeth, as one that will looſe:

42 He that occupieth merchandiſe, as he that had no profit by it: and he that buildeth, as he that ſhall not dwell therein:

43 He that ſoweth, as if he ſhould not reap: ſo alſo he that planteth the vineyard, as he that ſhall not gather the grapes:

44 They that marry, as they that ſhall get no children; and they that marry not, as the widowers.

45 And therefore, they that labour, labour in vain.

46 For ſtrangers ſhall reap their fruits, and ſpoil their goods, overthrow their houſes, and take their children captives, for in captivity and famine ſhall they get children.

47 And they that occupy their merchandiſe with robbery, the more they deck their cities, their houſes, their poſſeſſions, and their own perſons:

48 The more will I be angry with them for their ſins, ſaith the Lord.

49 Like as an whore envieth a right honeſt and virtuous woman:

50 So ſhall righteouſneſs hate iniquity, when ſhe decketh herſelf, and ſhall accuſe her to her face, when he cometh that ſhall defend him that diligently ſearcheth out every ſin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity ſhall be taken away out of the earth, and righteouſneſs ſhall reign among you.

53 Let not the ſinner ſay that he hath not ſinned; for God ſhall burn coals of fire upon his head, which ſaith before the Lord God and his glory, I have not ſinned.

54 Behold, the Lord knoweth all the works of Men, their imaginations, their thoughts, and their hearts.

55 Which ſpake but the word, Let the earth be made, and it was made: Let the heaven be made, and it was created.

56 In his word were the ſtars made, and he knoweth the number of them.

57 He ſearcheth the deep, and the treaſures thereof; he hath meaſured the ſea, and what it containeth.

58 He hath ſhut the ſea in the midſt of the waters, and with his word hath he hanged the earth upon the waters.

59 He ſpreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the deſart hath he made ſprings of water, and pools from the tops of the mountains, that the floods might power down from the high rocks, to water the earth.

61 He made man, and put his heart in the midſt of the body, and gave him breath, life, and underſtanding.

62 Yea, and the ſpirit of Almighty God, which made all things, and ſearcheth out all hidden things in the ſecrets of the earth.

63 Surely he knoweth your inventions, and what you think in your hearts, even them that ſin, and would hide their ſin.

64 Therefore hath the Lord exactly ſearched out all your works, and he will put you all to ſhame.

65 And when your ſins are brought forth, ye ſhall be aſhamed before men, and your own ſins ſhall be your accuſers in that day.

66 What will ye do? or how will you hide your ſins before God and his angels?

67 Behold, God himſelf is the judge, fear him: leave off from your ſins, and forget your enemies, to meddle no more with them for ever: ſo ſhall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they ſhall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that conſent unto them ſhall be had in deriſion, and in reproach, and trodden under foot.

70 For there ſhall be in every place, and in the next cities, a great inſurrection upon thoſe that fear the Lord.

71 They ſhall be like madmen, ſparing none, but ſtill ſpoiling and deſtroying thoſe that fear the Lord.

72 For they ſhall waſte and take away their goods, and caſt them out of their houſes.

73 Then ſhall they be known who are my choſen, and they ſhall be tried as the gold in the fire.

74 Hear, O ye my beloved, ſaith the Lord: behold, the days of trouble are at hand, but I will deliver you from the ſame.

75 Be ye not afraid, neither doubt, for God is your guide,

76 And the guide of them who keep my commandments and precepts, ſaith the Lord God: let not your ſins weigh you down, and let not your iniquities lift up themſelves.

77 Woe be unto them that are bound with their ſins, and covered with their iniquities: like as a field is covered over with buſhes, and the path thereof covered with thorns, that no man may travel through.

78 It is left undreſſed, and is caſt into the fire to be conſumed therewith.

CHAP. XVI.] 40 *O my people, hear my word*, &c.] The true worſhippers of the moſt High being only pilgrims in this vale of miſery, muſt expect to go through troubles and afflictions; no man is without ſin, no man ſhould therefore endeavour to conceal it: but by a confeſſion of his faults to the Almighty, and a ſincere repentance, endeavour to leave their ſins: and then they may be aſſured that God will deliver them from all their afflictions; and at the ſame time certainly puniſh the obdurate wretch, the obſtinate unrepenting ſinner.

TOBIT.

The ARGUMENT.

The book of Tobit *was never esteemed as canonical, except by a decree of the council of* Trent, *and in all probability was never seen by the antient* Jewish *church. It has however been allowed by the generality of the fathers of the christian church to be a true history of this particular family, a good example of charity and benevolence, and an excellent pattern of paternal care and filial obedience.*

CHAP. I.

THE book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nepthali:

2 Who in the time of Enemessar king of the Assyrians, was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nepthali, in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country in the land of Israel, being but young, all the tribe of Nepthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, where the temple of the habitation of the Most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nepthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first-fruits atd tents of increase, with that which was first shorn; and them gave I at the altar, to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren, and those that were of my kindred, did eat of the bread of the Gentiles.

11 But I kept myself from eating;

12 Because I remembered God with all my heart.

13 And the Most high gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar, I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come and fled from Judea, I buried them privily, (for in his wrath he killed many) but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites, went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, besides my wife Anna and my son Tobias.

21 And there passed not five and fifty days before two of his sons killed him, and they fled into the mountains of Ararath, and Sarchedonus his son reigned in his stead: who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus intreating for me, I returned to Nineve: now Achiacharus was cup-bearer and keeper of the signet, and steward and overseer of the accounts; and Sarchedonus appointed him next unto him: and he was my brother's son.

CHAP. II.

NOW when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and said, father, one of our nation is strangled, and is cast out in the market-place.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned and washed myself, and eat my meat in heaviness,

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore, I wept: and after the going down of the sun, I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away: and yet lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my court yard, being polluted, and my face was uncovered:

10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes, and I went to the physicions, but they helped me not: moreover, Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna did take women's works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners, for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages: howbeit, I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, where are thine alms, and thy righteous deeds? behold, thou and all thy works are known.

CHAP. III.

THEN I being grieved, did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and *the sins of* my fathers, who have sinned before thee:

4 For they obeyed not thy commandments; wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And

Commentary on Tobit.

CHAP. I.] 6 *But I alone went often to Jerusalem*, &c.] Though bad examples are often of the most pernicious consequence, yet they only allure, not compel. Tobit, in the midst of a degenerate people, still maintained his integrity, and worshipped the God of his fathers in the place which he had chosen out of all the tribe of Israel to put his name there.

14 *Rages a city of Media*, &c.] Rages was situated among the mountains that separate Media from Parthia, and about a day's journey from Ecbatane.

CHAP. II.] 4 *Than before I had tasted of any meat*, &c.] We have here a very remarkable instance of humanity. Tobit, on hearing an Israelite was slain, would not taste any meat till he had taken up the body and conveyed it to his chamber, in order to bury it during the darkness of the night. He well knew what he had to expect from the king of Nineveh, should he be informed of this transaction, and had suffered before severely on the same account; but danger could not deter him from performing an action of charity; and he rather chose to expose himself to the fury of Sarchedonus, than let the dead body of one of his brethren remain exposed in the street.

CHAP. III.] 1 *Then I being grieved, did weep*, &c. Tobit's wife having said many bitter things to him in her anger, which grieved him exceedingly, he prayed to the Lord for comfort and support. He had recourse to that rock from whence the streams of satisfaction flow, to quench the thirst excited by sorrow, and calm the emotions of his mind.

5 And now thy judgments are many and true: deal with me according to my ſins, and my fathers; becauſe we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as ſeemeth beſt unto thee, and command my ſpirit to be taken from me, that I may be diſſolved, and become earth; for it is profitable for me to die rather than to live, becauſe I have heard falſe reproaches, and have much ſorrow: command therefore that I may now be delivered out of this diſtreſs, and go into the everlaſting place; turn not thy face away from me.

7 It came to paſs the ſame day, that in Ecbatane a city of Media, Sara the daughter of Raguel was alſo reproached by her father's maids.

8 Becauſe that ſhe had been married to ſeven huſbands, whom Aſmodeus the evil ſpirit had killed, before they had lien with her. Doſt thou not know, ſaid they, that thou haſt ſtrangled thine huſbands? thou haſt had already ſeven huſbands, neither waſt thou named after any of them.

9 Wherefore doſt thou beat us for them? if they be dead, go thy ways after them, let us never ſee of thee either ſon or daughter.

10 When ſhe heard theſe things, ſhe was very ſorrowful, ſo that ſhe thought to have ſtrangled herſelf; and ſhe ſaid, I am the only daughter of my father, and if I do this it ſhall be a reproach unto him, and I ſhall bring his old age with ſorrow unto the grave.

11 Then ſhe prayed toward the window, and ſaid, Bleſſed art thou, O Lord my God, and thine holy and glorious name is bleſſed and honourable for ever: let all thy works praiſe thee for ever.

12 And now, O Lord, I ſet mine eyes and my face toward thee,

13 And ſay, Take me out of the earth, that I may hear no more the reproach.

14 Thou knoweſt, Lord, that I am pure from all ſin with man.

15 And that I never polluted my name, nor the name of my father in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinſman, nor any ſon of his alive, to whom I may keep myſelf for a wife: my ſeven huſbands are already dead, and why ſhould I live? but if it pleaſe not thee that I ſhould die, command ſome regard to be had of me, and pity taken of me, that I hear no reproach.

16 So the prayers of them both were heard before the majeſty of the great God.

17 And Raphael was ſent to heal them both, that is, to ſcale away the whiteneſs of Tobit's eyes, and to give Sarah the daughter of Raguel, for a wife to Tobias the ſon of Tobit; and to bind Aſmodeus the evil ſpirit, becauſe ſhe belongeth to Tobias by right of inheritance. The ſelf-ſame time came Tobit home, and entered into his houſe, and Sarah the daughter of Raguel came down from her upper chamber.

CHAP. IV.

IN that day Tobit remembered the money which he had committed to Gabael in Rages of Media.

2 And ſaid with himſelf, I have wiſhed for death; wherefore do I not call for my ſon Tobias, that I may ſignify to him *of the money* before I die?

3 And when he had called him, he ſaid, My ſon, when I am dead, bury me, and deſpiſe not thy mother, but honour her all the days of thy life, and do that which ſhall pleaſe her, and grieve her not.

4 Remember, my ſon, that ſhe ſaw many dangers for thee *when thou waſt* in her womb; and when ſhe is dead, bury her by me in one grave.

5 My ſon, be mindful of the Lord our God all thy days, and let not thy will be ſet to ſin, or to tranſgreſs his commandments: do uprightly all thy life long, and follow not the ways of unrighteouſneſs.

6 For if thou deal truly, thy doings ſhall proſperouſly ſucceed to thee, and to all that live juſtly.

7 Give alms of thy ſubſtance: and when thou giveſt alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God ſhall not be turned away from thee.

8 If thou haſt abundance give alms accordingly: if thou haſt but a little, be not afraid to give according to that little.

9 For thou layeſt up a good treaſure for thyſelf againſt the day of neceſſity.

10 Becauſe that alms do deliver from death, and ſuffereth not to come into darkneſs.

11 For Alms is a good gift unto all that give it, in the ſight of the moſt high.

12 Beware of all whoredom, my ſon, and chiefly take a wife of the ſeed of thy fathers, and take not a ſtrange woman to wife, which is not of thy fathers tribe: for we are the children of the prophets, Noe, Abraham, Iſaac, and Jacob: remember, my ſon, that our fathers from the beginning, even that they all married wives of their own kindred, and were bleſſed in their children, and their ſeed ſhall inherit the land.

13 Now therefore, my ſon, love thy brethren, and deſpiſe not in thy heart thy brethren, the ſons and daughters of thy people, in *not* taking a wife of them: for pride is deſtruction and much trouble, and in lewdneſs is decay and great want: for lewdneſs is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou ſerve God, he will alſo repay thee: be circumſpect, my ſon, in all things thou doeſt, and be wiſe in all thy converſation.

15 Do that to no man which thou hateſt: drink not wine to make thee drunken; neither let drunkenneſs go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked? and according to thine abundance, give alms; and let not thine eye be envious when thou giveſt alms.

17 Pour out thy bread on the burial of the juſt, but give nothing to the wicked.

18 Aſk council of all that are wiſe, and deſpiſe not any council that is profitable.

19 Bleſs the Lord thy God alway, and deſire of him that thy ways may be directed, and that all thy paths and counſels may proſper: for every nation hath not counſel, but the Lord himſelf giveth all good things, and he humbleth whom he will, as he will; now therefore, my ſon, remember my commandments, neither let them be put out of thy mind.

20 And now I ſignify this to thee, that I committed ten talents to Gabael the ſon of Gabrias at Rages in Media,

21 And fear not, my ſon, that we are made poor: for thou haſt much wealth, if thou fear God, and depart from all ſin, and do that which is pleaſing in his ſight.

CHAP. V.

TOBIAS then anſwered, and ſaid, Father, I will do all things which thou haſt commanded me.

2 But how can I receive the money, ſeeing I know him not?

3 Then he gave him the hand-writing, and ſaid unto him, Seek thee a man which may go with thee while I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to ſeek a man, he found Raphael that was an angel.

5 But he knew not; and he ſaid unto him, Canſt thou go with me to Rages? and knoweſt thou thoſe places well?

6 To whom the angel ſaid, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias ſaid unto him, Tarry for me till I tell my father.

8 Then he ſaid unto him, Go, and tarry not: ſo he went in and ſaid to his fathar, Behold I have found one which will go with me. Then he ſaid, Call him unto me, that I may know of what tribe he is, and whether he be a truſty man to go with thee.

9 So he called him, and he came in, and they ſaluted one another.

10 Then Tobit ſaid unto him, Brother, ſhew me of what tribe and family thou art.

11 To whom he ſaid, Doſt thou ſeek for a tribe or family, or an hired man to go with thy ſon? Then Tobit ſaid unto him, I would know, brother, thy kindred and name.

12 Then he ſaid, I am Azarias, the ſon of Ananias the great, and of thy brethren.

13 Then Tobit ſaid, Thou art welcome, brother, be not now angry with me, becauſe I have enquired to know thy tribe, and thy family, for thou art my brother, of an honeſt and good ſtock: for I know Ananias and Jonathas, ſons of the great Samaias: as we went together to Jeruſalem to worſhip, and offered the firſt-born, and the tenths of the fruits, and they were not ſeduced with the error of our brethren; my brother, thou art of a good ſtock.

14 But tell me, what wages ſhall I give the? *wilt thou* a drachm a day, and things neceſſary, as to mine own ſon?

15 Yea,

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8 *Aſmodeus the evil ſpirit*, &c.] Some are of opinion that the word *Aſmodeus* is derived from the Hebrew *Eſh-madai*, the fire of Media, becauſe he inſpired the people of his country with the flames of impure love, which he looked upon himſelf to have under his direction.

CHAP. IV. 3. *My ſon, when I am dead, bury me, and deſpiſe not thy mother*, &c.] Theſe inſtructions of Tobit to his ſon Tobias ſhould be read with attention, and imprinted on the memory of every youth; for they contain directions that cannot fail of conducting him through the wilderneſs of this world with ſafety, and applauſe. They will teach them the duties they owe to their parents and fellow mortals, and direct them to obſerve the precepts of religion, and obey the commands of the Moſt High.

CHAP. V. 2. *But how can I receive the money*, &c.] Tobias being unwilling to undertake this journey alone, his father deſired him to enquire for ſome civil perſon to bear him company, whom he would ſatisfy for his trouble.

15 Yea, moreover, if ye return ſafe, I will add ſomething to thy wages.

16 So they were well pleaſed. Then ſaid he to Tobias, Prepare thyſelf for the journey, and God ſend you a good journey. And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God, which dwelleth in heaven, proſper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and ſaid to Tobit, Why haſt thou ſent away our ſon? is he not the ſtaff of our hand, in going in and out before us?

18 Be not greedy (to add) money to money: but let it be as refuſe in reſpect of our child.

19 For that which the Lord hath given us to live with, doth ſuffice us.

20 Then ſaid Tobit to her, Take no care, my ſiſter; he ſhall return in ſafety, and thine eyes ſhall ſee him.

21 For the good angel will keep him company, and his journey ſhall be proſperous, and he ſhall return ſafe.

22 Then ſhe made an end of weeping.

CHAP. VI.

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to waſh himſelf, a fiſh leaped out of the river, and would have devoured him.

3 Then the angel ſaid unto him, Take the fiſh: and the young man laid hold of the fiſh, and drew it to land.

4 To whom the angel ſaid, Open the fiſh, and take the heart, and the liver, and the gall, and put them up ſafely.

5 So the young man did as the angel commanded him; and when they had roaſted the fiſh, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man ſaid to the angel, Brother Azarias, to what uſe is the heart, and the liver, and the gall of the fiſh?

7 And he ſaid unto him, Touching the heart and the liver, if a devil or an evil ſpirit trouble any, we muſt make a ſmoke thereof before the man or the woman, and the party ſhall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteneſs in his eyes, and he ſhall be healed.

9 And when they were come near to Rages,

10 The angel ſaid unto the young man, Brother, to-day we ſhall lodge with Raguel, who is thy couſin; he alſo hath one only daughter, named Sara; I will ſpeak for her, that ſhe may be given thee for a wife.

11 For to thee doth the right of her appertain, ſeeing thou only art of her kindred.

12 And the maid is fair and wiſe: now therefore hear me, and I will ſpeak to her father; and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another, according to the law of Moſes, but he ſhall be guilty of death, becauſe the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man anſwered the angel, I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber.

14 And now I am the only ſon of my father, and I am afraid, leſt, if I go in unto her, I die as the other before; for a wicked ſpirit loveth her, which hurteth no body, but thoſe which come unto her; wherefore I alſo fear leſt I die, and bring my father's and my mother's life (becauſe of me) to the grave with ſorrow: for they have no other ſon to bury them.

15 Then the angel ſaid unto him, Doſt thou not remember the precepts which thy father gave thee, that thou ſhouldeſt marry a wife of thine own kindred? wherefore hear me, O my brother, for ſhe ſhall be given thee to wife; and make thou no reckoning of the evil ſpirit; for this ſame night ſhall ſhe be given thee in marriage.

16 And when thou ſhalt come into the marriage-chamber, thou ſhalt take the aſhes of perfume, and ſhalt lay upon them ſome of the heart and liver of the fiſh, and ſhalt make a ſmoke with it:

17 and the devil ſhall ſmell it, and flee away, and never come again any more: but when thou ſhalt come to her, riſe up both of you, and pray to God which is merciful, who will have pity on you, and ſave you: fear not, for ſhe is appointed unto thee from the beginning; and thou ſhalt preſerve her, and ſhe ſhall go with thee: moreover I ſuppoſe that ſhe ſhall beat thee children. Now when Tobias had heard theſe things, he loved her, and his heart was effectually joined to her.

CHAP. VII.

AND when they were come to Ecbatane, they came to the houſe of Raguel, and Sara met them: and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſaid Raguel to Edna his wife, How like is this young man to Tobit my couſin!

3 And Raguel aſked them, From whence are you, brethren? To whom they ſaid, We are of the ſons of Nepthalim, which are captives in Nineve.

4 Then he ſaid to them, Do ye know Tobit our kinſman? And they ſaid, We know him. Then ſaid he, Is he in good health?

5 And they ſaid, He is both alive, and in good health: And Tobias ſaid, He is my father.

6 Then Raguel leaped up and kiſſed him, and wept,

7 And bleſſed him, and ſaid unto him, Thou art the ſon of an honeſt and good man: but when he had heard that Tobit was blind, he was ſorrowful and wept.

8 And likewiſe Edna his wife and Sara his daughter wept. Moreover, they entertained them chearfully; and after that they had killed a ram of the flock, they ſet ſtore of meat on the table. Then ſaid Tobias to Raphael, Brother Azarias, ſpeak of thoſe things of which thou didſt talk in the way, and let this buſineſs be diſpatched.

9 So he communicated the matter with Raguel: and Raguel ſaid to Tobias, Eat and drink, and make merry:

10 For it is meet that thou ſhouldeſt marry my daughter: nevertheleſs, I will declare unto thee the truth.

11 I have given my daughter in marriage to ſeven men, who died that night they came in unto her: nevertheleſs, for the preſent be merry. But Tobias ſaid, I will eat nothing here, till we agree, and ſwear one to another.

12 Raguel ſaid, Then take her from henceforth according to the manner, for thou art her couſin, and ſhe is thine, and the merciful God give you good ſucceſs in all things.

13 Then he called his daughter Sara, and ſhe came to her father, and he took her by the hand, and gave her to be wife to Tobias, ſaying, Behold, take her after the law of Moſes, and lead her away to thy father: and he bleſſed them;

14 And called Edna his wife, and took paper, and did write an inſtrument *of covenants*, and ſealed it.

15 Then they began to eat.

16 After, Raguel called his wife Edna, and ſaid unto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhe had done, as he had bidden her, ſhe brought her thither; and ſhe wept, and ſhe received the tears of her daughter, and ſaid unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy ſorrow: be of good comfort, my daughter.

CHAP. VIII.

AND when they had ſupped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took the aſhes of the perfumes, and put the heart and the liver of the fiſh thereupon, and made a ſmoke *therewith*.

3 The which ſmell when the evil ſpirit had ſmelled, he fled into the utmoſt parts of Egypt, and the angel bound him.

4 And after that they were both ſhut in together, Tobias roſe out of the bed, and ſaid, Siſter, ariſe and let us pray, that God would have pity on us.

5 Then began Tobias to ſay, Bleſſed art thou, O God of our fathers, and bleſſed *is* thy holy and glorious name for ever; let the heavens bleſs thee, and all thy creatures.

6 Thou madeſt Adam, and gaveſt him Eve his wife for an helper and ſtay: of them came mankind: Thou haſt ſaid, It is not good that man ſhould be alone; let us make unto him an aid like unto himſelf.

7 And now, O Lord, I take not this my ſiſter for luſt, but uprightly:

CHAP. VI. 1 *And as they went on their journey*, &c.] Tobias and his companion, as they purſued their journey, came one evening to the river Tigris, near which they lodged; and Tobias went into the river to waſh his feet, when a great fiſh came towards him, and ſeemed determined to devour him; but the angel encouraged Tobias, adviſing him to lay hold on the fiſh, and draw it to the ſhore. This he accordingly did, and the angel ordered him to take out the intrails of it, and keep the heart, the gall, and the liver, as they were poſſeſſed of remarkable virtues.

13 *I have heard, brother Azarias, that this maid hath been given to ſeven men, who all died in the marriage-chamber.*] Tobias, in anſwer to the angel's propoſition of aſking the daughter of Raguel in marriage, told him, that he had been informed that ſhe had already been married to ſeven huſbands, who were all deſtroyed on the marriage-night by an evil ſpirit; that he feared he ſhould meet with the ſame fate, and being an only ſon, his death would cauſe ſo great affliction to his aged parents, as to haſten their deaths.

CHAP. VII. 1 *And when they were come to Ecbatane, they came to the houſe of Raguel*, &c.] Tobias, on his arrival at Raguel's houſe, was received with great joy and reſpect, which encouraged the young man to demand his daughter in marriage.

CHAP. VIII. 5 *Bleſſed art thou, O God of our fathers*, &c.] This prayer which Tobias offered to the Almighty is very pious and well adapted to the occaſion; nor is it an improper form to be uſed by every new married couple, even in our days.

uprightly: *therefore* mercifully ordain, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive; if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me, which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the only-begotten children of their fathers: grant them mercy, O Lord, and finish their life in health, and joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding-feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired,

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest, when I and my wife be dead.

CHAP. IX.

THEN Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days, and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing; who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding, and Tobias blessed his wife.

CHAP. X.

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 *Now I care for nothing*, my son, *since I have let thee go*, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not: my son is dead: and she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him, how things go with thee.

9 But Tobias said, No, but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee: and he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust; wherefore do not entreat her evil.

CHAP. XI.

AFTER these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel, and Edna his wife, and went on his way, till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father.

3 Let us haste before thy wife, and prepare the house:

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about towards the way for her son.

6 And when she espied him coming, she said to his father, behold, thy son cometh, and the man that went with him,

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die; and they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father; and he strake off the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity *on me*: for behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law, at the gate of Nineve, rejoicing and praising God: and they which saw him go marvelled, because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter-in-law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy amongst all his brethren which were at Nineve,

18 And Achiacharus, and Nasbas his brother's son came,

19 And Tobias's wedding was kept seven days with great joy.

CHAP. XII.

THEN Tobit called his son Tobias, and said unto him, My son, see that the man have his wages which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought.

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, it is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

CHAP. IX. 1 *Then Tobias called Raphael*, &c.] Tobias, that he might not seem to neglect his father's affairs while he was feasting with his father-in-law, intreated the angel to go to Rages, and receive from Gabael the money due to his father. The angel consented, went and received the money, told Gabael what had happened to Tobias, and conducted him to the wedding.

CHAP. X. 1 *Now Tobit his father counted every day*, &c.] Tobit and his wife were in great pain for their son, who had now staid longer than they expected, or they knew was necessary for the journey if no accident intervened. Tobit indeed put his trust in providence, and still hoped his son would return in safety; but his wife was inconsolable, and refused to be comforted.

CHAP. XI. 1 *After these things Tobias went his way, praising God*, &c.] The pious historian has taken care in every transaction he has recorded, to render the whole honour to the Almighty; and it would be of the greatest advantage to us if we imitated his example.

14 *Blessed art thou, O God*, &c.] On the arrival of Tobias, and the great mercy his father received in having his sight restored him, all the family rejoiced, and made a feast for their friends.

CHAP. XII. 6 *Then he took them both apart*, &c.] The angel, on Tobit's making him so generous an offer, took him with his son apart from the rest of his family, and declared unto them that he was the angel Raphael, exhorting them at the same time to bless, praise, and magnify the glorious name of the Almighty, who had done so many and so great things for them, in order to reward the charity of Tobit.—This account of the angel, whether true or fictitious, affords this excellent moral, That obedience to God, and a tender and dutiful regard to parents, are pleasing to the Almighty, and will sooner or later be surely rewarded by the great Creator of the universe.

7 It is good to keep close the secrets of a king, but it is honourable to reveal the works of God; do that which is good, and no evil shall touch you.

8 Prayer is good with fasting, and alms, and righteousness: a little with righteousness is better than much with unrighteousness: it is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life:

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secrets of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One; and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heal thee, and Sara thy daughter-in-law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces; for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but you did see a vision.

20 Now therefore give God thanks: for I go up to him that sent me, but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again, neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again and will gather us out of all nations, among whom he hath scattered us.

6 If you turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting king. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation: O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the king of heaven, and shall rejoice in his greatness.

8 Let all men speak, and let all praise him for *his* righteousness.

9 O Jerusalem the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, for he *is* good: and praise the everlasting king, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God, with gifts in their hands, even gifts to the king of heaven; all generations shall praise thee with great joy.

12 Cursed *are* all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed *are* they which love thee, *for* they shall rejoice in thy peace: blessed *are* they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great king.

16 For Jerusalem shall be built up with sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, with pure gold.

17 And the streets of Jerusalem shall be paved with baryl, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God which hath extolled it for ever.

CHAP. XIV.

SO Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve; that it shall be overthrown, and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land; and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 And that again, God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from *all* places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever, with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn and fear the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice, shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake, shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacarus, that brought him up; and out of light he brought him into darkness, and how he rewarded him again: yet Achiacarus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

11 Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old, and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane, to Raguel his father-in-law.

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died, he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

CHAP. XIII. 1 *Then Tobit wrote a prayer of rejoicing*, &c.] Tobit having received so many mercies, could not conceal his gratitude; but wrote a prayer of thanksgiving, wherein he displays the wonderful power of God, and calls upon the Israelites to extol his name before all people.

9 *He will scourge thee for thy children's works*, &c.] Or, as it is in the original, he will lay a scourge upon the works of thy children.

CHAP. XIV. 2 *And he was eight and fifty years old*, &c.] In this chapter, which concludes the book of Tobit, we have an account of the great age of Tobit and his son, and of the prosperity they enjoyed during the latter part of their lives; so that their good works were rewarded even in this life; and should teach us to put our trust in that benevolent Being who inspired us with life, and who continually directs and governs the operations of nature.

JUDITH.

The ARGUMENT.

The Jews *and the ancient chriſtians, though they did not receive the book of* Judith *into their canon of ſcripture, yet always conſidered it as a true hiſtory; and accordingly* Clement, *in his epiſtle to the* Corinthians, *has cited it, as well as the author of the apoſtolic conſtitutions, which go under his name; and St.* Athanaſius, *or the writer of the ſynopſis aſcribed to him, has given a ſummary account of it, in the ſame manner as he has done the ſacred books.*

CHAP. I.

IN the twelfth year of the reign of Nabuchodonoſor, who reigned in Nineve the great city (in the days of Arphaxad which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about, of ſtones hewn three cubits broad, and ſix cubits long, and made the height of the wall ſeventy cubits, and the breadth thereof fifty cubits;

3 And ſet the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation three-ſcore cubits.

4 And he made the gates thereof, even gates that were raiſed to the height of ſeventy cubits, and the breadth of them was forty cubits for the going forth of his mighty armies, and for the ſetting in array of his footmen)

5 Even in thoſe days king Nabuchodonoſor made war with king Arphaxad in the great plain, which is the plain of the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all that dwelt by Euphrates, and Tigris, and Hydaſpes, and the plain of Arioch, the king of the Elymeans, and very many nations of the ſons of Chelod, aſſembled themſelves to the battle.

7 Then Nabuchodonoſor king of the Aſſyrians ſent unto all that dwelt in Perſia, and to all that dwelt weſtward, and to thoſe that dwelt in Cilicia, and Damaſcus, and Libanus, and Antilibanus, and to all that dwelt upon the ſea-coaſt,

8 And to thoſe amongſt the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Eſdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jeruſalem, and Betane, Chellus, and Kades, and the river of Egypt, and Taphnes, and Rameſſe, and all the land of Geſem,

10 Until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonoſor king of the Aſſyrians, neither went they with him to the battle: for they were not afraid of him: yea he was before them as one man, and they ſent away his ambaſſadors from them without effect, and with diſgrace.

12 Therefore Nabuchodonoſor was very angry with all this country, and ſware by his throne and kingdom, that he would ſurely be avenged upon all thoſe coaſts of Cilicia, and Damaſcus, and Syria; and that he would ſlay with the ſword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two ſeas.

13 Then he marched in battle-array with his power againſt king Arphaxad in the ſeventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horſemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and ſpoiled the ſtreets thereof, and turned the beauty thereof into ſhame.

15 He took alſo Arphaxad in the mountains of Ragau, and ſmote him through with his darts, and deſtroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of fundry nations, being a very great multitude of men of war, and there he took his eaſe, and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

AND in the eighteenth year, the two and twentieth day of the firſt month, there was talk in the houſe of Nabuchodonoſor king of the Aſſyrians, that he ſhould, as he ſaid, avenge himſelf on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his ſecret counſel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to deſtroy all fleſh that did not obey the commandment of his mouth.

4 And when he had ended his counſel, Nabuchodonoſor king of the Aſſyrians called Holofernes the chief captain of his army, which was next unto him and ſaid unto him.

5 Thus ſaith the great king, the lord of the whole earth, Behold, thou ſhalt go forth from my preſence, and take with thee men that truſt in their own ſtrength, of footmen an hundred and twenty thouſand; and the number of horſes with their riders, twelve thouſand.

6 And thou ſhalt go againſt all the weſt country, becauſe they diſobeyed my commandments.

7 And thou ſhalt declare unto them, that they prepare for me earth and water: for I will go forth in my wrath againſt them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a ſpoil unto them:

8 So that their ſlain ſhall fill their vallies and brooks, and the river ſhall be filled with their dead, till it overflow.

9 And I will lead them captives to the utmoſt parts of all the earth.

10 Thou therefore ſhalt go forth, and take beforehand for me all their coaſts: and if they will yield themſelves unto thee, thou ſhalt reſerve them for me till the day of their puniſhment.

11 But concerning them that rebel, let not thine eyes ſpare them; but put them to the ſlaughter, and ſpoil them whereſoever thou goeſt.

12 For as I live, and by the power of my kingdom, whatſoever I have ſpoken, that will I do by mine hand.

13 And take thou heed that thou tranſgreſs none of the commandments of thy lord, but accompliſh them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the preſence of his lord, and called all the governors and captains, and the officers of the army of Aſſur.

15 And he muſtered the choſen men for the battle, as his lord had commanded him, unto an hundred and twenty thouſand, and twelve thouſand archers on horſeback.

16 And he ranged them as a great army is ordered for the war.

17 And he took camels and aſſes for their carriages, a very great number; and ſheep, and oxen, and goats without number, for their proviſion:

18 And plenty of victual for every man of the army, and very much gold and ſilver out of the king's houſe.

19 Then he went forth, and all his power to go before king Nabuchodonoſor in the voyage, and to cover all the face of the earth weſtward with their chariots, and horſemen, and their choſen footmen.

20 A great multitude alſo of ſundry countries came with them like locuſts, and like the ſand of the earth: for the multitude was without number.

21 And they went forth of Nineve, three days journey toward the plain of Bectileth; and pitched from Bectileth near the

Commentary on Judith.

CHAP. I. 1 *In the twelfth year of the reign of Nabuchodonoſor*, &c.] This Nabuchodonoſor is the ſame prince whom Herodotus calls Saoſduchinus, who, after the death of Eſarhaddon, ſucceeded to his acquiſitions; and the reaſon why the author of the book of Judith, who certainly wrote either in Babylon, or ſome other part of Chaldee, calls him Nabuchodonoſor, is, becauſe this was the common name of the kings of the country.

2 *And he built in Ecbatane*, &c.] See Note on Tobit, chap. iii. 7.

CHAP. II. 4 *Holofernes the chief captain of his army*, &c.] Some commentators are of opinion, that the word Holofernes is of Perſian extraction; but others think that this general was a native either of Pontus or Cappadocia. Polybius mentions one of this name, who having conquered Cappadocia, ſoon loſt it again, becauſe he was for ehanging the ancient cuſtoms of the country, and introducing drunkenneſs, together with feaſts and ſongs to Bacchus; and hence Caſaubon conjectures, that this was the ſame Holofernes who commanded Nabuchodonoſor's army, as his riot and debauchery, as well as the rapidity of his conqueſts, ſeems to form a ſtrong reſemblance with thoſe of the conqueror of Cappadocia.

the mountain, which is at the left hand of the upper Cilicia,

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country;

23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness, at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai till you come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also the children of Madian, and burnt up their tabernacles, and spoiled their sheep-cotes.

27 Then he went down into the plain of Damascus in the time of wheat-harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sydon and Tyrus, and them that dwelt in Sur, and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus, and Ascalon, feared him greatly.

CHAP. III.

SO they sent ambassadors unto him, to treat of peace, saying,
2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities, and the inhabitants thereof, are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea-coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes shall call upon him as god.

9 Also he came over against Esdraelon, near unto Judea, over against the great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

NOW the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

5 And possessed themselves before-hand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill-country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar.

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem, before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

THEN was it declared to Holofernes the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill-country, and had fortified all the tops of the high hills, and had laid impediments in the champain countries.

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea-coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is the power and strength, and what king is set over them, or captain of their army.

4 And why have they determined not to come and meet me, more than all the inhabitants of the west?

5 Then said Achior the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people which dwelleth near thee, and inhabiteth the hill-countries; and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers which were in the land of Chaldea.

8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so he cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low, with labouring in brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the Red-sea before them.

14 And brought them to mount Sina, and Cades Barne, and cast forth all that dwelt in the wilderness.

CHAP. III. 6 *Then came he down toward the sea-coast*, &c.] The submissive manner in which the inhabitants received Holofernes, mitigated his wrath, and induced him to grant them the peace they desired; but he took the precaution of demolishing their fortifications and strong holds, lest on his departure, they should break the treaty, and join the enemy.

CHAP. IV. 1 *Now the children of Israel that dwelt in Judea*, &c.] The descendants of Jacob, hearing of the terrible destruction of those countries, through which the army of Holofernes had passed, and being desirous of preserving their liberty and religion, took possession of the straight passes of the mountains, the only ways that led to their country, in order to stop the progress of the enemy.

6 *Them that dwelt in Bethulia*, &c.] Our modern travellers to the Holy Land almost unanimously agree, that Bethulia is situated in the tribe of Zebulun, about a league on the west side of Tiberius, where they pretend are still some marks of the tent of Holofernes.

CHAP. V. 5 *Then said Achior the captain of all the sons of Ammon*, &c.] Achior from his being a native of the country, bordering on Canaan, was well acquainted with the government and religion of the Israelites. Their history was too singular to be forgotten by the inhabitants of those kingdoms that lay near the inheritance of the sons of Jacob, and the many miracles wrought by the Almighty in their favour too evident to be denied. Accordingly Achior gave a concise account of them, and enumerated some of the facts in which the hand of omnipotence had been remarkably conspicuous.

15 So they dwelt in the land of the Amorites, and they deſtroyed by their ſtrength all them of Eſebon, and paſſing over Jordan, they poſſeſſed all the hill-country.

16 And they caſt forth before them the Chanaanite, the Pherezite, the Jebuſite, and the Sychemite, and all the Gergeſites, and they dwelt in that country many days.

17 And whilſt they ſinned not before their God, they proſpered, becauſe the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were deſtroyed in many battles very ſore, and were led captives into a land that was not theirs, and the temple of their God was caſt to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up to the places where they were ſcattered, and have poſſeſſed Jeruſalem, where their ſanctuary is, and are ſeated in the hill-country; for it was deſolate.

20 Now therefore, my lord and governor, if there be any error in this people, and they ſin againſt their God, let us conſider that this ſhall be their ruin, and let us go up, and we ſhall overcome them.

21 But if there be no iniquity in their nation, let my lord now paſs by, leſt their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finiſhed theſe ſayings, all the people ſtanding round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the ſea-ſide, and in Moab, ſpake that he ſhould kill him.

23 For, *ſay they*, we will not be afraid of the face of the children of Iſrael: for lo, it is a people that have no ſtrength nor power for a ſtrong battle.

24 Now therefore, lord Holofernes, we will go up, and they ſhall be a prey to be devoured of all thine army.

CHAP. VI.

AND when the tumult of men that were about the council was ceaſed, Holofernes the chief captain of the army of Aſſur ſaid unto Achior and all the Moabites, before all the company of other nations,

2 And who art thou Achior, and the hirelings of Ephraim, that thou haſt propheſied amongſt us as to-day, and haſt ſaid, that we ſhould not make war with the people of Iſrael, becauſe their God will defend them? and who is God, but Nabuchodonoſor?

3 He will ſend his power, and will deſtroy them from the face of the earth, and their God ſhall not deliver them: but we his ſervants will deſtroy them as one man; for they are not able to ſuſtain the power of our horſes.

4 For with them we will tread them under foot, and their mountains ſhall be drunken with their blood, and their fields ſhall be filled with their dead bodies, and their footſteps ſhall not be able to ſtand before us, for they ſhall utterly periſh, ſaith king Nabuchodonoſor, lord of all the earth; for he ſaid, None of my words ſhall be in vain.

5 And thou, Achior, an hireling of Ammon, which haſt ſpoken theſe words in the day of thine iniquity, ſhalt ſee my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then ſhall the ſword of mine army, and the multitude of them that ſerve me, paſs through thy ſides, and thou ſhalt fall among their ſlain, when I return.

7 Now therefore my ſervants ſhall bring thee back into the hill-country, and ſhall ſet thee in one of the cities of the paſſages.

8 And thou ſhalt not periſh, till thou be deſtroyed with them.

9 And if thou perſuade thyſelf in thy mind, that they ſhall not be taken, let not thy countenance fall: I have ſpoken it, and none of my words ſhall be in vain.

10 Then Holofernes commanded his ſervants that waited in his tent to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Iſrael.

11 So his ſervants took him, and brought him out of the camp into the plain, and they went from the midſt of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city ſaw them, they took up their weapons, and went out of the city to the top of the hill: and every man that uſed a ſling kept them from coming up, by caſting of ſtones againſt them.

13 Nevertheleſs, having gotten privily under the hill, they bound Achior, and caſt him down, and left him at the foot of the hill, and returned to their lord.

14 But the Iſraelites deſcended from their city, and came unto him, and looſed him, and brought him into Bethulia, and preſented him to the governors of the city:

15 Which were in thoſe days, Ozias the ſon of Micah of the tribe of Simeon, and Chabris the ſon of Gothoniel, and Charmis the ſon of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women to the aſſembly, and they ſet Achior in the midſt of all their people. Then Ozias aſked him of that which was done.

17 And he anſwered and declared unto them the words of the council of Holofernes, and all the words that he had ſpoken in the midſt of the princes of Aſſur, and whatſoever Holofernes had ſpoken proudly againſt the houſe of Iſrael.

18 Then the people fell down and worſhipped God, and cried unto God, ſaying,

19 O Lord God of heaven, behold their pride, and pity the low eſtate of our nation, and look upon the face of thoſe that are ſanctified unto thee this day.

20 Then they comforted Achior, and praiſed him greatly.

21 And Ozias took him out of the aſſembly unto his houſe, and made a feaſt to the elders, and they called on the God of Iſrael all that night for help.

CHAP. VII.

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they ſhould remove their camp againſt Bethulia, to take aforehand the aſcents of the hill-country, and to make war againſt the children of Iſrael.

2 Then their ſtrong men removed their camps in that day, and the army of the men of war was an hundred and ſeventy thouſand footmen, and twelve thouſand horſemen, beſide the baggage and other men that were a foot amongſt them, a very great multitude.

3 And they encamped in the valley near unto Bethulia, by the fountain, and they ſpread themſelves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon, which is over againſt Eſdaelom.

4 Now the children of Iſrael, when they ſaw the multitude of them, were greatly troubled, and ſaid every one to his neighbour, Now will theſe men lick up the face of the earth; for neither the high mountains, nor the vallies, nor the hills are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the ſecond day Holofernes brought forth all his horſemen, in the ſight of the children of Iſrael which were in Bethulia.

7 And viewed the paſſages up to the city, and came to the fountains of their waters, and took them, and ſet garriſons of men of war over them, and he himſelf removed towards his people.

8 Then came unto him all the chief of the children of Eſau, and all the governors of the people of Moab, and the captains of the ſea coaſt, and ſaid,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Iſrael do not truſt in their ſpears, but in the height of the mountains wherein they dwell, becauſe it is not eaſy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not againſt them in battle-array, and there ſhall not ſo much as one man of thy people periſh.

12 Remain in thy camp, and keep all the men of thine army, and let thy ſervants get into their hands the fountain of water which iſſueth forth at the foot of the mountain:

13 (For all the inhabitants of Bethulia have their water thence) ſo ſhall thirſt kill them, and they ſhall give up their city, and we and our people ſhall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they, and their wives, and their children ſhall be conſumed

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CHAP. VI. 2 *Who is God, but Nabuchodonoſor?*] How blaſphemouſly does Holofernes treat the God of Iſrael? He even preſumes to place the king of Aſſyria above that Being who fills immenſity, and can with a ſingle word, not only tumble monarchs from their thrones, but annihilate thoſe ſtupendous globes that decorate the fields of æther.

14 *But the Iſraelites deſcended from their city*, &c.] Achior being left by the Aſſyrians, the inhabitants of Bethulia took him, and preſented him to the governors of the city, who received him with joy, and promiſed him protection.

CHAP. VII. 1 *The next day Holofernes commanded all his army*, &c.] Holofernes now moved againſt Bethulia, and in order to terrify the inhabitants, cauſed his army to be drawn up in their ſight.

fumed with famine, and before the ſword come againſt them, they ſhall be overthrown in the ſtreets where they dwell.

15 Thus ſhalt thou render them an evil reward: becauſe they rebelled and met not thy perſon peaceably.

16 And theſe words pleaſed Holofernes, and all his ſervants, and he appointed to do as they had ſpoken.

17 So the camp of the children of Ammon departed, and with them five thouſand of the Aſſyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Iſrael.

18 Then the children of Eſau went up with the children of Ammon, and camped in the hill-country over againſt Dothaim: and they ſent ſome of them toward the ſouth and toward the eaſt, over againſt Ekrebel, which is near unto Chuſi, that is upon the brook Mochmur; and the reſt of the army of the Aſſyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Iſrael cried unto the Lord their God, becauſe their heart failed, for all their enemies had compaſſed them round about, and there was no way to eſcape out from among them.

20 Thus all the company of Aſſur remained about them, both their footmen, chariots, and horſemen, four and thirty days, ſo that all the veſſels of water failed all the inhabitants of Bethulia.

21 And the ciſterns were emptied, and they had no water to drink their fill for one day; for they gave them drink by meaſure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirſt, and fell down in the ſtreets of the city, and by the paſſages of the gates, and there was no longer any ſtrength in them.

23 Then all the people aſſembled to Ozias, and to the chief of the city, both young men and women, and children, and cried with a loud voice, and ſaid before all the elders,

24 God be judge between us and you: for you have done us great injury, in that you have not required peace of the children of Aſſur.

25 For now we have no helper: but God hath ſold us into their hands, that we ſhould be thrown down before them with thirſt and great deſtruction.

26 Now therefore call them unto you, and deliver the whole city for a ſpoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a ſpoil unto them, than to die for thirſt: for we will be his ſervants, that our ſouls may live, and not ſee the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witneſs againſt you, the heaven and the earth, and our God and Lord of our fathers, which puniſheth us according to our ſins, and the ſins of our fathers, that he do not according as we have ſaid this day.

29 Then there was great weeping with one conſent in the midſt of the aſſembly, and they cried unto the Lord God with a loud voice.

30 Then ſaid Ozias unto them, Brethren be of good courage, let us yet endure five days, in the which ſpace the Lord our God may turn his mercy towards us; for he will not forſake us utterly.

31 And if theſe days paſs, and there come no help unto us, I will do according to your word.

32 And he diſperſed the people every one to their own charge; and they went unto the walls and towers of their city, and ſent the women and children into their houſes: and they were very low brought in the city.

CHAP. VIII.

NOW at that time Judith heard thereof, which was the daughter of Merari, the ſon of Ox, the ſon of Joſeph, the ſon of Oziel, the ſon of Elcia, the ſon of Ananias, the ſon of Gedeon, the ſon of Raphaim, the ſon of Acitho, the ſon of Eliu, the ſon of Eliab, the ſon of Nathanael, the ſon of Samael, the ſon of Salaſadai, the ſon of Iſrael.

2 And Manaſſes was her huſband, of her tribe and kindred, who died in the barley harveſt.

3 For as he ſtood overſeeing them that bound ſheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia, and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her houſe three years and four months.

5 And ſhe made her a tent upon the top of her houſe, and put on ſackcloth upon her loins, and ware her widow's apparel.

6 And ſhe faſted all the days of her widowhood, ſave the eves of the ſabbaths, and the ſabbaths, and the eves of the new moons, and the new moons, and the feaſts, and ſolemn days of the houſe of Iſrael.

7 She was alſo of a goodly countenance, and very beautiful to behold: and her huſband Manaſſes had left her gold and ſilver, and men-ſervants, and maid-ſervants, and cattle, and lands, and ſhe remained upon them.

8 And there was none that gave her an ill word; for ſhe feared God greatly.

9 Now when ſhe heard the evil words of the people againſt the governor, that they fainted for lack of water (for Judith had heard all the words that Ozias had ſpoken unto them, and that he had ſworn to deliver the city unto the Aſſyrians after five days)

10 Then ſhe ſent her waiting-woman that had the government of all things that ſhe had, to call Ozias, and Chebris, and Charmis, the antients of the city.

11 And they came unto her, and ſhe ſaid unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have ſpoken before the people this day are not right; touching this oath which ye made and pronounced between God and you, and have promiſed to deliver the city to our enemies, unleſs within theſe days the Lord turn to help you.

12 And now, who are you that have tempted God this day, and ſtand inſtead of God amongſt the children of men?

13 And now try the Lord Almighty, but you ſhall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can you ſearch out God that hath made all theſe things, and know his mind, or comprehend his purpoſe; Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within theſe five days, he hath power to defend us when he will, even every day, or to deſtroy us before our enemies.

16 Do not bind the counſels of the Lord our God: for God is not as man, that he may be threatned; neither is he as the ſon of man, that he ſhould be wavering.

17 Therefore let us wait for ſalvation of him, and call upon him to help us, and he will hear our voice, if it pleaſe him.

18 For there aroſe none in our age, neither is there any now in theſe days, neither tribe, nor family, nor people, nor city, among us, which worſhip gods made with hands, as hath been afore-time.

19 For the which cauſe our fathers were given to the ſword, and for a ſpoil, and had a great fall before our enemies.

20 But we know none other god, therefore we truſt he will not deſpiſe us, nor any of our nation.

21 For if we be taken ſo, all Judea ſhall lie waſte, and our ſanctuary ſhall be ſpoiled, and he will require the profanation thereof at our mouth.

22 And the ſlaughter of our brethren, and the captivity of the country, and the deſolation of our inheritance, will he turn upon our heads among the Gentiles, whereſoever we ſhall be in bondage, and we ſhall be an offence and a reproach to all them that poſſeſs us.

23 For our ſervitude ſhall not be directed to favour: but the Lord our God ſhall turn it to diſhonour.

24 Now therefore, O brethren, let us ſhew an example to our brethren, becauſe their hearts depend upon us, and the ſanctuary, and the houſe, and the altar reſt upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Iſaac, and what happened to Jacob in Meſopotamia of Syria, when he kept the ſheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth ſcourge them that come near unto him to admoniſh them.

28 Then ſaid Ozias to her, All that thou haſt ſpoken, haſt thou ſpoken with a good heart, and there is none that may gainſay thy words.

19 *Then the children cried unto the Lord their God*, &c.] The Iſraelites well knew that they were of themſelves unable to oppoſe ſo great a multitude, and therefore applied for help to him that was able to ſave; to that tremendous Being who had ſo often preſerved their fathers from deſtruction, and would always have rendered the deſigns of their enemies abortive, had they been careful to obſerve his laws, and *worſhip him in ſpirit and in truth*.

CHAP. VIII. 11 *Hear me now, O ye governors of the inhabitants of Bethulia*, &c.] Judith here expoſtulates with the governors of the city, for the raſh promiſe they had made to the people of delivering Bethulia to the enemy in five days, if they were not relieved. She juſtly told them, that they ought to have relied on the Lord their God, and waited their deliverance from his hand.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that you have promised to deliver the city of our enemies, the Lord will visit Israel by mine hand.

34 But enquire not you of mine act: for I will not declare it you until the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

THEN Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach (for thou saidst, it shall not be so, and yet they did so)

3 Wherefore thou gavest their rulers to be slain, so that they died their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones:

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided amongst thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle, where thy glorious name resteth, and to cast down with sword the horn of thy altar.

9 Behold, their pride, and send thy wrath upon their heads; give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

11 For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel, but thou.

CHAP. X.

NOW after that she had ceased to cry unto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath-days, and in her feast-days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on attire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her her bracelets and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruise of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, the God of our fathers give thee favour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Jerusalem: then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof you have spoken with me: so they commanded the young men to open to her, as she had spoken.

10 And when they had done so, Judith went out, she and her maid with her, and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went strait forth into the valley: and the first watch of the Assyrians met her;

12 And took her, and asked her, of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes, the chief captain of your army, to declare words of truth, and I will shew him a way whereby he shall go and win all the hill-country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word, and he will entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid, and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel, because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go, might deceive the whole earth.

20 And

CHAP. VIII. 32 *Hear me, and I will do a thing*, &c.] After telling them their fault in not relying on the Lord for help, she declared that she would herself undertake the deliverance of the city; but at the same time enjoined them not to ask, or endeavour to discover the manner in which she proposed to perform it, being determined to keep the secret inviolable in her own breast.

CHAP. IX. 1 *Then Judith fell upon her face*, &c.] Before Judith entered on this important action, she prostrated herself before the Almighty God of Jacob, and implored from him that assistance which she well knew it could not be expected from man.

11 *For thy power standeth not in multitude, nor thy might in strong men*, &c.] Thou, *O worship of Israel*, hast no occasion for the arm of flesh; before thee the multitude of an host, and all the instruments of war are vain.

CHAP. X. 10 *Judith went out, she and her maid with her*, &c.] The word in ancient translations which we render *maid* is *Abra*, which signifies a companion, or maid of honour, rather than a servant.

11 *Thus they went straight forth into the valley*, &c.] The city of Bethulia was situated on the top of a mountain, and the host of the Assyrians were encamped in the vallies below; so that Judith and her attendant soon reached the advanced guards of the enemy, who were stationed at the very foot of the mountain.

JUDITH & HOLOFERNES. Judith 13.15.

Behold the head of Holofernes the chief captain of the army of Assur, and behold the canopy wherein he did lie in his drunkeness, and the Lord hath smitten him by the hand of a woman.

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20 And they that lay near Holofernes went out, and all his ſervants, and they brought her into the tent.

21 Now Holofernes reſted upon his bed under a canopy, which was woven with purple and gold, and emeralds, and precious ſtones.

22 So they ſhewed him of her, and he came out before his tent, with ſilver lamps going before him.

23 And when Judith was come before him and his ſervants, they all marvelled at the beauty of her countenance; and ſhe fell down upon her face, and did reverence unto him: and his ſervants took her up.

CHAP. XI.

THEN ſaid Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to ſerve Nabuchodonoſor the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not ſet light by me, I would not have lifted up my ſpear againſt them: but they have done theſe things to themſelves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for ſafeguard; be of good comfort, thou ſhalt live this night, and hereafter.

4 For none ſhall hurt thee, but intreat thee well, as they do the ſervants of king Nabuchodonoſor my lord.

5 Then Judith ſaid unto him, Receive the words of thy ſervant, and ſuffer thine handmaid to ſpeak in thy preſence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to paſs by thee, and my lord ſhall not fail of his purpoſe.

7 As Nabuchodonoſor king of all the earth liveth, and as his power liveth, who hath ſent thee for the upholding of any living thing: for not only men ſhall ſerve him by thee, but alſo the beaſts of the field, and the cattle, and the fowls of the air ſhall live by thy power, under Nabuchodonoſor and all his houſe.

8 For we have heard of thy wiſdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter which Achior did ſpeak in thy council, we have heard his words; for the men of Bethulia ſaved him, and he declared unto them all that he had ſpoken unto thee.

10 Therefore, O lord and governor, reject not his word: but lay it up in thine heart, for it is true: for our nation ſhall not be puniſhed, neither can the ſword prevail againſt them, except they ſin againſt their God.

11 And now, that my lord be not defeated, and fruſtrate of his purpoſe, even death is now fallen upon them, and their ſin hath overtaken them, wherewith they will provoke their God to anger, whenſoever they ſhall do that which is not fit to be done:

12 For their victuals fail them, and all their water is ſcant, and they have determined to lay hands upon their cattle, and purpoſed to conſume all thoſe things that God hath forbidden them to eat by his laws:

13 And are reſolved to ſpend the firſt fruits of the corn, and the tenths of wine and oil, which they had ſanctified and reſerved for the prieſts that ſerve in Jeruſalem, before the face of our God, the which things it is not lawful for any of the people ſo much as to touch with their hands.

14 For they have ſent ſome to Jeruſalem, becauſe they alſo that dwell there have done the like, to bring them a licence from the ſenate.

15 Now when they ſhall bring them word, they will forthwith do it, and they ſhall be given thee to be deſtroyed the ſame day.

16 Wherefore, I thine handmaid, knowing all this, am fled from their preſence, and God hath ſent me to work things with thee, whereat all the earth ſhall be aſtoniſhed, and whoſoever ſhall hear it.

17 For thy ſervant is religious, and ſerveth the God of heaven day and night: now therefore my lord, I will remain with thee, and thy ſervant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their ſins.

18 And I will come and ſhew it unto thee: then thou ſhalt go forth with all thine army, and there ſhall be none of them that ſhall reſiſt thee.

19 And I will lead thee through the midſt of Judea, until thou come before Jeruſalem; and I will ſet thy throne in the midſt thereof, and thou ſhalt drive them as ſheep that have no ſhepherd, and a dog ſhall not ſo much as open his mouth at thee: for theſe things were told me according to my foreknowledge, and they were declared unto me, and I am ſent to tell thee.

20 Then her words pleaſed Holofernes, and all his ſervants, and they marvelled at her wiſdom, and ſaid,

21 There is not ſuch a woman from one end of the earth to the other, both for beauty of face, and wiſdom of words.

22 Likewiſe Holofernes ſaid unto her, God hath done well to ſend thee before the people, that ſtrength might be in our hands, and deſtruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: ſurely, if thou do as thou haſt ſpoken, thy God ſhall be my God, and thou ſhalt dwell in the houſe of king Nabuchodonoſor, and ſhalt be renowned through the whole earth.

CHAP. XII.

THEN he commanded to bring her in, where his plate was ſet, and bade that they ſhould prepare for her of his own meats, and that ſhe ſhould drink of his own wine.

2 And Judith ſaid, I will not eat thereof, leſt there be an offence: but proviſion ſhall be made for me of the things that I have brought.

3 Then Holofernes ſaid unto her, If thy proviſion ſhould fail, how ſhould we give thee the like? for there be none with us of thy nation.

4 Then ſaid Judith unto him, As thy ſoul liveth, my lord, thine handmaid ſhall not ſpend thoſe things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the ſervants of Holofernes brought her into the tent, and ſhe ſlept till midnight, and ſhe aroſe when it was towards the morning watch,

6 And ſent to Holofernes, ſaying, Let my lord now command that thine hand-maid may go forth unto prayer.

7 Then Holofernes commanded his guard, that they ſhould not ſtay her: thus ſhe abode in the camp three days, and went out in the night into the valley of Bethulia, and waſhed herſelf in a fountain of water by the camp.

8 And when ſhe came out, ſhe beſought the Lord God of Iſrael to direct her way, to the raiſing up of the children of her people.

9 So ſhe came in clean, and remained in the tent, untill ſhe did eat her meat that evening.

10 And in the fourth day Holofernes made a feaſt to his own ſervants only, and called none of the officers to the banquet.

11 Then ſaid he to Bagoas the eunuch, who had charge over all that he had, Go now and perſuade this Hebrew woman which is with thee, that ſhe come unto us, and eat and drink with us.

12 For lo, it will be a ſhame for our perſon, if we ſhall let ſuch a woman go, not having had her company: for if we draw her not unto us, ſhe will laugh us to ſcorn.

13 Then went Bagoas from the preſence of Holofernes, and came to her, and he ſaid, Let not this fair damſel fear to come to my lord, and to be honoured in his preſence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Aſſyrians, which ſerve in the houſe of Nabuchodonoſor.

14 Then ſaid Judith unto him, Who am I now, that I ſhould gainſay my lord? ſurely whatſoever pleaſeth him I will do ſpeedily, and it ſhall be my joy unto the day of my death.

15 So ſhe aroſe, and decked herſelf with her apparel, and all her woman's attire, and her maid went and laid ſoft ſkins on the ground for her, over againſt Holofernes, which ſhe had received of Bagoas for her daily uſe, that ſhe might ſit and eat upon them.

16 Now when Judith came in and ſat down, Holofernes his heart was raviſhed with her, and his mind was moved, and he deſired

CHAP. XI. 20 *Then her words pleaſed Holofernes*, &c.] The Aſſyrian general liſtened with attention to the ſpeech of Judith, and determined to purſue her inſtructions, promiſing at the ſame time, that if her words proved true, ſhe ſhould have an honourable ſtation in the palace of Nabuchodonoſor, and that he himſelf would be a worſhipper of the God of Iſrael.

CHAP. XII. 7 *And went out in the night into the valley of Bethulia*, &c.] As prayer, no doubt, is beſt performed in places of retirement, and the hurry of a camp muſt needs be inconvenient for religious offices, Judith, who profeſſed herſelf a woman of ſtrict piety, had a good pretence to requeſt of the general the liberty of retiring out of the camp to perform her devotions, which ſhe foreſaw would be a means to favour her eſcape, after ſhe had executed the deſign for which ſhe left her city.

fired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day, more than all the days since I was born.

19 Then she took, and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day, since he was born.

CHAP. XIII.

NOW when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord, and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying alone upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed, which was at Holofernes head, andtook down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid:

10 And she put it in her bag of meat: so they twain went together, according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then said she to them with a loud voice, Praise, praise God, praise God (I say) for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes the chief captain of the army of Assur, and behold the canopy wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance had deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God, above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIV.

THEN said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take you every one his weapons, and go forth every valiant man out of the city, and set you a captain over them, as though you would go down into the field toward the watch of the Assyrians, but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So you, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before you do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people, all that she had done from the day that she went forth, until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains, and tribunes, and to every one of their rulers.

13 So they came to Holofernes tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent, for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bed-chamber, and found him cast upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping and sighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for behold, Holofernes *lieth* upon the ground without a head.

19 When the captains of the Assyrians army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noise throughout the camp.

CHAP. XV.

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing

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CHAP. XIII. 4 *Then Judith standing by his bed,* &c.] Judith's project was now ripe for execution; she therefore first prayed to the Almighty for strength to perform it; and then approached his bed, drew his falchion, and at two strokes severed his head from his body. Thus fell the man who had dared to place his master above the Almighty God of Jacob, and presumptuously to declare, that victory was given by Nabuchodonosor.

11 *Then said Judith afar off to the watchmen,* &c.] Judith, having executed the task she had undertaken, left the Assyrian camp, and hastened to the gates of Bethulia; but before she reached them, she called aloud to the watch, assuring them that God had visibly declared for them, and would protect them against the power of the enemy.

CHAP. XIV. 1 *Hear me now, my brethren,* &c.] Judith, well knowing the consternation into which the sudden death of Holofernes would throw the Assyrian army, advised the Bethulians to take advantage of it, arm themselves, pursue, and destroy these invaders of their country. They had sufficient reason to listen to her instructions, whose conduct had so happily begun their deliverance.

12 *But when the Assyrians saw them,* &c.] The Bethulians appearing in the passes of the mountains, the advanced guards of the Assyrians gave notice to their officers, who sent an account of it to the general.

g out all together, they fled into every way of the plain, and of e hill-country.

3 They alſo that had encamped in the mountains round about Bethulia, fled away. Then the children of Iſrael, every one that was a warrior among them, ruſhed out upon them.

4 Then ſent Ozias to Betomaſthem, and to Bebai, and Chobai, and Cola, and to all the coaſts of Iſrael, ſuch as ſhould tell the things that were done, and that all ſhould ruſh forth upon their enemies to deſtroy them.

5 Now when the children of Iſrael heard it, they all fell upon them with one conſent, and ſlew them unto Chobai: likewiſe alſo they that came from Jeruſalem, and from all the hill-country (for men had told them what things were done in the camp of their enemies) and they that were in Galaad and in Galilee, chaſed them with a great ſlaughter, until they were paſt Damaſcus, and the borders thereof.

6 And the reſidue that dwelt at Bethulia fell upon the camp of Aſſur, and ſpoiled them, and were greatly enriched.

7 And the children of Iſrael that returned from the ſlaughter, had that which remained; and the villages, and the cities that were on the mountains and in the plain, gat many ſpoils: for the multitude was very great.

8 Then Joacim the high prieſt, and the ancients of the children of Iſrael that dwelt in Jeruſalem, came to behold the good things that God had ſhewed to Iſrael, and to ſee Judith, and to ſalute her.

9 And when they came unto her, they bleſſed her with one accord, and ſaid unto her, Thou art the exaltation of Jeruſalem, thou art the great glory of Iſrael, thou art the great rejoicing of our nation.

10 Thou haſt done all theſe things by thine hand: thou haſt done much good to Iſrael, and God is pleaſed therewith: bleſſed be thou of the Almighty Lord for ever more: and all the people ſaid, So be it.

11 And the people ſpoiled the camp the ſpace of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and veſſels, and all his ſtuff: and ſhe took it and laid it on her mule: and made ready her carts, and laid them thereon.

12 Then all the women of Iſrael ran together to ſee her, and bleſſed her, and made a dance among them for her: and ſhe took branches in her hand, and gave alſo to the women that were with her.

13 And they put a garland of olive upon her, and her maid that was with her, and ſhe went before all the people in the dance, leading all the women: and all the men of Iſrael followed in their armour, with garlands, and with ſongs in their mouths.

CHAP. XVI.

THEN Judith began to ſing this thankſgiving in all Iſrael, and all the people ſang after her this ſong of praiſe.

2 And Judith ſaid, begin unto my God with timbrels, ſing unto my Lord with cymbals: tune unto him a new pſalm: exalt him, and call upon his name.

3 For God breaketh the battles: for amongſt the camps in the midſt of the people he hath delivered me out of the hands of them that perſecuted me.

4 Aſſur came out of the mountains from the north, he came with ten thouſands of his army, the multitude whereof ſtopped the torrents, and their horſemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the ſword, and daſh the ſuckling children againſt the ground, and make mine infants as a prey, and my virgins as a ſpoil.

6 But the almighty Lord hath diſappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the ſons of the Titans ſmite him, nor high giants ſet upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For ſhe put off the garment of her widowhood, for the exaltation of thoſe that were oppreſſed in Iſrael, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her ſandals raviſhed his eyes, her beauty took his mind priſoner, and the fauchion paſſed through his neck.

10 The Perſians quaked at her boldneſs, and the Medes were daunted at her hardineſs.

11 Then my afflicted ſhouted for joy, and my weak ones cried aloud; but they were aſtoniſhed: theſe lifted up their voices, but they were overthrown.

12 The ſons of the damſels have pierced them through, and wounded them as fugitive children: they periſhed by the battle of the Lord.

13 I will ſing unto the Lord a new ſong: O Lord, thou art great and glorious, wonderful in ſtrength, and invincible.

14 Let all creatures ſerve thee: for thou ſpakeſt, and they were made, thou didſt ſend forth thy ſpirit, and it created them, and there is none that can reſiſt thy voice.

15 For the mountains ſhall be moved from their foundations with the waters, the rocks ſhall melt as wax at thy preſence: yet thou art merciful to them that fear thee.

16 For all ſacrifice is too little for a ſweet ſavour unto thee, and all the fat is not ſufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that riſe up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their fleſh; and they ſhall feel them, and weep for ever.

18 Now as ſoon as they entered into Jeruſalem, they worſhipped the Lord; and as ſoon as the people were purified, they offered their burnt-offering, and their free offerings, and their gifts.

19 Judith alſo dedicated all the ſtuff of Holofernes, which the people had given her, and gave the canopy which ſhe had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feaſting in Jeruſalem before the ſanctuary, for the ſpace of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own poſſeſſion, and was in her time honourable in all the country, and many deſired her but none knew her all the days of her life, after that Manaſſes her huſband was dead, and was gathered to his people.

23 But ſhe increaſed more and more in honour, and waxed old in her huſband's houſe, being an hundred and five years old, and made her maid free; ſo ſhe died in Bethulia: and they buried her in the cave of her huſband Manaſſes.

24 And the houſe of Iſrael lamented her ſeven days: and before ſhe died, ſhe did diſtribute her goods to all them that were neareſt of kindred to Manaſſes her huſband, and to them that were the neareſt of her kindred.

25 And there was none that made the children of Iſrael any more afraid in the days of Judith, nor a long time after her death.

CHAP. XV. 8 *Then Joacim the high prieſt*, &c.] After the defeat of the Aſſyrian army, the high prieſt, attended by all the chief men of Iſrael, came to Bethulia, to ſalute Judith, declaring that ſhe had ſaved Iſrael, and prevented the temple of the Moſt High from being polluted.

CHAP. XVI. 1 *Then Judith began to ſing*, &c.] This ſong of Judith is truly poetical, and deſerves a place among the oriental writings of this kind.

19 *Judith alſo dedicated all the ſtuff of Holofernes*, &c.] Nothing was more common both among the Jews and Gentiles, than to dedicate the ſpoils taken in war to God, in acknowledgment of his goodneſs, and to commemorate the victory, which, by his favour and aſſiſtance, was then obtained.

The reſt of the CHAPTERS of the Book of

E S T H E R.

Which are found neither in the Hebrew, nor in the Chaldee.

Part of the Tenth Chapter, after the Greek.

The ARGUMENT.

The following chapters, which are ſubjoined as a ſupplement to the authentic Book of Eſther, *are doubtleſs very ancient, ſince* Joſephus *has taken ſome of them into his hiſtory: but, by comparing them with the canonical writings, we find ſuch a diſparity in ſtile, and even ſuch manifeſt contradictions, as gave the ancient compilers of the ſacred canon ſufficient grounds for placing them among the* Apocryphal *writings.*

THEN Mardocheus ſaid, God hath done theſe things.

5 For I remember a dream which I ſaw concerning theſe matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the ſun, and much water: this river is Eſther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8. And the nations were thoſe that were aſſembled to deſtroy the name of the Jews:

9 And my nation is this Iſrael, which cried to God, and were ſaved: for the Lord hath ſaved his people, and the Lord hath delivered us from all thoſe evils, and God hath wrought ſigns and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And theſe two lots came at the hour, and time, and day of judgment, before God amongſt all nations.

12 So God remembered his people, and juſtified his inheritance.

13 Therefore thoſe days ſhall be unto them in the month Adar, the fourteenth and fifteenth day of the ſame month, with an aſſembly, and joy, and with gladneſs, before God, according to the generations for ever among his people.

CHAP. XI.

IN the fourth year of the reign of Ptolemeus and Cleopatra, Doſitheus, who ſaid he was a prieſt and Levite, and Ptolemeus his ſon, brought this epiſtle of Phurim, which they ſaid was the ſame, and that Lyſimachus the ſon of Ptolemeus, that was in Jeruſalem, had interpreted it.

2 In the ſecond year of the reign of Artaxerxes the great, in the firſt day of the month Niſan, Mardocheus the ſon of Jairus, the ſon of Semei, the ſon of Ciſai of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Suſa, a great man, being a ſervitor in the king's court.

4 He was alſo one of the captives which Nabuchodonoſor the king of Babylon carried from Jeruſalem, with Jechonias king of Judea, and this was his dream:

5 Behold, a noiſe of a tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight againſt the righteous people.

8 And lo, a day of darkneſs and obſcurity: tribulation and anguiſh, affliction, and great uproar upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to periſh.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the ſun roſe up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had ſeen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was deſirous to know it.

CHAP. XII.

AND Mardocheus took his reſt in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 And he heard their devices and ſearched out their purpoſes, and learned that they were about to lay hands upon Artaxerxes the king, and ſo he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confeſſed it, they were ſtrangled.

4 And the king made a record of theſe things, and Mardocheus alſo wrote thereof.

5 So the king commanded Mardocheus to ſerve in the court, and for this he rewarded him.

6 Howbeit Aman the ſon of Amadathus the Agagite, who was in great honour with the king, ſought to moleſt Mardocheus and his people becauſe of the two eunuchs of the king.

CHAP. XIII.

THE copy of the letters was this: The great king Artaxerxes writeth theſe things to the princes and governors, that are under him from India unto Ethiopia, in an hundred and ſeven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with preſumption of my authority, but carrying myſelf away with equity and mildneſs, I purpoſed to ſettle my ſubjects continually in a quiet life, and making my kingdom peaceable, and open for paſſage to the utmoſt coaſts, to renew peace, which is deſired of all men.

3 Now when I aſked my counſellors how this might be brought to paſs, Aman, that excelled in wiſdom among us, and was approved for his conſtant good will, and ſtedfaſt fidelity, and had the honour of the ſecond place in the kingdom,

4 Declared unto us, that in all nations throughout the world, there was ſcattered a certain malicious people, that had laws contrary to all nations, and continually deſpiſed the commandments of kings, ſo as the uniting of our kingdoms honourably intended by us, cannot go forward.

5 Seeing

CHAP. X. *Then Mardocheus ſaid, God hath done theſe things.*] In order to connect this additional hiſtory with the book of Eſther, of which it is ſaid to be the remainder, we are to remember that by the interpoſition of Mordecai, or as he is here called Mardocheus, and the aſſiſtance of queen Eſther, the Jews obtained a ſignal deliverance from the plot laid againſt them by Hamon their mortal enemy. Mordecai, to perpetuate ſo wonderful an inſtance of the divine favour to his nation, inſtituted an annual feſtival, to be obſerved on the fifteenth and ſixteenth of the month Adar, for ever.

5 *For I remember a dream which I ſaw*, &c.] Mordecai is confirmed in his opinion, that theſe events were brought about by the interpoſition of providence, on recollecting a dream he formerly had.

CHAP. XI. *In the fourth year of the reign of Ptolemeus and Cleopatra*, &c.] In this verſe we have an account of theſe additional chapters to the book of Eſther, called the *Epiſtle of Phurim*; and it is the general opinion of the learned, that the Lyſimachus mentioned here was the author of them.

12 *He bare this dream in mind*, &c.] The intention of this dream was to predict the great diſtreſſes which his countrymen the Jews would feel, and the ſignal deliverance, which, by their prayer to the Almighty, they ſhould obtain from all the cruel attempts of their implacable adverſaries.

CHAP. XII. 1 *And Mardocheus took his reſt in the court*, &c.] The author here tells us, that Mordecai, from his apartment in the palace, overheard two of the king's chamberlains, who were chief officers near his royal perſon, plotting the death of their ſovereign, which Mordecai, as became a faithful ſubject, diſcovered to his majeſty. In the canonical book of Eſther, we are told that Mordecai was acquainted with this conſpiracy; but how he came by this intelligence is not mentioned.

CHAP. XIII. 1 *The copy of the letter was this*, &c.] We have here the letter which Ahaſuerus, at the requeſt of Hamon, ſent to the provinces to deſtroy the Jews. The ſubſtance of this letter is given in the canonical book of Eſther.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can, that our kingdom may not be firmly stablished:

6 Therefore have we commanded that all they that are signified in writing unto you by Aman (who is ordained over the affairs, and is next unto us) shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they, who of old, and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee.

10 For thou hast made heaven and earth, and all the wonderous things under the heaven.

11 Thou art Lord of all things, and there is no man can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content, with good will, for the salvation of Israel, to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God, and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance that hath been thine from the beginning.

16 Despise not the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name, and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before thee.

CHAP. XIV.

QUEEN Esther also being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me desolate woman, which have no helper but thee.

4 For my danger is in mine hand.

5 From my youth up, I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies.

7 Because we worshipped their Gods: O Lord, thou art righteous.

8 Nevertheless, it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen, to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other helper but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head, in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings.

18 Neither had thine handmaid any joy since the day that I was brought hither, to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAP. XV.

AND upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and Saviour of all things, she took two maids with her.

3 And upon the one she leaned, as carrying herself daintily.

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was chearful, and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones, and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went before her.

8 Then God changed the spirit of the king into mildness, who in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good chear.

10 Thou shalt not die, though our commandment be general: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then she said unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

CHAP. XVI.

THE great king Artaxerxes, unto the princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting,

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they are waxen;

CHAP. XIV. 1 *Queen Esther also being in fear of death, resorted unto the Lord.*] Mordecai having informed Esther of the calamity that threatened them, she was so terrified with the news, that she fell into all the extremities of the most excessive grief; and in the sorrow of her heart poured out a prayer to the God of Israel, imploring his protection for the descendants of Jacob, recounting the wonderful works he had wrought for his people, lamenting their sins, which was the cause of the present troubles, and beseeching the Almighty not to suffer the heathen to triumph over his inheritance.

15 *Thou knowest all things, O Lord,* &c.] Esther concludes her prayer with appealing to the Almighty, who knew the most secret intentions of the heart, that she enjoyed very little satisfaction in her advancement to a partnership in the throne with a prince of a religion so different from her own.

CHAP. XV. 11 *He held up his golden sceptre,* &c.] A sceptre was the ensign of the highest and most absolute authority; and therefore some have observed that when Mordecai was advanced to the greatest dignity next to the king, dressed in the royal robes and other ensigns of sovereignty, no mention is made of the sceptre, as being proper and peculiar to the king.

CHAP. XVI. 1 *The great king Artaxerxes, unto the princes,* &c.] The king being prevailed upon by the intercession of Esther and Mordecai, published his royal letters to countermand those he had before sent to the governors of his numerous provinces.

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech of those that are put in trust to manage their friends affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition, the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late, through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men;

9 Both by changing our purposes, and always judging things that are evident, with more equal proceeding.

10 For Aman a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shewed toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits, sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well, not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things, is hanged at the gates of Susa with all his family: God who ruleth all things speedily rendering vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who, in the time of their affliction, shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 You shall therefore among your solemn feasts keep it an high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well affected Persians; but to those which do conspire against us, a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

24 *Therefore every city and country*, &c.] From the whole history of this transaction, two things occur to our observation. First, That when a haughty and ambitious minister has once obtained the ascendant over his prince, he is sure to enrich and aggrandize himself and family, and treat with the utmost severity every person who shall presume to thwart his ambition, or censure his administration. Secondly, That the prince who resigns himself, and the great affairs of government to the conduct of a favourite, has generally sufficient reason to repent his weakness and foolish credulity.

THE WISDOM of SOLOMON.

The ARGUMENT.

The principal intention of this book is the instruction of kings, and the information of the great ones, and judges of the earth. To these the author directs his discourse, and to their occasions he accommodates his rules. At the same time, to incline them the more effectually to the study of wisdom, he borrows the name of Solomon, *speaks to them in the name of that prince, and proposes him to them as a pattern. He shews them the method of obtaining wisdom, and proves that the means of arriving at it are not beyond their reach.*

CHAP. I.

LOVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not, and sheweth himself unto such as do not distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter: nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit: and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly; and the sound of his words shall come unto the Lord, for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid:

11 Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backsliding: for there is no word so secret that shall go for nought: and the mouth that belieth, slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For

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Commentary on the Wisdom of Solomon.

CHAP. I. 1 *Love righteousness, ye that be judges of the earth*, &c.] The first part of this chapter seems to be dictated for the use of judges and magistrates, who have the charge of men's lives and properties. They are exhorted to love righteousness, and to seek the Lord in simplicity of heart; and, in order to be masters of that true wisdom which is necessary to a right discharge of their office, they are shewn how impossible it is to attain it, without divesting themselves of all froward and malicious dispositions; and that deceit and folly are inconsistent with an upright heart.

14 For he created all things, that they might have their being: and the generations of the world were healthful: and there is no poison of destruction in them: nor the kingdom of death upon the earth.

15 For righteousness is immortal.

16 But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

CHAP II.

FOR the *ungodly* said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our names shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away: and after our end, there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us.

8 Let us crown ourselves with rose-buds before they be withered.

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient grey hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous: because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other mens, his ways are of another fashion.

16 We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness: nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless, through envy of the devil came death into the world: and they that do hold of his side, do find it.

CHAP. III.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery.

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men: yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed: wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And *blessed* is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

BETTER is it to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time: yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death; yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years:

9 But wisdom is the grey hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living amongst sinners, he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest: and the wandering of concupiscence doth undetermine the simple mind.

13 He being made perfect in a short time, fulfilled a long time.

14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked. 15 This

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CHAP. II. 1 *For the ungodly said*, &c.] In this chapter we have a picture of the life, principles, and practice of the voluptuous Epicurean, whose hopes, pleasures, and expectations being wholly confined to this life, his thoughts and study are employed to wanton in all the luxuries that are in the power of art and nature to procure him. The righteous man is his avowed detestation, because his conversation and behaviour continually reprove his own abominable course of life; and therefore he takes all opportunities to harass and oppress him.

CHAP. III. 1 *But the souls of the righteous are in the hand of God*, &c.] This chapter is a fine contrast to the foregoing. The righteous man may indeed be sorely afflicted with the troubles and calamities of this life, and his death attended with the most terrible circumstances, which in the erroneous judgment of the wicked may be deemed his punishment; yet having his confidence in God, and his hopes in enjoying him in the glorious regions of immortality, his soul is calm and serene amidst the torments of his body; and his death, which his enemies may intend as the greatest of evils, procure him joys that shall never pass away.

15 This the people ſaw, and underſtood it not, neither laid they up this in their minds, That his grace and mercy is with his ſaints, and that he hath reſpect unto his choſen.

16 Thus the righteous that is dead, ſhall condemn the ungodly which are living; and youth that is ſoon perfected, the many years and old age of the unrighteous.

17 For they ſhall ſee the end of the wiſe, and ſhall not underſtand what God in his counſel hath decreed of him, and to what end the Lord hath ſent him in ſafety.

18 They ſhall ſee him, and deſpiſe him: but God ſhall laugh them to ſcorn, and they ſhall hereafter be a vile carcaſe, and a reproach among the dead for evermore.

19 For he ſhall rend them, and caſt them down headlong, that they ſhall be ſpeechleſs: and he ſhall ſhake them from the foundation: and they ſhall be utterly laid waſte, and be in ſorrow: and their memorial ſhall periſh.

20 And when they caſt up the accounts of their ſins, they ſhall come with fear: and their own iniquities ſhall convince them to their face.

CHAP. V.

THEN ſhall the righteous man ſtand in great boldneſs, before the face of ſuch as have afflicted him, and made no account of his labours.

2 When they ſee it, they ſhall be troubled with terrible fear, and ſhall be amazed at the ſtrangeneſs of his ſalvation, ſo far beyond all that they looked for.

3 And they repenting and groaning for anguiſh of ſpirit, ſhall ſay within themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach.

4 We fools accounted his life madneſs; and his end to be without honour.

5 How is he numbered among the children of God, and his lot among the ſaints!

6 Therefore have we erred from the way of truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of righteouſneſs roſe not upon us.

7 We wearied ourſelves in the way of wickedneſs and deſtruction: yea, we have gone through deſarts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All thoſe things are paſſed away like a ſhadow, and as a poſt that haſted by.

10 And as a ſhip that paſſeth over the waves of the water, which, when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the ſtroke of her wings, and parted with the violent noiſe and motion of them, is paſſed through, and therein afterwards no ſign where ſhe went is to be found;

12 Or like as when an arrow is ſhot at a mark, it parteth the air, which immediately cometh together again, ſo that a man cannot know where it went through:

13 Even ſo we, in like manner, as ſoon as we were born, began to draw to our end, and had no ſign of virtue to ſhew; but were conſumed in our own wickedneſs.

14 For the hope of the ungodly is like duſt that is blown away with the wind; like a thin froth that is driven away with the ſtorm; like as the ſmoke which is diſperſed here and there with a tempeſt, and paſſeth away as the remembrance of a gueſt that tarrieth but a day.

15 But the righteous live for evermore, their reward alſo is with the Lord, and the care of them is with the moſt High.

16 Therefore ſhall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand ſhall he cover them, and with his arm ſhall he protect them.

17 He ſhall take to him his jealouſy for compleat armour, and make the creature his weapon for the revenge of his enemies.

18 He ſhall put on righteouſneſs as a breaſt-plate, and true judgment inſtead of an helmet.

19 He ſhall take holineſs for an invincible ſhield:

20 His ſevere wrath ſhall he ſharpen for a ſword, and the world ſhall fight with him againſt the unwiſe.

21 Then ſhall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, ſhall they fly to the mark.

22 And hail-ſtones full of wrath ſhall be caſt *as* out of a ſtone-bow, and the water of the ſea ſhall rage againſt them, and the flood ſhall cruelly drown them.

23 Yea a mighty wind ſhall ſtand up againſt them, and like a ſtorm ſhall blow them away: thus iniquity ſhall lay waſte the whole earth, and ill-dealing ſhall overthrow the thrones of the mighty.

CHAP. VI.

HEAR therefore, O ye kings, and underſtand; learn, ye that be judges of the ends of the earth.

2 Give ear, you that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and ſovereignty from the Higheſt, who ſhall try your works and ſearch out your counſels.

4 Becauſe, being miniſters of his kingdom, you have not judged aright, nor kept the law, nor walked after the counſel of God.

5 Horribly and ſpeedily ſhall he come upon you: for a ſharp judgment ſhall be to them that be in high places.

6 For mercy will ſoon pardon the meaneſt: but mighty men ſhall be mightily tormented.

7 For he which is Lord over all, ſhall fear no man's perſon, neither ſhall he ſtand in awe of any man's greatneſs: for he hath made the ſmall and great, and careth for all alike.

8 But a ſore trial ſhall come upon the mighty.

9 Unto you, therefore, *O kings*, do I ſpeak, that ye may learn wiſdom, and not fall away.

10 For they that keep holineſs holily, ſhall be judged holy: and they that have learned ſuch things, ſhall find what to anſwer.

11 Wherefore ſet your affection upon my words; deſire them, and ye ſhall be inſtructed.

12 Wiſdom is glorious, and never fadeth away: yea, ſhe is eaſily ſeen of them that love her, and found of ſuch as ſeek her.

13 She preventeth them that deſire her, in making herſelf firſt known unto them.

14 Whoſo ſeeketh her early ſhall have no great travel: for he ſhall find her ſitting at his doors.

15 To think therefore upon her, is perfection of wiſdom: and whoſo watcheth for her, ſhall quickly be without care.

16 For ſhe goeth about ſeeking ſuch as are worthy of her, ſheweth herſelf favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the deſire of diſcipline; and the care of diſcipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the aſſurance of incorruption.

19 And incorruption maketh us near unto God;

20 Therefore the deſire of wiſdom bringeth to a kingdom.

21 If your delight be then in thrones and ſceptres, O ye kings of the people, honour wiſdom, that ye may reign for evermore.

22 As for wiſdom, what ſhe is, and how ſhe came up, I will tell you, and will not hide myſteries from you: but will ſeek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not paſs over the truth.

23 Neither will I go with conſuming envy, for ſuch a man ſhall have no fellowſhip with wiſdom.

24 But the multitude of the wiſe is the welfare of the world: and a wiſe king is the upholding of the people.

25 Receive therefore inſtruction through my words, and it ſhall do you good.

CHAP. VII.

I Myſelf alſo am a mortal man like to all, and the offſpring of him that was firſt made of the earth,

2 And in my mother's womb was faſhioned to be fleſh, in the time

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CHAP. IV. 16 *Thus the righteous that is dead, ſhall condemn the ungodly*, &c.] The righteous, being under the ſpecial care of the divine providence, are proof againſt all the aſſaults and temptations of a vain and wicked world, and in the laſt day ſhall riſe up in judgment againſt its ſinful inhabitants.

CHAP. V. 1 *Then ſhall the righteous man ſtand in great boldneſs*, &c.] The condition of the godly in this world, with reſpect to external circumſtances, is ſo apparently worſe than that of the wicked, that the Atheiſts in all ages have made it an argument for their diſbelief of a ſupreme Being, or at leaſt of a providence to guide the world, and direct the affairs of mortals. But when theſe fooliſh men have paſſed the valley of the ſhadow of death, they will ſee, but ſee too late, their fatal miſtake.

CHAP. VI. 1 *Hear therefore, O ye kings*, &c.] The wiſe man here calls upon kings, judges, and men in high ſtations, to remember that all the power and authority they are inveſted with, are derived originally from God.

CHAP. VII. 1 *I myſelf alſo am a mortal man*, &c.] All men, with reſpect to their birth, are undoubtedly upon an equal footing; as the wiſe man is born, ſo is the fool; as the king, ſo is the beggar. It is wiſdom only that diſtinguiſhes one man above the reſt of his fellow-creatures.

time of ten months, being compacted in blood, of the ſeed of man, and the pleaſure that came with ſleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the firſt voice which I uttered, was crying, as all others do.

4 I was nurſed with ſwaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and underſtanding was given me: I called *upon God*, and the ſpirit of wiſdom came to me.

8 I preferred her before ſceptres and thrones, and eſteemed riches nothing in compariſon of her.

9 Neither compared I unto her any precious ſtone, becauſe all gold in reſpect of her is as a little ſand, and ſilver ſhall be counted as clay before her.

10 I loved her above health and beauty, and choſe to have her inſtead of light: for the light that cometh from her, never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, becauſe wiſdom goeth before them: and I knew not that ſhe was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches.

14 For ſhe is a treaſure unto men, that never faileth; which they that uſe, become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to ſpeak as I would, and to conceive as is meet, for the things that are given me: becauſe it is he that leadeth unto wiſdom, and directeth the wiſe.

16 For in his hand are both we and our words: all wiſdom alſo and knowledge of workmanſhip.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operations of the elements.

18 The beginning, ending, and midſt of the times: the alterations of the turning *of the ſun*, and the change of ſeaſons:

19 The circuits of years, and the poſitions of ſtars:

20 The natures of living creatures, and the furies of wild beaſts: the violence of winds, and the reaſonings of men: The diverſities of plants, and the virtues of roots:

21 And all ſuch things as are either ſecret or manifeſt, them I know.

22 For wiſdom, which is the worker of all things, taught me: for in her is an underſtanding ſpirit, holy, one holy, manifold, ſubtil, lively, clear, undefiled, plain, not ſubject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, ſtedfaſt, ſure, free from care, having all power, overſeeing all things, and going through all underſtanding, pure and moſt ſubtil ſpirits.

24 For wiſdom is more moving than any motion: ſhe paſſeth and goeth through all things by reaſon of her pureneſs.

25 For ſhe is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For ſhe is the brightneſs of the everlaſting light, the unſpotted mirror of the power of God, and the image of his goodneſs.

27 And being but one, ſhe can do all things: and remaining in herſelf, ſhe maketh all things new: and in all ages entering into holy ſouls, ſhe maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wiſdom.

29 For ſhe is more beautiful than the ſun, and above all the order of ſtars: being compared with the light, ſhe is found before it.

30 For after this cometh night: but vice ſhall not prevail againſt wiſdom.

CHAP VIII.

WISDOM reacheth from one end to another mightily: and ſweetly doth ſhe order all things.

2 I loved her, and ſought *her* out from my youth, I deſired to make her my ſpouſe, and I was a lover of her beauty.

3 In that ſhe is converſant with God, ſhe magnifieth her nobility: yea, the Lord of all things himſelf loved her.

4 For ſhe is privy to the myſteries of the knowledge of God, and a lover of his works.

5 If riches be a poſſeſſion to be deſired in this life; what is richer than wiſdom that worketh all things?

6 And if prudence work; who of all that are, is a more cunning workman than ſhe?

7 And if a man love righteouſneſs, her labours are virtues: for ſhe teacheth temperance and prudence, juſtice and fortitude; which are ſuch things as men can have nothing more profitable in their life.

8 If a man deſire much experience, ſhe knoweth things of old, and conjectureth *aright* what is to come: ſhe knoweth the ſubtleties of ſpeeches, and can expound dark ſentences: ſhe foreſeeth ſigns and wonders, and the events of ſeaſons and times.

9 Therefore I purpoſed to take her to me to live with me, knowing that ſhe would be a counſellor of good things, and a comfort in cares and grief.

10 For her ſake I ſhall have eſtimation among the multitude, and honour with the elders, though I be young.

11 I ſhall be found of a quick conceit in judgment, and ſhall be admired in the ſight of great men.

12 When I hold my tongue, they ſhall bide my leiſure; and when I ſpeak, they ſhall give good ear unto me: if I talk much, they ſhall lay their hands upon their mouth.

13 Moreover, by the means of her I ſhall obtain immortality, and leave behind me an everlaſting memorial to them that come after me.

14 I ſhall ſet the people in order, and the nations ſhall be ſubject unto me.

15 Horrible tyrants ſhall be afraid, when they do but hear of me; I ſhall be found good among the multitude, and valiant in war.

16 After I am come unto mine houſe, I will repoſe myſelf with her: for her converſation hath no bitterneſs, and to live with her, hath no ſorrow, but mirth and joy.

17 Now when I conſidered theſe things in myſelf, and pondered them in my heart, how that to be allied unto wiſdom, is immortality.

18 And great pleaſure it is to have her friendſhip, and in the works of her hands are infinite riches, and in the exerciſe of conference with her, prudence; and in talking with her, a good report: I went about ſeeking how to take her to me.

19 For I was a witty child, and had a good ſpirit.

20 Yea, rather being good, I came into a body undefiled.

21 Nevertheleſs, when I perceived that I could not otherwiſe obtain her, except God gave her me, (and that was a point of wiſdom alſo to know whoſe gift ſhe was) I prayed unto the Lord, and beſought him, and with my whole heart I ſaid,

CHAP. IX.

O God of my fathers, and Lord of mercy, who haſt made all things with thy word,

2 And ordained man through thy wiſdom, that he ſhould have dominion over the creatures which thou haſt made,

3 And order the world according to equity and righteouſneſs, and execute judgment with an upright heart:

4 Give me wiſdom that ſitteſt by thy throne, and reject me not from among thy children:

5 For I thy ſervant, and the ſon of thine handmaid, am a feeble perſon, and of a ſhort time, and too young for the underſtanding of judgment and laws.

6 For though a man be never ſo perfect among the children of men, yet if thy wiſdom be not with him he ſhall be nothing regarded.

7 Thou haſt choſen me to be a king of thy people, and a judge of thy ſons and daughters.

8 Thou haſt commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwelleſt, a reſemblance of the holy tabernacle which thou haſt prepared from the beginning.

9 And wiſdom was with thee: which knoweth thy works, and was preſent when thou madeſt the world, and knew what was acceptable in thy ſight, and right in thy commandments.

10 O ſend her out of thy holy heavens, and from the throne of thy glory, that being preſent ſhe may labour with me, that I may know what is pleaſing unto thee.

11 For ſhe knoweth and underſtandeth all things, and ſhe

CHAP. VII.] 22 *For wiſdom, which is the worker of all things, taught me*, &c.] Wiſdom is an inexhauſtible treaſure of good things, and eſtabliſhes an indiſſoluble friendſhip between man and his maker.

CHAP. VIII.] 1 *Wiſdom reacheth from one end to another*, &c.] The wiſe man having, in the preceding chapter, endeavoured to diſplay the excellency and uſefulneſs of wiſdom in general, proceeds in this to inform us in a more particular manner of her operations, and the benefits ſhe procures to her friends and lovers. He juſtly obſerves that wiſdom, when joined with piety, is the mother of all ſocial virtues.

CHAP. IX. 1 *O God of my fathers, and Lord of mercy*, &c.] This chapter contains the author's prayer for the gift of wiſdom; and, aſſuming the name of Solomon, takes occaſion from his youth and inexperience, to beg for wiſdom to underſtand the laws and will of the Moſt High; to inſtruct him in building the temple; and to judge the people with equity and judgment.

shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us; but the things that are in heaven, who hath searched out?

17 And thy counsel, who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

CHAP. X.

SHE preserved the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury, wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perisheth, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness, even to this day, the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt *is* a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended, they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 In the covetousness of such as oppressed him, she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs,

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them a cover by day, and a light of stars in the night season:

18 Brought them through the Red-sea, and led them through much water.

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak, eloquent.

CHAP. XI.

SHE prospered their work in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

3 For by what things their enemies were punished, by the same they in their need was benefitted.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment whereby the infants were slain, thou gavest unto them abundance of water, by a means which they hoped not for:

8 Declaring by that thirst then, how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath, and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try as a father: but the other as a severe king thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For a whom they rejected with scorn, when he was long before thrown out, at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness wherewith being deceived they worshipped serpents void of reason, and wild beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance:

16 That they might know that wherewithal a man sinneth, by the same also shall he be punished.

17 For thy Almighty hand that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions.

18 Or unknown wild beasts full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

21 For thou canst shew thy great strength at all times, when thou wilt, and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the ballance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men; because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

CHAP.

CHAP. X. 1 *She preserved the first-formed father of the world*, &c.] Wisdom is a constant friend to the righteous; it was wisdom that brought Adam out of his fall, and instructed him to govern the world.

CHAP. XI. 1 *She prospered their works in the hand of the holy prophet.*] Moses, by the assistance of wisdom, led the people through innumerable dangers and difficulties in the wilderness; repulsed their enemies; gave them water out of a rock, and made use of the same means to relieve and cherish them, by which they were avenged of their adversaries. And when they in their folly worshipped serpents and wild beasts, he punished them by sending multitudes of those destructive creatures among them.

CHAP. XII.

FOR thine incorruptible Spirit is in all things.

2 Therefore chasteneſt thou them by little and little that offend, and warneſt them by putting them in remembrance wherein they have offended, that leaving their wickedneſs, they may believe on thee, O Lord.

3 For it was thy will to deſtroy by the hands of our fathers, both thoſe old inhabitants of thy holy land.

4 Whom thou hatedſt for doing moſt odious works of witchcrafts, and wicked ſacrifices:

5 And alſo thoſe mercileſs murderers of children, and devourers of man's fleſh, and the feaſts of blood;

6 With their prieſts out of the midſt of their idolatrous crew, and the parents that killed with their own hands, ſouls deſtitute of help:

7 That the land which thou eſteemedſt above all other, might receive a worthy colony of God's children.

8 Nevertheleſs, even thoſe thou ſparedſt as men, and didſt ſend waſps, forerunners of thine hoſt, to deſtroy them by little and little.

9 Not that thou waſt unable to bring the ungodly under the hand of the righteous in battle, or to deſtroy them at once with cruel beaſts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gaveſt them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a curſed ſeed from the beginning; neither didſt thou, for fear of any man, give them pardon for thoſe things wherein they ſinned.

12 For who ſhall ſay, What haſt thou done? or who ſhall withſtand thy judgment? or who ſhall accuſe thee for the nations that periſh, whom thou haſt made? or who ſhall come to ſtand againſt thee to be revenged for the unrighteous men?

13 For neither is there any God but thou, that careth for all, to whom thou mighteſt ſhew that thy judgment is not unright.

14 Neither ſhall king or tyrant be able to ſet his face againſt thee, for any whom thou haſt puniſhed.

15 For ſo much then as thou art righteous thyſelf, thou ordereſt all things righteouſly: thinking it not agreeable with thy power to condemn him that hath not deſerved to be puniſhed.

16 For thy power is the beginning of righteouſneſs, and becauſe thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou ſheweſt thy ſtrength, and among them that know it, thou makeſt their boldneſs manifeſt.

18 But thou, maſtering thy power, judgeſt with equity, and ordereſt us with great favour: for thou mayeſt uſe power when thou wilt.

19 But by ſuch works haſt thou taught thy people, that the juſt man ſhould be merciful, and haſt made thy children to be of a good hope, that thou giveſt repentance for ſins.

20 For if thou didſt puniſh the enemies of thy children, and ſhe condemned to death with ſuch deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumſpection didſt thou judge thine own ſons, unto whoſe fathers thou haſt ſworn, and made covenants of good promiſes?

22 Therefore, whereas thou doſt chaſten us, thou ſcourgeſt our enemies a thouſand times more, to the intent, that when we judge, we ſhould carefully think of thy goodneſs, and when we ourſelves are judged, we ſhould look for mercy.

23 Wherefore, whereas men have lived diſſolutely and unrighteouſly, thou haſt tormented them with their own abominations.

24 For they went aſtray very far in the ways of error, and held them for gods, which even amongſt the beaſts of their enemies were deſpiſed, being deceived as children of no underſtanding.

25 Therefore unto them, as to children without the uſe of reaſon, thou didſt ſend a judgment to mock them.

26 But they that would not be reformed by that correction wherein he dallied with them, ſhall feel a judgment worthy of God.

27 For look for what things they grudged when they were puniſhed (that is) for them whom they thought to be gods; [now] being puniſhed in them, when they ſaw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

CHAP. XIII.

SURELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are ſeen, know him that is: neither by conſidering the works, did they acknowledge the work-maſter;

2 But deemed either fire, or wind, or the ſwift air, or the circle of the ſtars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whoſe beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the firſt author of beauty hath created them.

4 But if they were aſtoniſhed at their power and virtue, let them underſtand by them, how much mightier he is that made them.

5 For by the greatneſs and beauty of the creatures, proportionably the maker of them is ſeen.

6 But yet for this they are the leſs to be blamed: for they peradventure err, ſeeking God, and deſirous to find him.

7 For being converſant in his works, they ſearch *him* diligently, and believe their ſight: becauſe the things are beautiful that are ſeen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know ſo much, that they could aim at the world, how did they not ſooner find out the Lord thereof?

10 But miſerable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and ſilver to ſhew art in, and reſemblances of beaſts, or a ſtone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath ſawn down a tree meet for the purpoſe, and taken off all the bark ſkilfully round about, and hath wrought it handſomely, and made a veſſel thereof fit for the ſervice of man's life;

12 And after ſpending the refuſe of his work to dreſs his meat, hath filled himſelf?

13 And taking the very refuſe among thoſe which ſerved to no uſe (being a crooked piece of wood, and full of knots) hath carved it diligently, when he had nothing elſe to do, and formed it by the ſkill of his underſtanding, and faſhioned it to the image of a man?

14 Or made it like ſome vile beaſt, laying it over with vermillion and with paint, colouring it red, and covering every ſpot therein:

15 And when he had made a convenient room for it, ſet it in a wall, and made it faſt with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itſelf (for it is an image, and hath need of help)

17 Then maketh he prayer for his goods, for his wife and children, and is not aſhamed to ſpeak to that which hath no life.

18 For health he called upon that which is weak: for life, prayeth to that which is dead: for aid humbly beſeecheth that which hath leaſt means to help: and for a good journey, he aſketh of that which cannot ſet a foot forward:

19 And for gaining and getting, and for good ſucceſs of his hands, aſketh ability to do, of him that is moſt unable to do any thing.

CHAP. XIV.

AGAIN, one preparing himſelf to ſail, and about to paſs through the raging waves, calleth upon a piece of wood more rotten than the veſſel that carrieth him.

CHAP. XII. 1 *For thine incorruptible Spirit is in all things.*] The author declares the gradual progreſs which God made in the reduction of Canaan before the Iſraelites, as well to give the wicked inhabitants time to repent, as to ſet before his people an example of mercy. And that as he ſo leiſurely, and as it were unwillingly deſtroyed his moſt inveterate enemies, at the ſame time chaſtening his own children with the greateſt moderation, they ought to be influenced by his goodneſs to forſake ſin before he is provoked to inflict the utmoſt ſeverities of his juſtice upon them.

CHAP. XIII. 1 *Surely vain are all men by nature who are ignorant of God,* &c.] It is certainly the laſt degree of ſtupidity in man to pretend ignorance of a deity, when he beholds and conſiders the world about him; for an artiſt is known by his work. If then the works of creation neceſſarily lead us to the Creator, what folly is it to confine our adoration to any of his creatures, as did the heathen who worſhipped the elements, or the luminaries of heaven.

CHAP. XIV. 1 *Again, one preparing himſelf to ſail, and about to paſs through the raging waves, calleth upon a piece of wood, more rotten than the veſſel that carrieth him.*] The folly of idolatry is further ſet forth in ſeveral inſtances. The ſailor, going a voyage, prayeth to an idol of wood for ſafety in a veſſel of wood, not conſidering that the winds and ſeas to which a ſhip is expoſed are under the direction of the divine providence.

2 For verily deſire of gain deviſed that, and the workman built it by his ſkill.

3 But thy providence, O Father, governeth it: for thou hath made a way in the ſea, and a ſafe path in the waves:

4 Shewing that thou canſt ſave from all danger: yea, though a man went to ſea without art.

5 Nevertheleſs, thou wouldeſt not that the works of thy wiſdom ſhould be idle, and therefore do men commit their lives to a ſmall piece of wood, and paſſing the rough ſea in a weak veſſel, are ſaved.

6 For in the old time alſo, when the proud giants periſhed, the hope of the world governed by thy hand, eſcaped in a weak veſſel, and left to all ages a ſeed of generation.

7 For bleſſed is the wood whereby righteouſneſs cometh.

8 But that which is made with hands is curſed, as well it, as he that made it: he, becauſe he made it: and it, becauſe being corruptible, it was called god.

9 For the ungodly, and his ungodlineſs, are both alike hateful unto God.

10 For that which is made, ſhall be puniſhed together with him that made it.

11 Therefore even upon the idols of the Gentiles ſhall there be a viſitation: becauſe in the creature of God they are become an abomination, and ſtumbling-blocks to the ſouls of men, and a ſnare to the feet of the unwiſe.

12 For the deviſing of idols was the beginning of *ſpiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither ſhall they be for ever.

14 For by the vain-glory of men they entered into the world, and therefore ſhall they come ſhortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child ſoon taken away, now honoured him as a god, which was then a dead man, and delivered to thoſe that were under him, ceremonies and ſacrifices.

16 Thus in proceſs of time an ungodly cuſtom grown ſtrong, was kept as a law, and graven images were worſhipped by the commandments of kings.

17 When men could not honour in preſence, becauſe they dwelt far off, they took the counterfeit of his viſage from far, and made an expreſs image of a king whom they honoured, to the end, that by this their forwardneſs, they might flatter him that was abſent, as if he were preſent.

18 Alſo the ſingular diligence of the artificer did help to ſet forward the ignorant to more ſuperſtition.

19 For he, peradventure, willing to pleaſe one in authority, forced all his ſkill to make the reſemblance of the beſt faſhion.

20 And ſo the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occaſion to deceive the world; for men ſerving either calamity or tyranny, did aſcribe unto ſtones and ſtocks the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, thoſe ſo great plagues called they peace.

23 For whilſt they ſlew their children in ſacrifices, or uſed ſecret ceremonies, or made revellings of ſtrange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one ſlew another traiterouſly, or grieved him by adultery.

25 So that there reigned in all men, without exception, blood, manſlaughter, theft, and diſſimulation, corruption, unfaithfulneſs, tumults, perjury.

26 Diſquieting of good men, forgetfulneſs of good turns, defiling of ſouls, changing of kind, diſorder in marriages, adultery, and ſhameleſs uncleanneſs.

27 For the worſhipping of idols not to be named is the beginning, the cauſe, and the end of all evil.

28 For either they are mad when they be merry, or propheſy lies, or live unjuſtly, or elſe lightly forſwear themſelves.

29 For inſomuch as their truſt is in idols, which have no life; though they ſwear falſely, yet they look not to be hurt.

30 Howbeit, for both cauſes ſhall they be juſtly puniſhed: both becauſe they thought not well of God, giving heed unto idols, and alſo unjuſtly ſwore in deceit, deſpiſing holineſs.

31 For it is not the power of them by whom they ſwear: but it is the juſt vengeance of ſinners that puniſheth always the offence of the ungodly.

CHAP. XV.

BUT thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things.

2 For if we ſin, we are thine, knowing thy power: but we will not ſin, knowing that we are counted thine.

3 For to know thee is perfect righteouſneſs: yea, to know thy power is the root of immortality.

4 For neither did the miſchievous invention of men deceive us, nor an image ſpotted with divers colours, the painter's fruitleſs labour;

5 The ſight whereof enticeth fools to luſt after it, and ſo they deſire the form of a dead image that hath no breath.

6 Both they that make them, they that deſire them, and they that worſhip them, are lovers of evil things, and are worthy to have ſuch things to truſt upon.

7 For the potter, tempering ſoft earth, faſhioneth every veſſel with much labour for our ſervice: yea, of the ſame clay he maketh both the veſſels that ſerve for clean uſes, and likewiſe alſo all ſuch as ſerve to the contrary: but what is the uſe of either ſort, the potter himſelf is the judge.

8 And employing his labours lewdly, he maketh a vain god of the ſame clay, even he which a little before was made of earth himſelf, and within a little while after returneth to the ſame out of the which he was taken, when his life which was lent him ſhall be demanded.

9 Nothwithſtanding his care is, not that he ſhall have much labour, nor that his life is ſhort: but ſtriveth to excel gold-ſmiths, and ſilver-ſmiths, and endeavoureth to do like the workers in braſs, and counteth it his glory to make counterfeit things.

10 His heart is aſhes, his hopes is more vile than earth, and his life of leſs value than clay:

11 Foraſmuch as he knew not his Maker, and him that inſpired into him an active ſoul, and breathed in a living ſpirit.

12 But they counted our life a paſtime, and our time here a market for gain: for, ſay they, we muſt be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle veſſels, and graven images, knoweth himſelf to offend above all others.

14 And all the enemies of thy people, that hold them in ſubjection, are moſt fooliſh, and are more miſerable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the uſe of eyes to ſee, nor noſes to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are ſlow to go.

16 For man made them, and he that borrowed his own ſpirit faſhioned them: but no man can make a god like unto himſelf.

17 For being mortal, he worketh a dead thing with wicked hands: for he himſelf is better than the things which he worſhippeth: whereas he lived *once*, but they never.

18 Yea, they worſhipped thoſe beaſts alſo that are moſt hateful; for being compared together, ſome are worſe than others.

19 Neither are they beautiful, ſo much as to be deſired in reſpect of beaſts: but they went without the praiſe of God, and his bleſſing.

CHAP. XVI.

THerefore by the like were they puniſhed worthily, and by the multitude of beaſts tormented.

2 Inſtead of which puniſhment, dealing graciouſly with thine own people, thou preparedſt for them meat of a ſtrange taſte, even quails to ſtir up their appetite:

3 To the end that they deſiring food might, for the ugly ſight of the beaſt ſent among them, lothe even that which they muſt needs deſire: but theſe ſuffering penury for a ſhort ſpace, might be made partakers of a ſtrange taſte.

4 For it was requiſite, that upon them exerciſing tyranny, ſhould come penury, which they could not avoid: but to theſe it ſhould only be ſhewed how their enemies were tormented.

5 For when the horrible fierceneſs of beaſts came upon theſe, and they periſhed with the ſtings of crooked ſerpents, thy wrath endured not for ever.

CHAP. XV. 1 *But thou, O God, art gracious and true: long-ſuffering, and in mercy ordering all things.*] God orders all things in mercy to his children; and therefore are they the more cautious in offending him. They are not deceived by the inventions of men, nor allured to worſhip an idol, from the beauty of its painting, or the delicacy of its workmanſhip. Fooliſh, indeed, muſt that man be who puts his confidence in an image of clay, knowing himſelf to be at the ſame time a compound of the ſame ſorry and fragile materials, and, rejoicing in his ignorance and ſuperſtition, oppreſſeth the righteous.

CHAP. XVI. 1 *Therefore by the like were they puniſhed worthily, and by the multitude of beaſts tormented.*] The love of God to his choſen people is demonſtrated from the wonders he wrought for them in Egypt, and in the wilderneſs: when they were ready to periſh with hunger, he ſhewed a miracle, and gave them quails to eat, and manna from heaven: when for their ſins he puniſhed them with fiery ſerpents, he gave them a token of love, a ſymbol of their ſalvation, by looking to which they received immediate relief. In Egypt, graſhoppers and flies deſtroyed their enemies, while they themſelves were ſecure from the teeth of the moſt venemous dragons.

6 But they were troubled for a ſmall ſeaſon, that they might be admoniſhed, having a ſign of ſalvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himſelf towards it, was not ſaved by the thing that he ſaw: but by thee that art the ſaviour of all.

8 And in this thou madeſt thine enemies confeſs, that it is thou who deliverеſt from all evil.

9 For them the bitings of graſhoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be puniſhed by ſuch.

10 But thy ſons not the very teeth of dragons overcame: for thy mercy was *ever* by them, and healed them.

11 For they were pricked, that they ſhould remember thy words, and were quickly ſaved, and not falling into deep forgetfulneſs, they might be continually mindful of thy goodneſs.

12 For it was neither herb, nor mollifying plaiſter that reſtored them to health: but thy word O Lord, which healeth all things.

13 For thou haſt power of life and death: thou leadeſt to the gates of hell, and bringeſt up again.

14 A man indeed killeth through his malice: and the ſpirit, when it is gone forth, returneth not; neither the ſoul received up, cometh again.

15 But it is not poſſible to eſcape thy hand.

16 For the ungodly that denied to know thee, were ſcourged by the ſtrength of thine arm: with ſtrange rains, hails and ſhowers were they perſecuted, that they could not avoid, and through fire were they conſumed.

17 For, which is moſt to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous.

18 For ſometime the flame was mitigated, that it might not burn up the beaſts that were ſent againſt the ungodly: but themſelves might ſee and perceive that they were perſecuted with the judgment of God.

19 And at another time it burneth even in the midſt of water, above the power of fire, that might deſtroy the fruits of an unjuſt land.

20 Inſtead whereof thou feddeſt thine own people with angels food, and didſt ſend them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taſte.

21 For thy ſuſtenance declared thy ſweetneſs unto thy children, and ſerving to the appetite of the eater, tempered itſelf to every man's liking.

22 But ſnow and ice endured the fire, and melted not, that they might know that fire burneth in the rain, and ſparkling in the rain, did deſtroy the fruits of the enemies.

23 But this again did even forget his own ſtrength, that the righteous might be nouriſhed.

24 For the creature that ſerveth thee, who art the Maker, increaſeth his ſtrength againſt the unrighteous for their puniſhment, and abateth his ſtrength for the benefit of ſuch as put their truſt in thee.

25 Therefore even then as it altered into all faſhions, and was obedient to thy grace that nouriſheth all things, according to the deſire of them that had need:

26 That thy children, O Lord, whom thou loveſt, might know that it is not the growing of fruits that nouriſheth man: but that it is thy word which preſerveth them that put their truſt in thee.

27 For that which was not deſtroyed of the fire, being warmed with a little ſun beam ſoon melted away:

28 That it might be known that we muſt prevent the ſun to give thee thanks, and at the day-ſpring pray unto thee.

29 For the hope of the unthankful ſhall melt away as the winter's hoar-froſt, and ſhall run away as unprofitable water.

CHAP. XVII.

FOR great are thy judgments, and cannot be expreſſed: therefore unnurtured ſouls have erred.

2 For when unrighteous men thought to oppreſs the holy nation; they being ſhut up in their houſes, the priſoners of darkneſs, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they ſuppoſed to lie hid in their ſecret ſins, they were ſcattered under a dark vail of forgetfulneſs, being horribly aſtoniſhed, and troubled with (ſtrange) apparitions.

4 For neither might the corner that held them, keep them from fear, but noiſes (as of waters) falling down, ſounded about them, and ſad viſions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the ſtars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itſelf, very dreadful: for being much terrified, they thought the things which they ſaw to be worſe than the ſight they ſaw not.

7 As for the illuſions of art magick, they were put down, and their vaunting in wiſdom was reproved with diſgrace.

8 For they that promiſed to drive away terrors and troubles from a ſick ſoul, were ſick themſelves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them, yet being ſcared with beaſts that paſſed by, and of hiſſing ſerpents,

10 They died for fear, denying that they ſaw the air, which could of no ſide be avoided.

11 For wickedneſs condemned by her own witneſs, is very timorous, and being preſſed with conſcience, always forecaſteth grievous things.

12 For fear is nothing elſe, but a betraying of the ſuccours which reaſon offereth.

13 And the expectation from within being leſs, counteth the ignorance more than the cauſe which bringeth the torment.

14 But they ſleeping the ſame ſleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monſtrous apparitions, and partly fainted, their heart failing them: for a ſudden fear, and not looked for, came upon them.

16 So then, whoſoever there fell down, was ſtraitly kept, ſhut up in a priſon without iron bars.

17 For whether he were huſbandman, or ſhepherd, or a labourer in the field, he was overtaken, and endured that neceſſity, which could not be avoided: for they were all bound with one chain of darkneſs.

18 Whether it were a whiſtling wind, or a melodious noiſe of birds among the ſpreading branches, or a pleaſing fall of water running violently.

19 Or a terrible ſound of ſtones caſt down, or a running that could not be ſeen of ſkipping beaſts, or a roaring voice of moſt ſavage wild beaſts, or a rebounding eccho from the hollow mountains: theſe things made them to ſwoon for fear.

20 For the whole world ſhined with clear light, and none were hindered in their labour:

21 Over them only was ſpread an heavy night, an image of that darkneſs which ſhould afterward receive them; but yet were they unto themſelves more grievous than the darkneſs.

CHAP. XVIII.

NEvertheleſs, thy ſaints had a very great light, whoſe voice they hearing, and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and beſought them pardon, for that they had been enemies.

3 Inſtead whereof thou gaveſt them a burning pillar of fire, both to be a guide of the unknown journey, and an harmleſs ſun to entertain them honourably.

4 For they were worthy to be deprived of light, and impriſoned in darkneſs, who had kept thy ſons ſhut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to ſlay the babes of the ſaints, one child being caſt forth, and ſaved to reprove them, thou tookeſt away the multitude of their children, and deſtroyedſt them altogether in a mighty water.

6 Of that night were our fathers certified afore, that aſſuredly knowing into what oaths they had given credence, they might afterwards be of good chear:

7 So of thy people was accepted both the ſalvation of the righteous, and deſtruction of the enemies.

8 For wherewith thou didſt puniſh our adverſaries, by the ſame thou didſt glorify us whom thou hadſt called.

9 For the righteous children of good men did ſacrifice ſecretly, and with one conſent made a holy law, that the ſaints ſhould be like partakers of the ſame good and evil, the fathers now ſinging out the ſongs of praiſe.

10 But on the other ſide there ſounded an ill-according cry

CHAP. XVII. 1 *For great are thy judgments, and cannot be expreſſed*, &c.] God's care for his children is farther exemplified in puniſhing the Egyptians for their ſake, with a moſt horrible darkneſs; a darkneſs attended with the moſt frightful viſions, which were either the creatures of their own terrified imaginations, or the effects of a bad conſcience.

CHAP. XVIII. 1 *Nevertheleſs, thy ſaints had a very great light, whoſe voice they hearing, and not ſeeing their ſhape, becauſe they alſo had not ſuffered the ſame things, they counted them happy.*] In that horrible night of darkneſs in which God involved the Egyptians, he made a glorious diſtinction betwixt them and his own people, who all the while enjoyed light in all their dwellings. This their enemies were ſenſible of, and acknowledged the folly of their former enmity againſt them.

of the enemies, and a lamentable noiſe was carried abroad for children that were bewailed.

11 The maſter and the ſervant were puniſhed after one manner; and like as the king, ſo ſuffered the common perſon.

12 So they altogether had innumerable dead with one kind of death; neither were the living ſufficient to bury them: for in one moment the nobleſt offspring of them was deſtroyed.

13 For whereas they would not believe any thing, by reaſon of the inchantments; upon the deſtruction of the firſt-born, they acknowledged this people to be the ſons of God.

14 For while all things were in quiet ſilence, and that night was in the midſt of her ſwift courſe,

15 Thine Almighty word leapt down from heaven out of thy royal throne, as a fierce man of war into the midſt of a land of deſtruction,

16 And brought thine unfeigned commandments as a ſharp ſword, and ſtanding up fillled all things with death; and it touched the heaven, but it ſtood upon the earth.

17 Then ſuddenly viſions of horrible dreams troubled them ſore, and terrors came upon them unlooked for.

18 And one thrown here, and another there half dead, ſhewed the cauſe of his death.

19 For the dreams that troubled them did foreſhew this, leſt they ſhould periſh, and not know why they were afflicted.

20 Yea, the taſting of death touched the righteous alſo, and there was a deſtruction of the multitude in the wilderneſs: but the wrath endured not long.

21 For then the blameleſs man made haſte, and ſtood forth to defend them; and bringing the ſhield of his proper miniſtry, even prayer, and the propitiation of incenſe, ſet himſelf againſt the wrath, and ſo brought the calamity to an end, declaring that he was thy ſervant.

22 So he overcame the deſtroyer, not with ſtrength of body, nor force of arms, but with a word ſubdued he him that puniſhed, alledging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, ſtanding between, he ſtayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the ſtones was the glory of the fathers graven, and thy Majeſty upon the diadem of his head.

25 Unto theſe the deſtroyer gave place, and was afraid of them: for it was enough that they only taſted of the wrath.

CHAP. XIX.

AS for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and ſent them haſtily away, they would repent and purſue them.

3 For whilſt they were yet mourning, and making lamentations at the graves of the dead, they added another fooliſh device, and purſued them as fugitives, whom they had intreated to be gone.

4 For the deſtiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the puniſhment which was wanting to their torments:

5 And that thy people might paſs a wonderful way: but they might find a ſtrange death.

6 For the whole creature in his proper kind was faſhioned again anew, ſerving the peculiar commandments that were given unto them, that thy children might be kept without hurt.

7 *As namely*, a cloud ſhadowing the camp; and where water ſtood before, dry land appeared; and out of the Red-ſea, a way without impediment; and out of the violent ſtream, a green field:

8 Wherethrough all the people went that were defended with thy hand, ſeeing thy marvellous ſtrange wonders.

9 For they went at large like horſes, and leaped like lambs, praiſing thee, O Lord, who hadſt delivered them.

10 For they were yet unmindful of the things that were done, while they ſojourned in a ſtrange land, how the ground brought forth flies inſtead of cattle, and how the river caſt up a multitude of frogs, inſtead of fiſhes.

11 But afterwards they ſaw a new generation of fowls, when being led with their appetite, they aſked delicate meats.

12 For quails came upon them from the ſea, for their contentment.

13 And puniſhments came upon the ſinners, not without former ſigns by the force of thunders: for they ſuffered juſtly, according to their own wickedneſs, inſomuch as they uſed a more hard and hateful behaviour towards ſtrangers.

14 For the *Sodomites* did not receive thoſe whom they knew not when they came: but theſe brought friends into bondage, that had well deſerved of them.

15 And not only ſo, but peradventure, ſome reſpect ſhall be had of thoſe, becauſe they uſed ſtrangers not friendly.

16 But theſe very grievouſly afflicted them whom they had received with feaſtings, and were already made partakers of the ſame laws with them.

17 Therefore even with blindneſs were theſe ſtricken, as thoſe were at the doors of the righteous man: when, being compaſſed about with horrible great darkneſs, every one ſought the paſſage of his own doors.

18 For the elements were changed in themſelves by a kind of harmony, like as in a pſaltery notes change the name of the tune, and yet are always ſounds, which may well be perceived by the ſight of the things that have been done.

19 For earthly things were turned into watery, and the things that before ſwam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other ſide, the flames waſted not the fleſh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didſt magnify thy people, and glorify them, neither didſt thou lightly regard them: but didſt aſſiſt them in every time and place.

CHAP. XIX. 1 *As for the ungodly, wrath came upon them without mercy unto the end,* &c.] Though the Egyptians had been puniſhed in ſo exemplary a manner by a dreadful variety of God's judgments upon them, they madly purſued the fugitive Iſraelites. But what was the conſequence? Why, another manifeſtation of God's diſpleaſure at their implacable hatred againſt his people.

THE WISDOM of JESUS, The Son of SIRACH, or ECCLESIASTICUS.

The ARGUMENT.

This is an Apocryphal *book of ſcripture, which was read* (*in* Eccleſia) *in the church as a book of piety and inſtruction; but not of infallible authority. The anonymous preface to it informs us, that the author of it was a* Jew, *called* Jeſus, *the ſon of* Sirach, *who wrote it in* Hebrew; *but was rendered into* Greek *by his grandſon of the ſame name.*

A Prologue made by an uncertain Author.

THIS Jeſus was the ſon of Sirach, and grandchild to Jeſus of the ſame name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almoſt after all the prophets. Now his grandfather Jeſus (as he himſelf witneſſeth) was a man of great diligence and wiſdom among the Hebrews, who did not only gather the grave and ſhort ſentences of wiſe men that had been before him, but himſelf alſo uttered

tered ſome of his own, full of much underſtanding and wiſdom. When as therefore the firſt Jeſus died, leaving this book almoſt perfected, Sirach his ſon receiving it after him, left it to his own ſon Jeſus, who having got it into his own hands, compiled it orderly into one volume, and called it Wiſdom, intituling it both by his own name, his father's name, and his grandfather's; alluring the ear, by the very name of Wiſdom, to have a greater love to the ſtudy of this book. It containeth therefore wiſe ſayings, dark ſentences, and parables, and certain particular antient godly ſtories of men that pleaſed God; alſo his prayer and ſong; moreover, what benefits God had vouchſafed his people, and what plagues he had heaped upon their enemies. This Jeſus did imitate Solomon, and was no leſs famous for wiſdom and learning, both being indeed a man of great learning, and ſo reputed alſo.

The Prologue of the Wiſdom of Jeſus the Son of Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their ſteps, for the which things Iſrael ought to be commended for learning and wiſdom; and whereof not only the readers muſt needs become ſkilful themſelves, but alſo they that deſire to learn, be able to profit them which are without, both by ſpeaking and writing: my grandfather Jeſus, when he had much given himſelf to the reading of the law and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on alſo himſelf to write ſomething pertaining to learning and wiſdom; to the intent that thoſe which are deſirous to learn, and are addicted to theſe things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us wherein we may ſeem to come ſhort of ſome words which we have laboured to interpret. For the ſame things uttered in Hebrew, and tranſlated into another tongue, have not the ſame force in them: and not only theſe things, but the law itſelf, and the prophets, and the reſt of the books, have no ſmall difference, when they are ſpoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there ſome time, I found a book of no ſmall learning: therefore I thought it moſt neceſſary for me to beſtow ſome diligence and travail to interpret it; uſing great watchfulneſs and ſkill in that ſpace, to bring the book to an end, and ſet it forth for them alſo, which in a ſtrange country are willing to learn, being prepared before in manners to live after the law.

CHAP. I.

ALL wiſdom *cometh* from the Lord, and is with him for ever.

2 Who can number the ſand of the ſea, and the drops of the rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth and the deep, and wiſdom?

4 Wiſdom hath been created before all things, and the underſtanding of prudence from everlaſting.

5 The word of God moſt High is the fountain of wiſdom; and her ways are everlaſting commandments.

6 To whom hath the root of wiſdom been revealed? or who hath known her wiſe counſels:

7 [Unto whom hath the knowledge of wiſdom been made manifeſt? and who hath underſtood her great experience?]

8 There is one wiſe and greatly to be feared; the Lord ſitting upon his throne.

9 He created her, and ſaw her, and numbered her, and poured her out upon all his works.

10 She *is* with all fleſh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladneſs, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladneſs, and a long life.

13 Whoſo feareth the Lord, it ſhall go well with him at the laſt, and he ſhall find favour in the day of his death.

14 To fear the Lord is the beginning of wiſdom: and it was created with the faithful in the womb.

15 She hath built an everlaſting foundation with men, and ſhe ſhall continue with their ſeed.

16 To fear the Lord is fulneſs of wiſdom, and filleth men with her fruits.

17 She filleth all their houſe with things deſirable, and the garners with her increaſe.

18 The fear of the Lord is a crown of wiſdom, making peace and perfect health to flouriſh: both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wiſdom raineth down ſkill and knowledge of underſtanding, and exalteth them to honour that hold her faſt.

20 The root of wiſdom is to fear the Lord, and the branches thereof are long life.

21 The fear of the Lord driveth away ſins: and where it is preſent, it turneth away wrath.

22 A furious man cannot be juſtified, for the ſway of his fury ſhall be his deſtruction.

23 A patient man will bear for a time, and afterward joy ſhall ſpring up unto him.

24 He will hide his words for a time, and the lips of many ſhall declare his wiſdom.

25 The parables of knowledge are in the treaſures of wiſdom: but godlineſs is an abomination to a ſinner.

26 If thou deſire wiſdom, keep the commandments, and the Lord ſhall give her unto thee.

27 For the fear of the Lord is wiſdom and inſtruction: and faith and meekneſs are his delight.

28 Diſtruſt not the fear of the Lord, when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the ſight of men, and take good heed what thou ſpeakeſt.

30 Exalt not thyſelf, leſt thou fall, and bring diſhonour upon thy ſoul, and ſo God diſcover thy ſecrets, and caſt thee down in the midſt of the congregation, becauſe thou cameſt not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

MY ſon if thou come to ſerve the Lord, prepare thy ſoul for temptation.

2 Set thy heart aright, and conſtantly endure, and make not haſte in time of trouble.

3 Cleave unto him, and depart not away, that thou mayeſt be increaſed at thy laſt end.

4 Whatſoever is brought upon thee, take chearfully, and be patient when thou art changed to a low eſtate.

5 For gold is tried in the fire, and acceptable men in the furnace of adverſity.

6 Believe in him, and he will help thee: order thy way aright, and truſt in him.

7 Ye that fear the Lord, wait for his mercy, and go not aſide, leſt ye fall.

8 Ye that fear the Lord, believe him, and your reward ſhall not fail.

9 Ye that fear the Lord, hope for good, and for everlaſting joy and mercy.

Commentary on Eccleſiaſticus.

CHAP. I. 1 *All wiſdom cometh from the Lord, and is with him for ever.*] God is undoubtedly the fountain of all wiſdom: all our ideas of which muſt ariſe from thoſe emanations of it, which he has been pleaſed to transfuſe from himſelf into the human nature, and apparent alſo in his admirable works of creation around us, and in thoſe of providence.

15 *She hath built an everlaſting foundation with men*, &c.] The ſenſe of this is, that among all the living beings which are viſible, and we know of, the human nature hath powers moſt capable of wiſdom, and has the largeſt portion of it.

CHAP. II. 1 *My ſon if thou come to ſerve the Lord, prepare thy ſoul for temptation.*] The occaſion of this advice was ſome think, that at this time the Jews were grievouſly afflicted under Ptolemy Lagus, who took Jeruſalem, and uſed the Jews with great ſeverity, ſending many thouſands of them captives into Egypt; which change of ſtate might very probably incline many to forſake Judaiſm.

10 Look at the generations of old, and see; did ever any truſt in the Lord, and was confounded? or did any abide in his fear, and was forſaken? or whom did he ever deſpiſe, that called upon him?

11 For the Lord is full of compaſſion and mercy, long-ſuffering, and very pitiful, and forgiveth ſins, and ſaveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the ſinner that goeth two ways.

13 Woe unto him that is faint-hearted, for he believeth not, therefore ſhall he not be defended.

14 Woe unto you that have loſt patience: and what will ye do, when the Lord ſhall viſit you?

15 They that fear the Lord will not diſobey his word; and they that love him will keep his ways.

16 They that fear the Lord, will ſeek that which is well pleaſing unto him: and they that love him ſhall be filled with the law.

17 They that fear the Lord, will prepare their hearts, and humble their ſouls in his ſight.

18 *Saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majeſty is, ſo is his mercy.

CHAP. III.

HEAR me, your father, O children, and do thereafter, that ye may be ſafe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the ſons.

3 Whoſo honoureth his father maketh an atonement for his ſins.

4 And he that honoureth his mother, is as one that layeth up treaſure.

5 Whoſo honoureth his father ſhall have joy of *his own* children, and when he maketh his prayer, he ſhall be heard.

6 He that honoureth his father ſhall have a long life; and he that is obedient unto the Lord ſhall be a comfort to his mtoher.

7 He that feareth the Lord will honour his father, and will do ſervice unto his parents, as to his maſters.

8 Honour thy father and mother, both in word and deed, that a bleſſing may come upon thee from them.

9 For the bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations.

10 Glory not in the diſhonour of thy father, for thy father's diſhonour is no glory unto thee.

11 For the glory of a man is from the honour of his father, and a mother in diſhonour is a reproach unto the children.

12 My ſon, help thy father in his age, and grieve him not as long as he liveth.

13 And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength.

14 For the relieving of thy father ſhall not be forgotten: and inſtead of ſins, it ſhall be added to build thee up.

15 In the day of thine affliction it ſhall be remembered: thy ſins alſo ſhall melt away, as the ice in the fair warm weather.

16 He that forſaketh his father is as a blaſphemer, and he that angereth his mother is curſed of God.

17 My ſon, go on with thy buſineſs in meekneſs, ſo ſhalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyſelf, and thou ſhalt find favour before the Lord.

19 Many are in high place, and of renown: but myſteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out the things that are too hard for thee, neither ſearch the things that are above thy ſtrength.

22 But what is commanded thee, think thereupon with reverence; for it is not needful for thee *to ſee with thine eyes* the things that in ſecret.

23 Be not curious in unneceſſary matters: for more things are ſhewed unto thee than men underſtand.

24 For many are deceived by their own vain opinion, and an evil ſuſpicion hath overthrown their judgment.

25 Without eyes thou ſhalt want light: profeſs not the knowledge therefore that thou haſt not.

26 A ſtubborn heart ſhall fare evil at the laſt: and he that loveth danger, ſhall periſh therein.

27 An obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin.

28 In the puniſhment of the proud there is no remedy: for the plant of wickedneſs hath taken root in him.

29 The heart of the prudent will underſtand a parable, and an attentive ear is the deſire of a wiſe man.

30 Water will quench a flaming fire, and alms maketh an atonement for ſins.

31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth, he ſhall find a ſtay.

CHAP. IV.

MY ſon, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry ſoul ſorrowful; neither provoke a man in his diſtreſs.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the ſupplication of the afflicted; neither turn away thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occaſion to curſe thee.

6 For if he curſe thee in the bitterneſs of his ſoul, his prayer ſhall be heard of him that made him.

7 Get thyſelf the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly anſwer with meekneſs.

9 Deliver him that ſuffereth wrong from the hand of the oppreſſor; and be not faint-hearted when thou ſitteſt in judgment.

10 Be as a father unto the fatherleſs, and inſtead of an huſband unto their mother; ſo ſhalt thou be as the ſon of the moſt High, and he ſhall love thee more than thy mother doth.

11 Wiſdom exalteth her children, and layeth hold of them that ſeek her.

12 He that loveth her, loveth life; and they that ſeek to her early, ſhall be filled with joy.

13 He that holdeth her faſt ſhall inherit glory: and whereſoever ſhe entereth the Lord will bleſs.

14 They that ſerve her ſhall miniſter to the Holy One: and them that love her, the Lord doth love.

15 Whoſo giveth ear unto her, ſhall judge the nations; and he that attendeth unto her, ſhall dwell ſecurely.

16 If a man commit himſelf unto her, he ſhall inherit her; and his generation ſhall hold her in poſſeſſion.

17 For at the firſt ſhe will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her diſcipline, until ſhe may truſt his ſoul, and try him by her laws.

18 Then will ſhe return the ſtraight way unto him, and comfort him, and ſhew him her ſecrets:

19 But if he go wrong, ſhe will forſake him, and give him over to his own ruin.

20 Obſerve the opportunity, and beware of evil; and be not aſhamed, when it concerneth thy ſoul.

21 For there is a ſhame that bringeth ſin; and there is a ſhame which is glory and grace.

22 Accept no perſon againſt thy ſoul, and let not the reverence of any man cauſe thee to fall.

23 And refrain not to ſpeak when there is occaſion to do good, and hide not thy wiſdom in her beauty.

24 For by ſpeech wiſdom ſhall be known; and learning by the word of the tongue.

25 In no wiſe ſpeak againſt the truth; but be abaſhed of the error of thine ignorance.

26 Be not aſhamed to confeſs thy ſins; and force not the courſe of the river.

27 Make not thyſelf an underling to a fooliſh man; neither accept the perſon of the mighty.

28 Strive for the truth unto death, and the Lord ſhall fight for thee.

29 Be not haſty in thy tongue; and in thy deeds ſlack and remiſs.

30 Be

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11 *Woe be to fearful hearts*, &c.] That is, ſuch as fall away in time of perſecution. Unbelief is ſo commonly the cauſe of fear; and fear ſo commonly leads to unbelief, that we find them often linked together.

CHAP. III. 3 *Whoſo honoureth his father, maketh an atonement for his ſins.*] Shall obtain remiſſion of his own ſins upon his repentance and prayer for forgiveneſs.

13 *And if his underſtanding fail, have patience with him, and deſpiſe him not when thou art in thy full ſtrength.*] This extends filial piety to the higheſt degree, inculcating that whatever difference there may be between a child and his parent, in health, ſtrength, underſtanding, riches, or honour; yet the parent is not to be deſpiſed, but to be honoured by the child, and taken care of by him.

31 *And he that requiteth good turns, is mindful*, &c.] That is, God, who is a certain recompenſer of all acts of beneficence or tenderneſs done to thoſe in diſtreſs, keeps an account of all ſuch charitable deeds to return them in due time with increaſe.

CHAP. IV. 14 *They that ſerve her ſhall miniſter to the Holy One*, &c.] They that are endued with true wiſdom and obedient to her dictates, are fit to miniſter to God in his ſanctuary, or at his altar.—This may inſtruct us, that none ought to execute the miniſterial function, but ſuch as are truly wiſe, and ſtrictly religious.

30 Be not as a lion in thy houſe; nor frantick among thy ſervants.

31 Let not thine hand be ſtretched out to receive, and ſhut when thou ſhouldeſt repay.

CHAP. V.

SET not thy heart upon thy goods; and ſay not, I have enough for my life.

2 Follow not thine own mind, and thy ſtrength, to walk in the ways of thy heart:

3 And ſay not, Who ſhall controul me for my works? for the Lord will ſurely revenge thy pride.

4 Say not, I have ſinned, and what harm hath happened unto me? for the Lord is long-ſuffering, he will in no wiſe let thee go.

5 Concerning propitiation, be not without fear, to add ſin unto ſin:

6 And ſay not, His mercy is great; he will be pacified for the multitude of my ſins: for mercy and wrath come from him, and his indignation reſteth upon ſinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord come forth, and in thy ſecurity thou ſhalt be deſtroyed, and periſh in the day of vengeance.

8 Set not thine heart upon goods unjuſtly gotten, for they ſhall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for ſo doth the ſinner that hath a double tongue.

10 Be ſtedfaſt in thy underſtanding, and let thy word be the ſame.

11 Be ſwift to hear; and let thy life be ſincere, and with patience give anſwer.

12 If thou haſt underſtanding, anſwer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and ſhame is in talk: and the tongue of man is his fall.

14 Be not called a whiſperer, and lie not in wait with thy tongue: for a foul ſhame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing, in a great matter, or a ſmall.

CHAP. VI.

INſtead of a friend, become not an enemy; for [thereby] thou ſhalt inherit an ill name, ſhame and reproach: even ſo ſhall a ſinner that hath a double tongue.

2 Extol not thyſelf in the counſel of thine own heart; that thy ſoul be not torn in pieces as a bull [ſtraying alone.]

3 Thou ſhalt eat up thy leaves, and loſe thy fruit, and leave thyſelf as a dry tree.

4 A wicked ſoul ſhall deſtroy him that hath it, and ſhall make him to be laughed to ſcorn of his enemies.

5 Sweet language will multiply friends: and fair-ſpeaking tongue will increaſe kind greetings.

6 Be in peace with many: nevertheleſs have but one counſellor of a thouſand.

7 If thou wouldeſt get a friend, prove him firſt, and be not haſty to credit him.

8 For ſome man is a friend for his own occaſion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity and ſtrife, will diſcover thy reproach.

10 Again, ſome friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy proſperity he will be as thyſelf, and will be bold over thy ſervants.

12 If thou be brought low, he will be againſt thee, and will hide himſelf from thy face.

13 Separate thyſelf from thine enemies, and take heed of thy friends.

14 A faithful friend is a ſtrong defence: and he that hath found ſuch an one, hath found a treaſure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord ſhall find him.

17 Whoſo feareth the Lord ſhall direct his friendſhip aright: for as he is, ſo ſhall his neighbour be alſo.

18 My ſon, gather inſtruction from thy youth up: ſo ſhall thou find wiſdom till thine old age.

19 Come unto her as one that ploweth and ſoweth, and wait for her good fruits: for thou ſhalt not toil much in labouring about her, but thou ſhalt eat of her fruits right ſoon.

20 She is very unpleaſant to the unlearned: he that is without underſtanding will not remain with her.

21 She will lie upon him as a mighty ſtone of trial; and he will caſt her from him ere it be long.

22 For wiſdom is according to her name, and ſhe is not manifeſt unto many.

23 Give ear, my ſon, receive my advice, and refuſe not my counſel.

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy ſhoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and ſeek, and ſhe ſhall be made known unto thee: and when thou haſt got hold of her, let her not go.

28 For at the laſt thou ſhall find her reſt, and that ſhall be turned to thy joy.

29 Then ſhall her fetters be a ſtrong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou ſhalt put her on as a robe of honour: and ſhall put her about thee as a crown of joy.

32 My ſon, if thou wilt, thou ſhalt be taught; and if thou wilt apply thy mind, thou ſhalt be prudent.

33 If thou love to hear, thou ſhalt receive underſtanding: and if thou bow thine ear, thou ſhalt be wiſe.

34 Stand in the multitude of the elders, and cleave unto him that is wiſe.

35 Be willing to hear every godly diſcourſe, and let not the parables of underſtanding eſcape thee.

36 And if thou ſeeſt a man of underſtanding, get thee betimes unto him, and let thy foot wear the ſteps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he ſhall eſtabliſh thine heart, and give thee wiſdom at thine own deſire.

CHAP. VII.

DO no evil, ſo ſhall no harm come unto thee.

2 Depart from the unjuſt, and iniquity ſhall turn away from thee.

3 My ſon, ſow not upon the furrows of unrighteouſneſs, and thou ſhalt not reap them ſevenfold.

4 Seek not of the Lord pre-eminence, neither of the king the ſeat of honour.

5 Juſtify not thyſelf before the Lord, and boaſt not of thy wiſdom before the king.

6 Seek not to be judge, being not able to take away iniquity, leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling-block in the way of thy uprightneſs.

7 Offend not againſt the multitude of a city, and then thou ſhalt not caſt thyſelf down among the people.

8 Bind not one ſin upon another, for in one thou ſhalt not be unpuniſhed.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the moſt high God, he will accept it.

10 Be not faint-hearted when thou makeſt thy prayer, and neglect not to give alms.

11 Laugh no man to ſcorn in the bitterneſs of his ſoul: for there is one which humbleth and exalteth.

12 Deviſe not a lie againſt thy brother: neither do the like to thy friend.

CHAP. IV. 30 *Be not as a lion in thy houſe*, &c.] Be not imperious or tyrannical, nor affect to appear terrible to thy family or domeſtics: avoid flying out into intemperate ſallies of anger, and beating or threatening them upon ſlight occaſions.

CHAP. V. 9 *Winnow not with every wind, and go not into every way*, &c.] This is a proverbial expreſſion, not to change our ſentiments and actions in order to ingratiate ourſelves with every one. Eſpouſe not every opinion, but ſeriouſly and impartially conſider where truth lies, and continue ſtedfaſtly and firmly attached to it.

13 *And the tongue of man is his fall.*] This muſt be underſtood, that the tongue of man is often the occaſion of a man's ruin; or as ſome verſions render it, The tongue of the *imprudent* man is his fall.

14 *For a foul ſhame is upon the thief*, &c.] This ſeems to make the ſecret detractor worſe than the thief.

CHAP. VI. 2 *That thy ſoul be not torn in pieces as a bull ſtraying alone.*] Some verſions render it, Extol not thyſelf in the counſel of thine own heart as a bull, which is generally head-ſtrong.

13 *Separate thyſelf from thine enemies, and take heed of thy friends.*] Avoid ſuſpected or declared enemies, and be cautious in regard to thoſe who profeſs a friendſhip for thee.

21 *She will lie upon him as a mighty ſtone of trial*, &c.] It was cuſtomary in Judea, ſee Zac. chap. xii. 3. to have a great ſtone in moſt of the towns and villages, for the young men to make a trial of their ſtrength, by lifting it up as high as they could. To this ſtone of trial wiſdom is here compared.

CHAP. VII. 3 *And thou ſhalt not reap them ſeven-fold.*] Do no injuſtice or evil, leſt others, God ſo ordering it for thy juſt puniſhment, ſhould repay thee ſeven-fold. The Hebrews were wont to call actions the ſeed, and the rewards or puniſhments of them the harveſt.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means: neither a faithful brother for the gold of Ophir.

19 Forego not a wife and good woman; for her grace is above gold.

20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself chearful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begot of them, and how canst thou recompence them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest: and give him his portion as it is commanded thee: the first fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

STRIVE not with a mighty man, lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the heart of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thy ancestors be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs; for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power; for if thou be surety, take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will; and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17 Consult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger, for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman, to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer, the work shall be commended: and the wise ruler of the people, for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAP. X.

A WISE judge will instruct his people, and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers: and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority, the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6 Bear

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16 *Number not thyself among the multitude of sinners,* &c.] Take care not to join yourself to those who lead a wicked life; for be assured that the wrath of God will be inflicted upon such.

18 *Change not a friend for any good,* &c.] Or as it is in some copies, For any price or money.

CHAP. VIII. 10 *Kindle not the coals of a sinner, lest thou be burnt with flame of his fire.*] The meaning of this is something uncertain: some take it to be an admonition not to reprove a sinner unseasonably, lest we inflame the party reproved, and draw on ourselves abuse or resentment, and even provoke him by untimely reproofs to fresh offences.

18 *Do no secret thing before a stranger,* &c.] The sense of the Greek is, Do not trust a secret to a stranger; for you do not know whether he will prove faithful or perfidious.

CHAP. IX. 2 *Give not thy soul unto a woman, to set her foot upon thy substance.*] Give not thyself up so much to a woman, as to let her get the ascendant over thee. Some versions render it; "Do not so doat on a woman, as to part with thy just authority, lest she assume that power which belongs to thee.

14 *As near as thou canst, guess at thy neighbour,* &c.] The Greek word rendered *guess,* expresses a great deal more; namely, to form a right judgment, we must make all necessary enquiry concerning, and try him in all possible instances.

6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another.

9 Why is earth and aſhes proud? There is not a more wicked thing than a covetous man: for ſuch an one ſetteth his own ſoul to ſale, becauſe while he liveth, he caſteth away his bowels.

10 The phyſician cutteth off a long diſeaſe; and he that is to-day a king, to-morrow ſhall die.

11 For when a man is dead, he ſhall inherit creeping things, beaſts, and worms.

12 The beginning of pride is, when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of ſin, and he that hath it ſhall pour out abomination: and therefore the Lord brought upon them ſtrange calamities, and overthrew them utterly.

14 The Lord hath caſt down the thrones of proud princes, and ſet up the meek in their ſtead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and deſtroyed them to the foundations of the earth.

17 He took ſome of them away, and deſtroyed them, and hath made their memorial to ceaſe from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a ſure ſeed, and they that love him, an honourable plant; they that regard not the law, are a diſhonourable ſeed; they that tranſgreſs the commandments, are a deceivable ſeed.

20 Among brethren, he that is chief is honourable; ſo are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughneſs and pride is the loſing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to deſpiſe the poor man that hath underſtanding; neither is it convenient to magnify a ſinful man.

24 Great men, and judges, and potentates, ſhall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the ſervant that is wiſe ſhall they that are free do ſervice: and he that hath knowledge, will not grudge when he is reformed.

26 Be not overwiſe in doing thy buſineſs, and boaſt not thyſelf in the time of thy diſtreſs.

27 Better is he that laboureth and aboundeth in all things, than he that boaſteth himſelf, and wanteth bread.

28 My ſon, glorify thy ſoul in meekneſs, and give it honour according to the dignity thereof.

29 Who will juſtify him that ſinneth againſt his own ſoul? and who will honour him that diſhonoureth his own life?

30 The poor man is honoured for his ſkill; and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is diſhourable in riches, how much more in poverty?

CHAP. XI.

WISDOM liſteth up the head of him that is of low degree, and maketh him to ſit among great men.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among ſuch as fly; but her fruit is the chief of ſweet things.

4 Boaſt not of thy clothing and raiment, and exalt not thyſelf in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings hath ſet down upon the ground; and one that was never thought of, hath worn the crown.

6 Many mighty men have been greatly diſgraced; and the honourable delivered into other mens hands.

7 Blame not before thou haſt examined the truth: underſtand firſt, and then rebuke.

8 Anſwer not before thou haſt heard the cauſe; neither interrupt men in the midſt of their talk.

9 Strive not in a matter that concerneth thee not; and ſit not in judgement with ſinners.

10 My ſon, meddle not with many matters: for if thou meddle much, thou ſhalt not be innocent; and if thou follow after, thou ſhall not obtain, neither ſhall thou eſcape by fleeing.

11 There is one that laboureth and taketh pains, and maketh haſte, and is ſo much the more behind.

12 Again, there is another that is ſlow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and ſet him up from his low eſtate,

13 And lifted up his head from miſery, ſo that many that ſaw it marvelled at him.

14 Proſperity and adverſity, life and death, poverty and riches, come of the Lord.

15 Wiſdom, knowledge, and underſtanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkneſs had their beginning together with ſinners; and evil ſhall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth proſperity for ever.

18 There is that waxeth rich by his warineſs and pinching, and this is the portion of his reward:

19 Whereas he ſaith, I have found reſt, and now will eat continually of my goods, and *yet* he knoweth not what time ſhall come with him, and that he muſt leave thoſe things to others, and die.

20 Be ſtedfaſt in thy covenant, and be converſant therein, and wax old in thy work.

21 Marvel not at the works of ſinners, but truſt in the Lord, and abide in thy labour: for it is an eaſy thing in the ſight of the Lord, on the ſudden to make a poor man rich.

22 The bleſſing of the Lord is in the reward of the godly, and ſuddenly he maketh his bleſſing to flouriſh.

23 Say not, What profit is there of my ſervice? and what good things ſhall I have hereafter?

24 Again, ſay not, I have enough, and poſſeſs many things, and what evil can come to me hereafter?

25 In the day of proſperity there is a forgetfulneſs of affliction: and in the day of affliction there is no more remembrance of proſperity.

26 For it is an eaſy thing unto the Lord in the day of death, to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleaſure: and in his end his deeds ſhall be diſcovered.

28 Judge none bleſſed before his death: for a man ſhall be known in his children.

29 Bring not every man into thine houſe: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, ſo is the heart of the proud; and like as a ſpy watcheth he for thy fall.

31 For he lieth in wait, and turneth good unto evil, and in things worthy praiſe will lay blame upon thee.

32 Of a ſpark of fire a heap of coals is kindled: and a ſinful man layeth wait for blood.

33 Take heed of a miſchievous man (for he worketh wickedneſs) leſt he bring upon thee a perpetual blot.

34 Receive a ſtranger into thine houſe, and he will diſturb thee, and turn thee out of thine own.

CHAP. XII.

WHEN thou wilt do good, know to whom thou doeſt it: ſo ſhalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou ſhalt find a recompence; and if not from him, yet from the moſt High.

3 There can no good come to him that is always occupied in evil: nor to him that giveth no alms.

4 Give to the godly man, and help not a ſinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, leſt he overmaſter thee thereby. For [elſe] thou ſhalt receive twice as much evil for all the good thou ſhalt have done unto him.

CHAP. X. 13 *And he that hath it ſhall pour out abomination*, &c.] That is, he will be guilty of many crimes, and pour out a torrent of wickedneſs.

18 *Pride was not made for men*, &c.] This does not clearly expreſs the ſenſe of the Greek: which is, Pride was not created in man. It is not a natural part of man that cannot be ſeparated from him.

28 *My ſon, glorify thy ſoul in meekneſs*, &c.] Or modeſtly ſtudy thy glory. The meaning is, that we ſhould obſerve a medium; and neither be puffed up with pride, nor yet have too contemptible an opinion of ourſelves.

CHAP. XI. 5 *Many kings have ſat down upon the ground*, &c.] In the Greek it is, many tyrants, &c. That is, have been driven from their thrones, and reduced to ſit on the bare ground in a forlorn deplorable condition.

9 *And ſit not in judgement with ſinners.*] The ſenſe here is ſomething obſcure: either it means, that we ought not to ſit on the bench with corrupt judges; or, applied to private life, we ought not to aſſociate or conſult with ſinners.

21 *Marvel not at the works of ſinners*, &c.] The Greek word rendered marvel here, is ſometimes uſed to ſignify praiſing. And in this ſenſe it is to be expounded.

6 For the moſt High hateth ſinners, and will repay vengeance unto the ungodly, and keepeth them againſt the mighty day of their puniſhment.

7 Give unto the good, and help not the ſinner.

8 A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity.

9 In the proſperity of a man enemies will be grieved: but in his adverſity even a friend will depart.

10 Never truſt thine enemy: for like as iron ruſteth, ſo is his wickedneſs.

11 Though he humble himſelf, and go crouching, yet take good heed, and beware of him, and thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs, and thou ſhalt know that his ruſt hath not been altogether wiped away.

12 Set him not by thee, leſt, when he hath overthrown thee, he ſtand up in thy place; neither let him ſit at thy right hand, leſt he ſeek to take thy ſeat, and thou at the laſt remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a ſerpent, or any ſuch as come nigh wild beaſts?

14 So one that goeth to a ſinner, and is defiled with him in his ſins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy ſpeaketh ſweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity he will not be ſatisfied with blood.

17 If adverſity come upon thee, thou ſhalt find him there firſt; and though he pretend to help thee, yet ſhall he undermine thee.

18 He will ſhake his head, and clap his hands, and whiſper much, and change his countenance.

CHAP. XIII.

HE that toucheth pitch, ſhall be defiled therewith; and he that hath fellowſhip with a proud man, ſhall be like unto him.

2 Burden not thyſelf above thy power, while thou liveſt; and have no fellowſhip with one that is mightier and richer than thyſelf. For how agree the kettle and the earthen pot together? for if the one be ſmitten againſt the other, it ſhall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he muſt intreat alſo.

4 If thou be for his profit, he will uſe thee: but if thou have nothing, he will forſake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be ſorry for it.

6 If he have need of thee, he will deceive thee, and ſmile upon thee, and put thee in hope; he will ſpeak thee fair, and ſay, What wanteſt thou?

7 And he will ſhame thee by his meats, until he have drawn thee dry twice or thrice, and at the laſt he will laugh thee to ſcorn: afterward, when he ſeeth thee, he will forſake thee, and ſhake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyſelf, and ſo much the more will he invite thee.

10 Preſs thou not upon him, leſt thou be put back; ſtand not far off leſt thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and ſmiling upon thee, will get out thy ſecrets:

12 But cruelly he will lay up thy words, and will not ſpare to do thee hurt, and to put thee in priſon.

13 Obſerve and take good heed, for thou walkeſt in peril of thy overflowing: when thou heareſt theſe things, awake in thy ſleep.

14 Love the Lord all thy life, and call upon him for thy ſalvation.

15 Every beaſt loveth his like, and every man loveth his neighbour.

16 All fleſh conſorteth according to kind, and a man will cleave to his like.

17 What fellowſhip hath the wolf with the lamb? ſo the ſinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild aſs is the lion's prey in the wilderneſs: ſo the rich eat up the poor.

20 As the proud hate humility: ſo doth the rich abhor the poor.

21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thruſt alſo away by his friends.

22 When a rich man is fallen, he hath many helpers: he ſpeaketh things not to be ſpoken, and yet men juſtify him: the poor man ſlipt, and yet they rebuked him too; he ſpake wiſely, and could have no place.

23 When a rich man ſpeaketh, every man holdeth his tongue, and look, what he ſaith, they extol it to the clouds: but if the poor man ſpeak, they ſay, What fellow is this? and if he ſtumble, they will help to overthrow him.

24 Riches are good unto him that hath no ſin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a chearful countenance.

26 A chearful countenance is a token of a heart that is in proſperity, and the finding out of parables is a wearifome labour of the mind.

CHAP. XIV.

BLeſſed is the man that hath not ſlipt with his mouth, and is not pricked with the multitude of ſins.

2 Bleſſed is he whoſe conſcience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are comely to a niggard: and what ſhould an envious man do with money.

4 He that gathereth by defrauding his own ſoul, gathereth for others that ſhall ſpend his goods riotouſly.

5 He that is evil to himſelf, to whom will he be good? he ſhall not take pleaſure in his goods.

6 There is none worſe than he that envieth himſelf, and this is a recompence of his wickedneſs.

7 And if he doeth good he doeth it unwillingly, and at the laſt he will declare his wickedneſs.

8 The envious man hath a wicked eye, he turneth away his face, and deſpiſeth men.

9 A covetous man's eye is not ſatisfied with his portion, and the iniquity of the wicked drieth up his ſoul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My ſon, according to thy ability do good to thyſelf, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not ſhewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability ſtretch out thy hand, and give to him.

14 Defraud not thyſelf of the good day, and let not the part of a good deſire over-paſs thee.

CHAP. XII. 11 *And thou ſhalt be unto him as if thou hadſt wiped a looking-glaſs*, &c.] If thou takeſt this prudent precaution to be upon thy guard, thou ſhalt find the caſe to be the ſame with thee, as in wiping a mirrour of poliſhed metal, that has once been ruſted, which, though you take a great deal of pains about, and think you have got clean, yet you ſtill find in it ſome ſpots of ruſt. So you will find the hatred and rancour of a man of an evil diſpoſition, whom you have once been at enmity with, will ſtill lurk in him, though he puts on the ſhow of friendſhip; and that his malice towards you will ſtill break out afreſh, whenever he has an opportunity to injure you. The word mirrour ſhould have been uſed inſtead of looking-glaſs; for anciently they made uſe of poliſhed metal for the ſame purpoſe as we now do glaſs.

CHAP. XIII. 7 *And he will ſhame thee by his meats, until he have drawn thee dry*, &c.] He will ſhame thee by the ſumptuouſneſs of his entertainments to treat him in like manner, which will occaſion much expence to thee: ſo that two or three times treating him will drain thy purſe.

9 *If thou be invited of a mighty man, withdraw thyſelf*, &c.] By the expreſſion withdraw thyſelf, ſeems to be meant, take your leave of him in a ſhort time, or as ſoon as you can with decency, leſt you ſhould diſguſt him by ſtaying long.

22 *The poor man ſlipt, and yet they rebuked him too*, &c.] This ſhould have been rendered, the poor man was beguiled, namely, by ſome other, and yet they rebuked him too.

23 *And if he ſtumble, they will help to overthrow him.*] That is, if he ſays any thing that is the leaſt amiſs, or not quite agreeable, they will catch hold of it, and employ it to his diſadvantage; ſo as to overthrow, if they can, all he has been ſaying; and for a few words amiſs they will condemn the whole.

24 *Riches are good unto him that hath no ſin*, &c.] Or rather, riches are good in which there is no ſin; that is, which are got honeſtly, and procured by means in which there was no ſin.

CHAP. XIV. 1 *Bleſſed is the man—that is not pricked with the multitude of ſins.*] Or, rather with the multitude of ſorrows. This ſeems to be ſpoken of them, who, when poverty or any outward calamity lies heavy upon them, betray no impatience, nor charge God fooliſhly by any murmur againſt him.

3 *What ſhould an envious man do with money?*] The Greek word tranſlated envious here, though it has that ſenſe, does likewiſe ſignify covetous—A niggard makes a very deſpicable figure, however great his riches are; and they are of little or no ſervice, if a man has not the ſpirit to make uſe of them.

9 *A covetous man's eye is not ſatisfied with his portion*, &c.] That is, he is not ſatisfied with a part; but he covets the whole of what he ſees: he is not content with his portion of riches, but ſtill wiſhes for and covets more.

10 *A wicked eye envieth his bread*, &c.] A wicked eye was an expreſſion made uſe of among the Jews, to ſignify a covetous perſon; as a good eye was uſed to ſignify a liberal one.

15 Shalt thou not leave thy travels unto another? and thy labours to be divided by lot?

16 Give, and take, and ſanctify thy ſoul, for there is no ſeeking of dainties in the grave.

17 All fleſh waxeth old as a garment: for the covenant from the beginning is, Thou ſhalt die the death.

18 As of the green leaves on a thick tree, ſome fall and ſome grow; ſo is the generation of fleſh and blood, one cometh to an end, and another is born.

19 Every work rotteth and conſumeth away, and the worker thereof ſhall go withal.

20 Bleſſed is the man that doth meditate good things in wiſdom, and that reaſoneth of holy things by his underſtanding.

21 He that conſidereth her ways in his heart, ſhall alſo have underſtanding in her ſecrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows, ſhall alſo hearken at her doors.

24 He that doth lodge near her houſe, ſhall alſo faſten a pin in her walls.

25 He ſhall pitch his tent nigh unto her, and ſhall lodge in a lodging where good things are,

26 He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches.

27 By her he ſhall be covered from heat, and in her glory ſhall he dwell.

CHAP. XV.

HE that feareth the Lord will do good, and he that hath the knowledge of the law ſhall obtain her.

2 And as a mother ſhall ſhe meet him, and receive him as a wife married of a virgin.

3 With the bread of underſtanding ſhall ſhe feed him, and give him the water of wiſdom to drink.

4 He ſhall be ſtayed upon her, and ſhall not be moved, and ſhall rely upon her, and ſhall not be confounded.

5 She ſhall exalt him above his neighbours, and in the midſt of the congregation ſhall ſhe open his mouth.

6 He ſhall find joy and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name.

7 But fooliſh men ſhall not attain unto her, and ſinners ſhall not ſee her.

8 For ſhe is far from pride, and men that are liars cannot remember her.

9 Praiſe is not ſeemly in the mouth of a ſinner, for it was not ſent him of the Lord.

10 For praiſe ſhall be uttered in wiſdom, and the Lord will proſper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughteſt not to do the things that he hateth.

12 Say not thou, He hath cauſed me to err: for he hath no need of the ſinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himſelf made man from the beginning, and left him in the hand of his counſel:

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs.

16 He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt.

17 Before man is life and death, and whether him liketh, ſhall be given him.

18 For the wiſdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to ſin.

CHAP. XVI.

DESIRE not a multitude of unprofitable children, neither delight in ungodly ſons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Truſt not thou in their life, neither reſpect their multitude: for one that is juſt is better than a thouſand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath underſtanding, ſhall the city be repleniſhed: but the kindred of the wicked ſhall ſpeedily become deſolate.

5 Many ſuch things have I ſeen with mine eyes, and mine ear hath heard greater things than theſe.

6 In the congregation of the ungodly ſhall a fire be kindled; and in a rebellious nation wrath is ſet on fire.

7 He was not pacified towards the old giants, who fell away in the ſtrength of their fooliſhneſs.

8 Neither ſpared he the place where Lot ſojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their ſins:

10 Nor the ſix hundred thouſand footmen, who were gathered together in the hardneſs of their hearts.

11 And if there be one ſtiff-necked among the people, it is marvel if he eſcape unpuniſhed: for mercy and wrath are with him; he is mighty to forgive, and to pour out diſpleaſure.

12 As his mercy is great, ſo is his correction alſo: he judgeth a man according to his works.

13 The ſinner ſhall not eſcape with his ſpoils; and the patience of the godly ſhall not be fruſtrate.

14 Make way for every work of mercy: for every man ſhall find according to his works.

15 The Lord hardened Pharaoh, that he ſhould not know him, that his powerful works might be known to the world.

16 His mercy is manifeſt to every creature, and he hath ſeparated his light from the darkneſs, with an adamant.

17 Say not thou, I will hide myſelf from the Lord: ſhall any remember me from above? I ſhall not be remembered among ſo many people: for what is my ſoul among ſuch an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, ſhall be moved when he ſhall viſit.

19 The mountains alſo, and foundations of the earth ſhall be ſhaken with trembling, when the Lord looketh upon them.

20 No heart can think upon theſe things worthily, and who is able to conceive his ways?

21 It is a tempeſt which no man can ſee: for the moſt part of his works are hid.

22 Who can declare the works of his juſtice; or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth underſtanding, will think upon vain things: and a fooliſh man erring, imagineth follies.

24 My ſon, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will ſhew forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgement from the beginning: and from the time he made them, he diſpoſed the parts thereof.

27 He garniſhed his works for ever, and in his hands are the chief of them unto all generations: they neither labour, nor are weary, nor ceaſe from their works.

28 None of them hindereth another, and they ſhall never diſobey his word.

29 After this, the Lord looked upon the earth, and filled it with his bleſſings.

30 With all manner of living things hath he covered the face thereof, and they ſhall return into it again.

CHAP. XVII.

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a ſhort time, and power alſo over the things therein.

3 He endued them with ſtrength by themſelves, and made them according to his image.

4 And put the fear of man upon all fleſh, and gave him dominion over beaſts and fowls.

5 [They received the uſe of the five operations of the Lord, and in the ſixth place he imparted them underſtanding, and in the ſeventh ſpeech, an interpreter of the cogitations thereof,]

16 *And ſanctify thy ſoul, &c.*] The ſenſe, as it ſtands in the Vatican edition is, Live an agreeable life, perceive your cares, and let innocent pleaſures and amuſements divert any thing that may lay heavy on thy ſpirits; uſing ſuch good things as God has bleſſed us with, free from intemperance and luxury, coveteouſneſs, and a criminal attachment to them.

CHAP. XV. 12 *Say not thou, he hath cauſed me to err*, &c.] Do not ſay or think that God hath formed you by the natural temperament of your body to vice, or incapable of virtue; for he is under no neceſſity, nor can have any motive to form a perſon unfit for virtue, or neceſſarily inclined to ſin.

18 *For the wiſdom of the Lord is great*, &c.] Or, as the Greek properly ſignifies, ſuperlative.

CHAP. XVI. 7 *He was not pacified towards the old giants*, &c.] He did not pardon the inhabitants of the world contemporary with Noah. Theſe are called Giants in Geneſis, probably from their acts of violence and oppreſſion, who preſumptuouſly thought that they were above all controul.

21 *It is a tempeſt which no man can ſee*, &c.] This is a fine ſimile to illuſtrate the unſearchableneſs of God; for a ſtorm or tempeſt is inviſible in itſelf. We know not the cauſe or nature of it, though the effects are apparent.

6 Counſel, and a tongue, and eyes, ears, and a heart he gave them to underſtand.

7 Withal, he filled them with the knowledge of underſtanding, and ſhewed them good and evil.

8 He ſet his eye upon their hearts, that he might ſhew them the greatneſs of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with underſtanding.

10 And the elect ſhall praiſe his holy name.

11 Beſides this, he gave them knowledge, and the law of life for an heritage.

12 He made an everlaſting covenant with them, and ſhewed them his judgements.

13 Their eyes ſaw the majeſty of his glory, and their ears heard his glorious voice.

14 And he ſaid unto them, Beware of all unrighteouſneſs; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and ſhall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themſelves fleſhy hearts for ſtony.

17 For in the diviſion of the nations of the whole earth, he ſet a ruler over every people; but Iſrael is the Lord's portion.

18 Whom, being his firſt-born, he nouriſheth with diſcipline, and giving him the light of his love, doth not forſake him.

19 Therefore all their works are as the ſun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their ſins are before the Lord.

21 But the Lord being gracious, and knowing his workmanſhip, neither left nor forſook them, but ſpared them.

22 The alms of a man is as a ſignet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his ſons and daughters.

23 Afterwards he will riſe up, and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted thoſe that failed in patience.

25 Return unto the Lord, and forſake thy ſins, make thy prayer before his face, and offend leſs.

26 Turn again to the moſt High, and turn away from iniquity: for he will lead thee out of darkneſs into the light of health, and hate thou abomination vehemently.

27 Who ſhall praiſe the moſt High in the grave, inſtead of them which live and give thanks?

28 Thankſgiving periſheth from the dead, as from one that is not: the living and ſound in heart ſhall praiſe the Lord.

29 How great is the loving kindneſs of the Lord our God, and his compaſſion unto ſuch as turn unto him in holineſs!

30 For all things cannot be in men, becauſe the ſon of man is not immortal.

31 What is brighter than the ſun? yet the light thereof faileth: and fleſh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and aſhes.

CHAP. XVIII.

HE that liveth for ever created all things in general.

2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the king of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who ſhall find out his noble acts?

5 Who ſhall number the ſtrength of his majeſty? and who ſhall alſo tell out his mercies?

6 As for the wonderous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out:

7 When a man hath done, then he beginneth; and when he leaveth off, then he ſhall be doubtful.

8 What is man, and whereto ſerveth he? what is his good, and what is his evil?

9 The number of a man's days at the moſt are an hundred years.

10 As a drop of water unto the ſea, and a gravel-ſtone in compariſon of the ſand, ſo are a thouſand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He ſaw, and perceived their end to be evil; therefore he multiplied his compaſſion.

13 The mercy of man is towards his neighbour; but the mercy of the Lord is upon all fleſh; he reproveth, and nurtureth, and teacheth, and bringeth again, as a ſhepherd his flock.

14 He hath mercy on them that receive diſcipline, and that diligently ſeek after his judgments.

15 My ſon, blemiſh not thy good deeds, neither uſe uncomfortable words when thou giveſt any thing.

16 Shall not the dew aſſuage the heat? for ſo is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churliſhly, and a gift of the envious conſumeth the eyes.

19 Learn before thou ſpeak, and uſe phyſick or ever thou be ſick.

20 Before judgment examine thyſelf, and in the day of viſitation thou ſhalt find mercy.

21 Humble thyſelf before thou be ſick, and in the time of ſins ſhew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be juſtified.

23 Before thou prayeſt, prepare thyſelf; and be not as one that tempteth the Lord.

24 Think upon the wrath that ſhall be at the end, and the time of vengeance when he ſhall turn away his face.

25 When thou haſt enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are ſoon done before the Lord.

27 A wiſe man will fear in every thing, and in the day of ſinning he will beware of offence: but a fool will not obſerve time.

28 Every man of underſtanding knoweth wiſdom, and will give praiſe unto him that found her.

29 They that were of underſtanding in ſayings, became alſo wiſe themſelves, and poured forth exquiſite parables.

30 Go not after thy luſts, but refrain thyſelf from thine appetites.

31 If thou giveſt thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing-ſtock to thine enemies that malign thee.

32 Take not pleaſure in much good chear, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou haſt nothing in thy purſe: for thou ſhalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

A Labouring man that is given to drunkenneſs, ſhall not be rich; and he that contemneth ſmall things, ſhall fall by little and little.

2 Wine and women will make men of underſtanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms ſhall have him to heritage, and a bold man ſhall be taken away.

4 He that is haſty to give credit is light-minded, and he that ſinneth ſhall offend againſt his own ſoul.

5 Whoſo taketh pleaſure in wickedneſs ſhall be condemned: but he that reſiſteth pleaſures, crowneth his life.

6 He that can rule his tongue, ſhall live without ſtrife, and he that hateth babbling, ſhall have leſs evil.

7 Rehearſe not unto another that which is told unto thee, and thou ſhalt fare never the worſe.

8 Whether it be to a friend or foe, talk not of other men's lives, and if thou canſt without offence, reveal them not.

9 For he heard and obſerved thee, and when time cometh he will hate thee.

10 If thou haſt heard a word, let it die with thee, and be bold, it will not burſt thee.

11 A fool travaileth with a word, as a woman in labour of a child.

CHAP. XVII. 8 *He ſet his eyes upon their hearts*, &c.] That is, he beſtowed remedies to heal their minds, after evil maxims had corrupted them. The writer here and in the following verſes ſeems to depart from mankind in general, and to ſpeak with regard to the people of Iſrael only.

31 *And fleſh and blood will imagine evil.*] Sometimes men will fail in their duty, as their bodies are conſtituted of fleſh and blood, from whence naturally ariſe appetites and paſſions, which partake more of the fleſh than the ſpirit; or more vehemently excite to follow animal gratification than the dictates of reaſon.

CHAP. XVIII. 3 *He is the king of all by his power, dividing holy things among them from profane.*] Or, diſcerning the holy things among them from the profane; or putting a difference between them.

18 *And a gift of the envious conſumeth the eyes.*] By the envious here is meant the covetous; for ſuch give the ſmall matter which with great ado is extorted from them, in ſuch a diſagreeable and reproaching manner, as cauſes grief, and gives pain to the perſon who receives it.

CHAP. XIX. 3 *Moths and worms ſhall have him to heritage*, &c.] A man's lewdneſs and intemperance will throw him into many diſeaſes, and the dreadful conſequences of a vicious life will appear upon his body.

12 As an arrow that ſticketh in a man's thigh, ſo is a word within a fool's belly.

13 Admoniſh a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admoniſh thy friend, it may be he hath not ſaid it: and if he have, that he ſpeak it not again.

15 Admoniſh a friend: for many times it is a ſlander, and believe not every tale.

16 There is one that ſlippeth in his ſpeech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admoniſh thy neighbour before thou threaten him, and not being angry, give place to the law of the moſt High.

18 The fear of the Lord is the firſt ſtep to be accepted [of him] and wiſdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that pleaſe him, ſhall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wiſdom, and in all wiſdom is the performance of the law, and the knowledge of his omnipotency.

21 If a ſervant ſay to his maſter, I will not do as it pleaſeth thee, though afterward he do it, he angereth him that nouriſheth him.

22 The knowledge of wickedneſs is not wiſdom, neither at any time the counſel of ſinners prudence.

23 There is a wickedneſs, and the ſame an abomination, and there is a fool wanting in wiſdom.

24 He that hath ſmall underſtanding, and feareth God, is better than one that hath much wiſdom, and tranſgreſſeth the law of the moſt High.

25 There is an exquiſite ſubtilty, and the ſame is unjuſt, and there is one that turneth aſide to make judgment appear: and there is a wiſe man that juſtifieth in judgment.

26 There is a wicked man that hangeth down his head ſadly; but inwardly he is full of deceit,

27 Caſting down his countenance, and making as if he heard not: where he is not known, he will do thee a miſchief before thou be aware.

28 And if for want of power he be hindered from ſinning, yet when he findeth opportunity, he will do evil.

29 A man may be known by his look, and one that hath underſtanding by his countenance, when thou meeteſt him.

30 A man's attire, and exceſſive laughter, and gait, ſhew what he is.

CHAP. XX.

THERE is a reproof that is not comely: again, ſome man holdeth his tongue, and he is wiſe.

2 It is much better to reprove, than to be angry ſecretly: and he that confeſſeth his fault, ſhall be preſerved from hurt.

3 How good is it when thou art reproved, to ſhew repentance! for ſo ſhalt thou eſcape wilful ſin.

4 As is the luſt of an eunuch to devour a virgin; ſo is he that executeth judgment with violence.

5 There is one that keepeth ſilence, and is found wiſe: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, becauſe he hath not to anſwer: and ſome keepeth ſilence, knowing his time.

7 A wiſe man will hold his tongue till he ſee opportunity: but a babbler and a fool will regard no time.

8 He that uſeth many words ſhall be abhorred; and he that taketh to himſelf authority therein, ſhall be hated.

9 There is a ſinner that hath good ſucceſs in evil things; and there is a gain that turneth to loſs.

10 There is a gift that ſhall not profit thee; and there is a gift whoſe recompence is double.

11 There is an abaſement becauſe of glory; and there is that lifteth up his head from a low eſtate.

12 There is that buyeth much for a little, and repayeth it ſeven-fold.

13 A wiſe man by his words maketh himſelf beloved: but the graces of fools ſhall be poured out.

14 The gift of a fool ſhall do thee no good when thou haſt it; neither yet of the envious for his neceſſity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much, he openeth his mouth like a crier: to-day he lendeth, and to-morrow will he aſk it again: ſuch a one is to be hated of God and man.

16 The fool ſaith, I have no friends, I have no thank for all my good deeds, and they that eat my bread ſpeak evil of me.

17 How oft, and of how many ſhall he be laughed to ſcorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To ſlip upon a pavement is better than to ſlip with the tongue: ſo the fall of the wicked ſhall come ſpeedily.

19 An unſeaſonable tale will always be in the mouth of the unwiſe.

20 A wiſe ſentence ſhall be rejected, when it cometh out of a fool's mouth: for he will not ſpeak it in due ſeaſon.

21 There is that is hindered from ſinning through want: and when he taketh reſt, he ſhall not be troubled.

22 There is that deſtroyeth his own ſoul through baſhfulneſs, and by accepting of perſons overthroweth himſelf.

23 There is that for baſhfulneſs promiſeth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accuſtomed to lie: but they both ſhall have deſtruction to heritage.

26 The diſpoſition of a liar is diſhonourable, and his ſhame is ever with him.

27 A wiſe man ſhall promote himſelf to honour with his words: and he that hath underſtanding will pleaſe great men.

28 He that tilleth his land ſhall increaſe his heap: and he that pleaſeth great men, ſhall get pardon for iniquity.

29 Preſents and gifts blind the eyes of the wiſe, and ſtop up his mouth that he cannot reprove.

30 Wiſdom that is hid, and treaſure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly, than a man that hideth his wiſdom.

32 Neceſſary patience in ſeeking the Lord, is better than he that leadeth his life without a guide.

CHAP. XXI.

MY ſon, haſt thou ſinned? do ſo no more, but aſk pardon for thy former ſins.

2 Flee from ſin as from the face of a ſerpent; for if thou comeſt too near it, it will bite thee; the teeth thereof are as the teeth of a lion, ſlaying the ſouls of men.

3 All iniquity is as a two-edged ſword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waſte riches; thus the houſe of proud men ſhall be made deſolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh ſpeedily.

6 He that hateth to be reproved, is in the way of ſinners; but he that feareth the Lord, will repent from his heart.

7 An eloquent man is known far and near; but a man of underſtanding knoweth when he ſlippeth.

8 He that buildeth his houſe with other mens money, is like one that gathereth himſelf ſtones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together; and the end of them is a flame of fire to deſtroy them.

10 The way of ſinners is made plain with ſtones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord, getteth the underſtanding thereof; and the perfection of the fear of the Lord is wiſdom.

12 He that is not wiſe, will not be taught; but there is a wiſdom which multiplieth bitterneſs.

13 The knowledge of a wiſe man ſhall abound like a flood: and his counſel is like a pure fountain of life.

14 The inner parts of a fool are like a broken veſſel, and he will hold no knowledge as long as he liveth.

15 If

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25 *And there is one that turneth aſide to make judgment appear*, &c.] Or better rendered thus, There is one that perverteth or turneth upſide down, that he may pronounce judgment in favour of him to whom he is inclined.

CHAP. XX. 1 *There is a reproof that is not comely*, &c.] To know when to be ſilent, and when to ſpeak, and to obſerve the proper ſeaſon of giving reproof ſhews the judgment of a man.

9 *There is a ſinner that hath good ſucceſs in evil things*, &c.] The reading of ſome editions, according to one of the beſt Greek copies, is to be preferred to this; namely, Good ſometimes ariſes from evil things: and, this keeps up the antitheſis of the following ſentence.

12 *There is that buyeth much for a little, and repayeth it ſeven-fold.*] This is ſpoken of ſuch, as out of a covetous temper buy what is not good, for the ſake of having it cheap: ſuch people generally pay for their cheap bargains ſeven-fold.

25 *A thief is better than a man that is accuſtomed to lie*, &c.] The writer does not mean to excuſe, or juſtify the thief; but to expoſe the liar.

CHAP. XXI. 1 *My ſon, haſt thou ſinned? do ſo no more*, &c.] So pernicious are the effects of ſin, that whoever has any regard for his own ſoul, will carefully avoid it.

2 *Flee from ſin as from the face of a ſerpent*, &c.] Our danger from ſin ariſes more from our own unwarineſs in coming near it, or making advances towards it, by not ſhunning temptations, opportunities, and incitements to it, than any natural ſtrength or power which ſin has over us.

10 *The way of ſinners is made plain with ſtones*, &c.] 'Tis like a paved way to walk in; but the end thereof is the pit of the grave; that is, It leads to death, either through capital puniſhment inflicted by law, or by divine puniſhment.

15 If a ſkilful man hear a wiſe word, he will commend it, and add unto it: but as ſoon as one of no underſtanding heareth it, it diſpleaſeth him, and he caſteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace ſhall be found in the lips of the wiſe.

17 Then enquire at the mouth of the wiſe man in the congregation, and they ſhall ponder his words in their heart.

18 As is a houſe that is deſtroyed, ſo is wiſdom to a fool: and the knowledge of the unwiſe is as talk without ſenſe.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter; but a wiſe man doth ſcarce ſmile a little.

21 Learning is unto a wiſe man as an ornament of gold, and like a bracelet upon his right arm.

22 A fooliſh man's foot is ſoon in his [neighbour's] houſe: but a man of experience is aſhamed of him.

23 A fool will peep in at the door into the houſe: but he that is well-nurtured will ſtand without.

24 It is the rudeneſs of a man to hearken at the door: but a wiſe man will be grieved with the diſgrace.

25 The lips of talkers will be telling ſuch things as pertain not unto them: but the words of ſuch as have underſtanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wiſe is in their heart.

27 When the ungodly curſeth Satan, he curſeth his own ſoul.

28 A whiſperer defileth his own ſoul, and is hated whereſoever he dwelleth.

CHAP. XXII.

A Slothful man is compared to a filthy ſtone, and every one will hiſs him out to his diſgrace.

2 A ſlothful man is compared to the filth of a dunghill: every man that takes it up, will ſhake his hand.

3 An evil-nurtured ſon is the diſhonour of his father that begat him: and a [fooliſh] daughter is born to his loſs.

4 A wiſe daughter ſhall bring an inheritance to her huſband: but ſhe that liveth diſhoneſtly, is her father's heavineſs.

5 She that is bold diſhonoureth both her father and her huſband, but they both ſhall deſpiſe her.

6 A tale out of ſeaſon [is as] muſick in mourning: but ſtripes and correction of wiſdom are never out of time.

7 Whoſo teacheth a fool, is as one that glueth a potſherd together, and as he that waketh one from a ſound ſleep.

8 He that telleth a tale to a fool, ſpeaketh to one in a ſlumber: when he hath told his tale, he will ſay, What is the matter?

9 If children live honeſtly, and have wherewithal, they ſhall cover the baſeneſs of their parents.

10 But children being haughty through diſdain and want of nurture, do ſtain the nobility of their kindred.

11 Weep for the dead, for he hath loſt the light: and weep for the fool, for he wanteth underſtanding: make little weeping for the dead, for he is at reſt: but the life of the fool is worſe than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no underſtanding: beware of him, leſt thou have trouble, and thou ſhalt never be defiled with his fooleries: depart from him, and thou ſhalt find reſt, and never be diſquieted with madneſs.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand and ſalt, and a maſs of iron, is eaſier to bear, than a man without underſtanding.

16 As timber girt and bound together in a building cannot be looſed with ſhaking: ſo the heart that is eſtabliſhed by adviſed counſel, ſhall fear at no time.

17 A heart ſettled upon a thought of underſtanding, is as a fair plaiſtering on the wall of a gallery.

18 Pales ſet on an high place will never ſtand againſt the wind: ſo a fearful heart, in the imagination of a fool, cannot ſtand againſt any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart, maketh it to ſhew her knowledge.

20 Whoſo caſteth a ſtone at the birds, frayeth them away; and he that upbraideth his friend, breaketh friendſhip.

21 Though thou dreweſt a ſword at thy friend, yet deſpair not: for there may be a returning [to favour.]

22 If thou haſt opened thy mouth againſt thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or diſcloſing of ſecrets, or a treacherous wound: for, for theſe things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayeſt rejoice in his proſperity: abide ſtedfaſt unto him in the time of his trouble, that thou mayeſt be heir with him in his heritage: for a mean eſtate is not always to be contemned: nor the rich that is fooliſh, to be had in admiration.

24 As the vapour and ſmoke of a furnace goeth before the fire; ſo reviling before blood.

25 I will not be aſhamed to defend a friend: neither will I hide myſelf from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who ſhall ſet a watch before my mouth, and a ſeal of wiſdom upon my lips, that I fall not ſuddenly by them, and that my tongue deſtroy me not?

CHAP. XXIII.

O Lord, Father and Governor of all my whole life, leave me not to their counſels, and let me not fall by them.

2 Who will ſet ſcourges over my thoughts, and the diſcipline of wiſdom over mine heart? that they ſpare me not for mine ignorances, and it paſs not by my ſins.

3 Leſt mine ignorances increaſe, and my ſins abound to my deſtruction, and I fall before mine adverſaries, and mine enemy rejoice over me, whoſe hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy ſervants always a haughty mind.

5 Turn away from me vain hopes, and concupiſcence, and thou ſhalt hold him up that is deſirous always to ſerve thee.

6 Let not the greedineſs of the belly, nor luſt of the fleſh take hold of me, and give not over me thy ſervant into an impudent mind.

7 Hear, O ye children, the diſcipline of the mouth: he that keepeth it, ſhall never be taken in his lips.

8 The ſinner ſhall be left in his fooliſhneſs: both the evil ſpeaker and the proud ſhall fall thereby.

9 Accuſtom not thy mouth to ſwearing, neither uſe thyſelf to the naming of the Holy One.

10 For as a ſervant that is continually beaten, ſhall not be without a blue mark; ſo he that ſweareth, and nameth God continually, ſhall not be faultleſs.

11 A man that uſeth much ſwearing ſhall be filled with iniquity, and the plague ſhall never depart from his houſe; if he ſhall offend, his ſin ſhall be upon him; and if he acknowledge not his ſin, he maketh a double offence; and if he ſwear in vain he ſhall not be innocent, but his houſe ſhall be full of calamities.

12 There is a word that is clothed about with death; God grant that it be not found in the heritage of Jacob, for all ſuch things ſhall be far from the godly, and they ſhall not wallow in their ſins.

13 Uſe not thy mouth to intemperate ſwearing, for therein is the word of ſin.

14 Remember thy father and thy mother when thou ſitteſt among great men. Be not forgetful before them, and ſo thou by thy cuſtom become a fool, and wiſh that thou hadſt not been born, and curſe the day of thy nativity.

15 The man that is accuſtomed to opprobrious words, will never be reformed all the days of his life.

16 Two ſorts of men multiply ſin, and the third will bring wrath; a hot mind is as a burning fire, it will never be quenched till it be conſumed; a fornicator in the body of his fleſh will never ceaſe till he hath kindled a fire.

17 All bread is ſweet to a whore-monger, he will not leave off till he die.

18 A man that breaketh wedlock, ſaying thus in his heart, Who ſeeth me? I am compaſſed about with darkneſs, the walls cover me, and nobody ſeeth me; what need I to fear? the moſt High will not remember my ſins:

19 Such

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26 *The heart of fools is in their mouth*, &c.] This is very elegantly and ſtrongly expreſſed. The underſtanding of fools ſeems ſeated as it were in their tongue, and babble, whether it be prudent or not.

CHAP. XXII. 6 *A tale out of ſeaſon* [*is as*] *muſic in mourning*, &c.] By tale here, according to the Greek, is meant any converſation out of ſeaſon; but ſtripes and correction of wiſdom are never out of time. This may be better rendered, But ſtripes and correction in ſeaſon, and properly applied, are acts of wiſdom.

CHAP. XXIII. 1 *O Lord, Father and Governor of all my whole life, leave me not*, &c.] The firſt part of this chapter contains a prayer for grace to get the maſtery over ſin, for ſtrength to ſubdue pride, vain hopes, concupiſcence, a luxurious appetite, and preſumptuous impudence. He after this addreſſes himſelf to children, adviſing them to ſet a guard on their lips. This naturally leads him to ſpeak of the ſin and folly of vain ſwearing in common diſcourſe.

8 *The ſinner ſhall be left in his fooliſhneſs*, &c.] This ſhould be rendered *taken* in his fooliſhneſs, namely of ſpeaking without conſideration.

12 *There is a word that is clothed about with death*, &c.] This crime, which the writer does not mention, as too odious, is blaſphemy, which he has ſufficiently diſtinguiſhed; for it was puniſhed with death among the Jews.

19 Such a man only ſeareth the eyes of men, and knoweth not that the eyes of the Lord are ten thouſand times brighter than the ſun, beholding all the ways of men, and conſidering the moſt ſecret parts.

20 He knew all things ere ever they were created; ſo alſo after they were perfected, he looked upon them all.

21 This man ſhall be puniſhed in the ſtreets of the city, and where he ſuſpecteth not, he ſhall be taken.

22 Thus ſhall it go alſo with the wife that leaveth her huſband, and bringeth in an heir by another.

23 For firſt, ſhe hath diſobeyed the law of the moſt High; and ſecondly, ſhe hath treſpaſſed againſt her own huſband; and thirdly, ſhe hath played the whore in adultery, and brought children by another man.

24 She ſhall be brought out into the congregation, and inquiſition ſhall be made of her children.

25 Her children ſhall not take root, and her branchees ſhall bring forth no fruit.

26 She ſhall leave her memory to be curſed, and her reproach ſhall not be blotted out.

27 And they that remain ſhall know that there is nothing better than the fear of the Lord, and that there is nothing ſweetet than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP XXIV.

WISDOM ſhall praiſe herſelf, and ſhall glory in the midſt of her people.

2 In the congregation of the moſt High ſhall ſhe open her mouth, and triumph before his power.

3 I came out of the mouth of the moſt High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compaſſed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the ſea, and in all the earth, and in every people, and nation, I got a poſſeſſion.

7 With all theſe I ſought reſt: and in whoſe inheritance ſhall I abide?

8 So the Creator of all things gave me a commandment, and he that made me cauſed my tabernacle to reſt, and ſaid, Let thy dwelling be in Jacob, and thine inheritance in Iſrael.

9 He created me from the beginning before the world, and I ſhall never fail.

10 In the holy tabernacle I ſerved before him; and ſo was I eſtabliſhed in Sion.

11 Likewiſe in the beloved city he gave me reſt, and in Jeruſalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cyprus tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in Engaddi, and as a roſe-plant in Jericho, as a fair olive tree in a pleaſant field, and grew up as a plane-tree by the water.

15 I gave a ſweet ſmell like cinnamon and aſpalathus, and I yielded a pleaſant odour like the beſt myrrh, as galbanum and onyx, and ſweet ſtorax, and as the fume of frankincenſe in the tabernacle.

16 As the turpentine-tree I ſtretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleaſant ſavour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be deſirous of me, and fill yourſelves with my fruits.

20 For my memorial is ſweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty.

22 He that obeyeth me ſhall never be confounded, and they that work by me ſhall not do amiſs.

23 All theſe things are the book of the covenant of the moſt high God, *even* the law which Moſes commanded for an heritage unto the congregations of Jacob.

24 Faint not to be ſtrong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beſides him there is no other Saviour.

25 He filleth all things with his wiſdom, as Phiſon and as Tigris in the time of the new fruits.

26 He maketh the underſtanding to abound like Euphrates, and as Jordan in the time of the harveſt.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The firſt man knew her not perfectly: no more ſhall the laſt find her out.

29 For her thoughts are more than the ſea, and her counſels profounder than the great deep.

30 I alſo came out as a brook from a river, and as a conduit into a garden.

31 I ſaid, I will water my beſt garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a ſea.

32 I will yet make doctrine to ſhine as the morning, and will ſend forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myſelf only, but for all them that ſeek wiſdom.

CHAP. XXV.

IN three things I was beautified, and ſtood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three ſorts of men my ſoul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

3 If thou haſt gathered nothing in thy youth, how canſt thou find any thing in thine age?

4 O how comely a thing is judgment for grey hairs, and for ancient men to know counſel!

5 Oh how comely is the wiſdom of old men, and underſtanding and counſel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children, and he that liveth to ſee the fall of his enemy.

8 Well is him that dwelleth with a wife of underſtanding, and that hath not ſlipped with his tongue, and that hath not ſerved a man more unworthy than himſelf.

9 Well is him that hath found prudence, and he that ſpeaketh in the ears of them that will hear.

10 O how great is he that findeth wiſdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord paſſeth all things for illumination: he that holdeth it, whereto ſhall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedneſs, but the wickedneſs of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a ſerpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep houſe with a wicked woman.

17 The wickedneſs of a woman changeth her face, and darkeneth her countenance like ſackcloth.

18 Her huſband ſhall ſit among his neighbours; and when he heareth it, ſhall ſigh bitterly.

20 *He knew all things, ere ever they were created*, &c.] Or rather, all things are known to God ere ever they are done; and alſo after they are perfected he beholds them all.

CHAP. XXIV. 1 *Wiſdom ſhall praiſe herſelf*, &c.] Wiſdom is the moſt noble principle which is implanted in the intelligent part of God's works. It derives its exiſtence from the Supreme Being, and was even a guide to the Moſt High in the formation of the world. Let us view the viſible heavens, the prodigious bodies of light placed there, and their regular courſes; the beauty and texture of the vegetative and animal creation; the dependance of every being upon one another: and we muſt acknowledge the hand of wiſdom in the diſpoſition of every individual throughout the univerſe.

CHAP. XXV. 1 *In three things I was beautified*, &c.] The author's ſentiments in the beginning of this chapter on things beautiful and hateful, &c. are the reſult of a ſound judgment formed on a thorough knowledge of mankind. His cenſures on a wicked and turbulent woman are very ſevere, yet very pertinent; for nothing gives a peaceable man more vexation than the clamorous interruption, the abuſive language, and perpetual thwartings and impertinencies of an ungoverned female tongue.

7 *And he that liveth to ſee the fall of his enemy.*] O bleſſed Jeſus, what honour is due to thee who haſt brought us by thy goſpel to the divine perfection of loving our enemies! and not to place, ſeeing the fall of an enemy among our happy things.

19 All wickedneſs is but little to the wickedneſs of a woman: let the portion of a ſinner fall upon her.

20 As the climbing of a ſandy way is to the feet of the aged, ſo is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and deſire her not for pleaſure.

22 A woman, if ſhe maintain her huſband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance, and a wounded heart: a woman that will not comfort her huſband in diſtreſs, maketh weak hands and feeble knees.

24 Of the woman came the beginning of ſin, and through her we all die.

25 Give the water no paſſage: neither a wicked woman liberty to gad abroad.

26 If ſhe go not as thou wouldeſt have her, cut her off from thy fleſh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

BLESSED is the man that hath a virtuous wife; for the number of his days ſhall be double.

2 A virtuous woman rejoiceth her huſband, and he ſhall fulfil the years of his life in peace.

3 A good wife is a good portion, which ſhall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he ſhall at all times rejoice with a chearful countenance.

5 There be three things that mine heart feareth; and for the fourth I was ſore afraid: the ſlander of a city, the gathering together of an unruly multitude, and a falſe accuſation: all theſe are worſe than death.

6 But a grief of heart and ſorrow is a woman that is jealous over another woman, and a ſcourge of the tongue which communicateth with all.

7 An evil wife is a yoke ſhaken to and fro: he that hath hold of her, is as though he held a ſcorpion.

8 A drunken woman, and a gadder abroad, cauſeth great anger, and ſhe will not cover her own ſhame.

9 The whoredom of a woman may be known in her haughty looks and eye-lids.

10 If thy daughter be ſhameleſs, keep her in ſtraitly, leſt ſhe abuſe herſelf through over much liberty.

11 Watch over an impudent eye, and marvel not if ſhe treſpaſs againſt thee.

12 She will open her mouth as a thirſty traveller, when he hath found a fountain: and drink of every water near her: by every hedge will ſhe ſit down, and open her quiver againſt every arrow.

13 The grace of a wife delighteth her huſband, and her diſcretion will fatten his bones.

14 A ſilent and loving woman is a gift of the Lord; and there is nothing ſo much worth as a mind well inſtructed.

15 A ſhame-faced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the ſun when it ariſeth in the high heaven; ſo is the beauty of a good wife in the ordering of her houſe.

17 As the clear light is upon the holy candleſtick; ſo is the beauty of the face in ripe age.

18 As the golden pillars are upon the ſockets of ſilver; ſo are the fair feet with a conſtant heart.

19 My ſon, keep the flower of thine age ſound; and give not thy ſtrength to ſtrangers.

20 When thou haſt gotten a fruitful poſſeſſion through all the field, ſow it with thine own ſeed, truſting in the goodneſs of thy ſtock.

21 So thy race which thou leaveſt ſhall be magnified, having the confidence of their good deſcent.

22 An harlot ſhall be accounted as ſpittle; but a married woman is a tower againſt death to her huſband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A diſhoneſt woman contemneth ſhame; but an honeſt woman will reverence her huſband.

25 A ſhameleſs woman ſhall be counted as a dog; but ſhe that is ſhame-faced will fear the Lord.

26 A woman that honoureth her huſband, ſhall be judged wiſe of all; but ſhe that diſhonoureth him in her pride ſhall be counted ungodly of all.

27 A loud crying woman and a ſcold ſhall be ſought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that ſuffereth poverty, and men of underſtanding that are not ſet by; and one that returneth from righteouſneſs to ſin, the Lord prepareth ſuch an one for the ſword.

29 A merchant ſhall hardly keep himſelf from doing wrong; and an huckſter ſhall not be freed from ſin.

CHAP. XXVII.

MANY have ſinned for a ſmall matter; and he that ſeeketh for abundance will turn his eyes away.

2 As a nail ſticketh faſt between the joinings of the ſtones; ſo doth ſin ſtick cloſe between buying and ſelling.

3 Unleſs a man hold himſelf diligently in the fear of the Lord, his houſe ſhall ſoon be overthrown.

4 As when one ſifteth with a ſieve, the refuſe remaineth; ſo the filth of man is his talk.

5 The furnace proveth the potter's veſſels; ſo the trial of man is in his reaſoning.

6 The fruit declareth if the tree have been dreſſed; ſo is the utterance of a conceit in the heart of man.

7 Praiſe no man before thou heareſt him ſpeak; for this is the trial of men.

8 If thou followeſt righteouſneſs thou ſhalt obtain her, and put her on as a glorious long robe.

9 The birds will reſort unto their like; ſo will truth return unto them that practice in her.

10 As the lion lieth in wait for the prey; ſo ſin for them that work iniquity.

11 The diſcourſe of a godly man is always with wiſdom; but a fool changeth as the moon.

12 If thou be among the indiſcreet, obſerve the time; but be continually among men of underſtanding.

13 The diſcourſe of fools is irkſome, and their ſport is in the wantonneſs of ſin.

14 The talk of him that ſweareth much, maketh the hair ſtand upright; and their brawls make one ſtop his ears.

15 The ſtrife of the proud is blood-ſhedding, and their revilings are grievous to the ear.

16 Whoſo diſcovereth ſecrets, loſeth his credit; and ſhall never find friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou bewrayeſt his ſecrets, follow no more after him.

18 For as a man hath deſtroyed his enemy: ſo haſt thou loſt the love of thy neighbour.

19 As one that letteth a bird go out of his hand, ſo haſt thou let thy neighbour go, and ſhalt not get him again.

20 Follow after him no more, for he is too far off, he is as a roe eſcaped out of the ſnare.

21 As for a wound, it may be bound up; and after reviling, there may be reconcilement; but he that bewrayeth ſecrets, is without hope.

22 He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him.

23 When thou art preſent, he will ſpeak ſweetly, and will admire thy words: but at the laſt he will writhe his mouth, and ſlander thy ſayings.

24 I have hated many things, but nothing like him, for the Lord will hate him.

25 Whoſo caſteth a ſtone on high, caſteth it on his own head; and a deceitful ſtroke ſhall make wounds.

26 Whoſo diggeth a pit ſhall fall therein: and he that ſetteth a trap, ſhall be taken therein.

27 He that worketh miſchief, it ſhall fall upon him, and he ſhall not know whence it cometh.

28 Mockery and reproach are from the proud: but vengeance as a lion ſhall lie in wait for them.

29 They that rejoice at the fall of the righteous, ſhall be taken in the ſnare, and anguiſh ſhall conſume them before they die.

30 Malice, and wrath, even theſe are abominations, and the ſinful man ſhall have them both.

CHAP.

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26 *If ſhe go not as thou wouldeſt have her*, &c.] What is ſaid in this chapter of women, is to be underſtood of the bad among them; for a virtuous and deſerving woman is ſpoken of in the next chapter in terms of the higheſt reſpect.

CHAP. XXVI. 15 *And her continent mind cannot be valued.*] A woman keeping within proper bounds in all things, who has not only conjugal chaſtity, but temperance in all reſpects, or a moderation of the paſſions, and a ſtrict virtue in the whole conduct of life, is ineſtimable.

29 *A merchant ſhall hardly keep himſelf from doing wrong*, &c.] Conſidering the multiplicity of affairs in which a merchant is employed, and the diverſity of perſons with whom he is concerned, he finds it very difficult to hold the balance of juſtice exactly poiſed, ſo as no man ſhall have reaſon to complain.

CHAP. XXVII. 25 *And a deceitful ſtroke ſhall make wounds.*] The meaning ſeems to be, that he who intends to wound an enemy by a ſtroke levelled in the dark, may chance to wound his friend inſtead of the other.

CHAP. XXVIII.

HE that revengeth ſhall find vengeance from the Lord, and he will ſurely keep his ſins [in remembrance.]

2 Forgive thy neighbour the hurt that he hath done unto thee, ſo ſhall thy ſins alſo be forgiven when thou prayeſt.

3 One man beareth hatred againſt another, and doth he ſeek pardon from the Lord?

4 He ſheweth no mercy to a man which is like himſelf: and doth he aſk forgiveneſs of his own ſins?

5 If he that is but fleſh nouriſh hatred, who will intreat for pardon of his ſins?

6 Remember thy end, and let enmity ceaſe; [remember] corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Higheſt, and wink at ignorance.

8 Abſtain from ſtrife, and thou ſhalt diminiſh thy ſins: for a furious man will kindle ſtrife.

9 A ſinful man diſquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, ſo it burneth: and as a man's ſtrength is, ſo is his wrath; and according to his riches his anger riſeth; and the ſtronger they are which contend, the more they will be inflamed.

11 An haſty contention kindleth a fire: and an haſty fighting ſheddeth blood.

12 If thou blow the ſpark, it ſhall burn; if thou ſpit upon it, it ſhall be quenched: and both theſe come out of thy mouth.

13 Curſe the whiſperer and double-tongued: for ſuch have deſtroyed many that were at peace.

14 A backbiting tongue hath diſquieted many, and driven them from nation to nation; ſtrong cities hath pulled it down, and overthrown the houſes of great men.

15 A backbiting tongue hath caſt out virtuous women, and deprived them of their labours.

16 Whoſo hearkeneth unto it ſhall never find reſt, and never dwell quietly.

17 The ſtroke of the whip maketh marks in the fleſh: but the ſtroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the ſword: but not ſo many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not paſſed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of braſs.

21 The death thereof is an evil death, the grave were better than it.

22 It ſhall not have rule over them that fear God, neither ſhall they be burnt with the flame thereof.

23 Such as forſake the Lord, ſhall fall into it, and it ſhall burn in them, and not be quenched; it ſhall be ſent upon them as a lion, and devour them as a leopard.

24 Look that thou edge thy poſſeſſion about with thorns, and bind up thy ſilver and gold:

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou ſlide not by it, leſt thou fall before him that lieth in wait.

CHAP. XXIX.

HE that is merciful will lend unto his neighbour, and he that ſtrengtheneth his hand, keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due ſeaſon.

3 Keep thy word, and deal faithfully with him, and thou ſhalt always find the thing that is neceſſary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiſs a man's hand; and for his neighbour's money he will ſpeak ſubmiſſively; but when he ſhould repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he ſhall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cauſe: he payeth him with curſings and railings; and for honour he will pay him diſgrace.

7 Many therefore have refuſed to lend for other mens ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor eſtate, and delay not to ſhew him mercy.

9 Help the poor for the commandments ſake, and turn him not away becauſe of his poverty.

10 Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt.

11 Lay up thy treaſure according to the commandments of the moſt High, and it ſhall bring thee more profit than gold.

12 Shut up alms in thy ſtore-houſes: and it ſhall deliver thee from all affliction.

13 It ſhall fight for thee againſt thine enemies, better than a mighty ſhield and ſtrong ſpear.

14 An honeſt man is ſurety for his neighbour: but he that is impudent will forſake him.

15 Forget not the friendſhip of thy ſurety, for he hath given his life for thee.

16 A ſinner will overthrow the good eſtate of his ſurety:

17 And he that is of an unthankful mind, will leave him in [danger] that delivered him.

18 Suretyſhip hath undone many of good eſtate, and ſhaken them as a wave of the ſea: mighty men hath it driven from their houſes, ſo that they wandered among ſtrange nations.

19 A wicked man tranſgreſſing the commandments of the Lord, ſhall fall into ſuretyſhip: and he that undertaketh and followeth other mens buſineſs for gain, ſhall fall into ſuits.

20 Help thy neighbour according to thy power, and beware that thou thyſelf fall not into the ſame.

21 The chief thing for life is water and bread, and cloathing, and an houſe to cover ſhame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's houſe.

23 Be it little or much, hold thee contented, that thou hear not the reproach of thy houſe.

24 For it is a miſerable life to go from houſe to houſe: for where thou art a ſtranger, thou dareſt not open thy mouth.

25 Thou ſhall entertain, and feaſt, and have no thanks: moreover, thou ſhall hear bitter words.

26 Come, thou ſtranger, and furniſh a table, and feed me with that thou haſt ready;

27 Give place, thou ſtranger, to an honourable man, my brother cometh to be lodged, and I have need of mine houſe.

28 Theſe things are grievous to a man of underſtanding: the upbraiding of houſe-room, and reproaching of the lender.

CHAP. XXX.

HE that loveth his ſon, cauſeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chaſtiſeth his ſon, ſhall have joy in him, and ſhall rejoice of him among his acquaintance.

3 He that teacheth his ſon, grieveth the enemy: and before his friends he ſhall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himſelf.

5 While he lived, he ſaw and rejoiced in him: and when he died, he was not ſorrowful.

6 He left behind him an avenger againſt his enemies, and one that ſhall requite kindneſs to his friends.

7 He that maketh too much of his ſon, ſhall bind up his wounds, and his bowels will be troubled at every cry.

CHAP. XXVIII. 1 *He that revengeth ſhall find vengeance*, &c.] Revenge is a crime which deſerves the ſevereſt reprehenſion both from God and man. From God, as it invades his prerogative of rendering to every man according to his deeds; and from man, as it is a breach of that golden rule, Of doing to all men as we would be done to.

6 *Remember corruption and death*, &c.] This, ſays an ingenious author, is the ſhorteſt compendium of holy living that ever was given. 'Tis as if the writer had ſaid, many are the precepts and admonitions left us by wiſe and good men, for the moral conduct of good life; but would you have a ſhort and infallible directory of living well, do but remember corruption and death, and ye cannot be deficient in your duty.

CHAP. XXIX. 1 *He that is merciful will lend unto his neighbour*, &c.] 'Tis an undoubted truth, that no man was born for himſelf; and, that if he has a larger ſhare of the bleſſings of this life than his neighbour, he ought to be the more benevolent and communicative to thoſe who have occaſion for his aſſiſtance.

CHAP. XXX. 1 *He that loveth his ſon, cauſeth him oft to feel the rod*, &c.] Childhood and youth, before the judgment is ſettled, and the mind rightly formed for the true perception of things, are apt to run into errors, follies; and extravagancies: and from an ignorance of the bad tendency of their actions, think themſelves right, and ſo become headſtrong and ungovernable. Parents and governors therefore, who from their own long experience know the pernicious conſequence of permitting youth to entertain principles, and habituate themſelves to evil practices, are to have a watchful eye over their young charge, and to ſtifle vicious habits even in their birth.

8 An horſe not broken becometh head-ſtrong: and a child left to himſelf will be wilful.

9 Cocker thy child, and he ſhall make thee afraid: play with him, and he will bring thee to heavineſs.

10 Laugh not with him, leſt thou have ſorrow with him, and leſt thou gnaſh thy teeth in the end.

11 Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the ſides while he is a child, leſt he wax ſtubborn, and be diſobedient unto thee, and ſo bring ſorrow to thine heart.

13 Chaſtiſe thy ſon, and hold him to labour, leſt his lewd behaviour be an offence unto thee.

14 Better is the poor, being ſound and ſtrong of conſtitution, than a rich man that is afflicted in his body.

15 Health and good ſtate of body are above all gold, and a ſtrong body above infinite wealth.

16 There is no riches above a ſound body, and no joy above the joy of the heart.

17 Death is better than a bitter life, or continual ſickneſs.

18 Delicates poured upon a mouth ſhut up, are as meſſes of meat ſet upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat, nor ſmell: ſo is he that is perſecuted of the Lord.

20 He ſeeth with his eyes, and groaneth as an eunuch that embraceth a virgin, and ſigheth.

21 Give not over thy mind to heavineſs, and afflict not thyſelf in thine own counſel.

22 The gladneſs of the heart is the life of man, and the joyfulneſs of a man prolongeth his days.

3 Love thine own ſoul, and comfort thy heart, remove ſorrow far from thee: for ſorrow hath killed many, and there is no profit therein.

24 Envy and wrath ſhorten the life, and carefulneſs bringeth age before the time.

25 A chearful and good heart will have a care of his meat and diet.

CHAP. XXXI.

WATCHING for riches conſumeth the fleſh, and the care thereof driveth away ſleep.

2 Watching care will not let a man ſlumber, as a ſore diſeaſe breaketh ſleep.

3 The rich hath great labour in gathering riches together, and when he reſteth he is filled with his delicates.

4 The poor laboureth in his poor eſtate, and when he leaveth off he is ſtill needy.

5 He that loveth gold ſhall not be juſtified, and he that followeth corruption, ſhall have enough thereof.

6 Gold hath been the ruin of many, and their deſtruction was preſent.

7 It is a ſtumbling-block unto them that ſacrifice unto it, and every fool ſhall be taken therewith.

8 Bleſſed is the rich that is found without blemiſh, and hath not gone after gold.

9 Who is he? and we will call him bleſſed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods ſhall be eſtabliſhed, and the congregation ſhall declare his alms.

12 If thou ſit at a bountiful table, be not greedy upon it, and ſay not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occaſion.

14 Stretch not thine hand whitherſoever it looketh, and thruſt it not with him into the diſh.

15 Judge of thy neighbour by thyſelf: and be diſcreet in every point.

16 Eat, as it becometh a man, thoſe things which are ſet before thee; and devour not, leſt thou be hated.

17 Leave off firſt for manners ſake; and be not unſatiable, leſt thou offend.

18 When thou ſitteſt among many, reach not thine hand out firſt of all.

19 A very little is ſufficient for a man well-nurtured, and he fetcheth not his wind ſhort upon his bed.

20 Sound ſleep cometh of moderate eating, he riſeth early, and his wits are with him: but the pains of watching, and choler, and pangs of the belly, are with an unſatiable man.

21 And if thou haſt been forced to eat, ariſe, go forth, vomit, and thou ſhalt reſt.

22 My ſon, hear me and deſpiſe me not, and at the laſt thou ſhalt find as I told thee: in all thy works be quick, ſo ſhall there no ſickneſs come unto thee.

23 Whoſo is liberal of his meat, men ſhall ſpeak well of him, and the report of his good houſe-keeping will be believed.

24 But againſt him that is a niggard of his meat, the whole city ſhall murmur, and the teſtimonies of his niggardneſs ſhall not be doubted of.

25 Shew not thy valiantneſs in wine, for wine hath deſtroyed many.

26 The furnace proveth the edge by dipping: ſo doth wine the hearts of the proud by drunkenneſs.

27 Wine is as good as life to a man if it be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad.

28 Wine meaſurably drunk, and in ſeaſon, bringeth gladneſs of the heart, and chearfulneſs of the mind.

29 But wine drunken with exceſs, maketh bitterneſs of the mind, with brawling and quarrelling.

30 Drunkenneſs increaſeth the rage of a fool till he offend: it diminiſheth ſtrength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and deſpiſe him not in his mirth: give him no deſpiteful words, and preſs not upon him, with urging him [to drink.]

CHAP. XXXII.

IF thou be made maſter [of a feaſt] lift not thyſelf up, but be among them as one of the reſt, take diligent care for them, and ſo ſit down.

2 And when thou haſt done all thy office, take thy place, that thou mayeſt be merry with them, and receive a crown for thy well-ordering of the feaſt.

3 Speak thou that art the elder, for it becometh thee, but with ſound judgment, and hinder not muſick.

4 Pour not out words where there is a muſician, and ſhew not forth wiſdom out of time.

5 A concert of muſick in a banquet of wine is as a ſignet of carbuncle ſet in gold.

6 As a ſignet of an emerald ſet in a work of gold, ſo is the melody of muſick with pleaſant wine.

7 Speak, young man, if there be need of thee: and yet ſcarcely when thou art twice aſked.

8 Let thy ſpeech be ſhort, comprehending much in a few words; be as one that knoweth, and yet holdeth his tongue.

9 If thou be among great men, make not thyſelf equal with them; and when ancient men are in place, uſe not many words.

10 Before the thunder goeth lightning, and before a ſhamefaced man ſhall go favour.

11 Riſe up betimes, and be not the laſt, but get thee home without delay.

12 There take thy paſtime, and do what thou wilt: but ſin not by proud ſpeech.

13 And for theſe things bleſs him that made thee, and hath repleniſhed thee with his good things.

14 Whoſo feareth the Lord will receive his diſcipline, and they that ſeek him early ſhall find favour.

15 He that ſeeketh the law, ſhall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord ſhall find judgment, and ſhall kindle juſtice as a light.

17 A ſinful man will not be reproved, but findeth an excuſe according to his will.

18 A man of counſel will be conſiderate, but a ſtrange and proud man is not daunted with fear, even when of himſelf he hath done without counſel.

19 Do nothing without advice, and when thou haſt once done, repent not.

20 Go not in a way wherein thou mayeſt fall, and ſtumble not among the ſtones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work truſt thy own ſoul, for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment, and he that truſteth in him ſhall fare never the worſe.

CHAP. XXXIII.

THERE ſhall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.

CHAP. XXXI. 31 *And preſs not upon him by urging him [to drink.]* Take not the advantage of the condition you find him in, to urge him to drink more.

CHAP. XXXII. 13 *And for theſe things bleſs him that made thee,* &c.] Or, rather and above theſe things, &c. This mind above all to give thanks to the great Creator who hath made ſo many good things for thy enjoyment.

CHAP. XXXIII. 1 *There ſhall no evil happen unto him that feareth the Lord,* &c.] A man who fears the Lord is ſufficiently ſecured againſt all poſſible evils: and he who makes the law the rule of his actions needs no ſure guide, or better inſtruction.

2 A wiſe man hateth not the law; but he that is an hypocrite therein, is as a ſhip in a ſtorm.

3 A man of underſtanding truſteth in the law, and the law is faithful unto him as an oracle.

4 Prepare what to ſay, and ſo thou ſhalt be heard: and bind up inſtruction, and then make anſwer.

5 The heart of the fooliſh is like a cart-wheel; and his thoughts are like a rolling axle-tree.

6 A ſtallion horſe is as a mocking friend, he neigheth under every one that ſitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the ſun?

8 By the knowledge of the Lord they were diſtinguiſhed, and he altered ſeaſons and feaſts.

9 Some of them hath he made high days, and hallowed *them*, and ſome of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverſe.

12 Some of them hath he bleſſed and exalted, and ſome of them hath he ſanctified and ſet near himſelf: but ſome of them hath he curſed and brought low, and turned out of their places.

13 As the clay is in the potter's hand, to faſhion it at his pleaſure: ſo man is in the hand of him that made him, to render to them that liketh him beſt.

14 Good is ſet againſt evil, and life againſt death: ſo is the godly againſt the ſinner, and the ſinner againſt the godly.

15 So look upon all the works of the moſt High, and there are two and two, one againſt another.

16 I awaked up laſt of all, as one that gathereth after the grape-gatherers; by the bleſſing of the Lord I profited, and filled my wine-preſs like a gatherer of grapes.

17 Conſider that I laboured not for myſelf only, but for all them that ſeek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

19 Give not thy ſon and wife, thy brother and friend, power over thee while thou liveſt, and give not thy goods to another: leſt it repent thee, and thou intreat for the ſame again.

20 As long as thou liveſt and haſt breath in thee, give not thyſelf over to any.

21 For better it is that thy children ſhould ſeek to thee, than that thou ſhouldeſt ſtand to their courteſy.

22 In all thy works keep to thyſelf the pre-eminence, leave not a ſtain in thine honor.

23 At the time when thou ſhalt end thy days, and finiſh thy life, diſtribute thine inheritance.

24 Fodder, a wand, and burdens *are* for the aſs: and bread, correction, and work, for a ſervant.

25 If thou ſet thy ſervant to labour thou ſhalt find reſt: but if thou let him go idle, he ſhall ſeek liberty.

26 A yoke and a collar do bow the neck: ſo are tortures and torments for an evil ſervant.

27 Send him to labour, that he be not idle; for idleneſs teacheth much evil.

28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters.

29 But be not exceſſive toward any, and without diſcretion do nothing.

30 If thou have a ſervant, let him be unto thee as thyſelf, becauſe thou haſt bought him with a price.

31 If thou have a ſervant, entreat him as a brother: for thou haſt need of him as of thine own ſoul; if thou entreat him evil, and he run from thee, which way wilt thou go to ſeek him?

CHAP. XXXIV.

THE hopes of a man void of underſtanding, are vain and falſe: and dreams lift up fools.

2 Whoſo regardeth dreams, is like him that catcheth at a ſhadow, and followeth after the wind.

3 The viſion of dreams is the reſemblance of one thing to another, even as the likeneſs of a face to a face.

4 Of an unclean thing what can be cleanſed? and from that thing which is falſe, what truth can come?

5 Divinations, and ſoothſayings, and dreams are vain, and the heart fancieth as a woman's heart in travail.

6 If they be not ſent from the moſt High in thy viſitation, ſet not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their truſt in them.

8 The law ſhall be found perfect without lies: and wiſdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wiſdom.

10 He that hath no experience knoweth little; but he that hath travelled is full of prudence.

11 When I travelled, I ſaw many things, and I underſtand more than I can expreſs.

12 I was oft-times in danger of death; yet I was delivered becauſe of theſe things.

13 The ſpirit of thoſe that fear the Lord ſhall live, for their hope is in him that ſaveth them.

14 Whoſo feareth the Lord ſhall not fear, nor be afraid, for he is his hope.

15 Bleſſed is the ſoul of him that feareth the Lord: to whom doth he look? and who is his ſtrength?

16 For the eyes of the Lord are upon them that love him, he is their mighty protection, and ſtrong ſtay, a defence from heat, and a cover from the ſun at noon, a preſervation from ſtumbling, and a help from falling.

17 He raiſeth up the ſoul, and lighteneth the eyes: he giveth health, life, and bleſſing.

18 He that ſacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjuſt men are not accepted.

19 The moſt High is not pleaſed with the offerings of the wicked; neither is he pacified for ſin by the multitude of ſacrifices.

20 Whoſo bringeth an offering of the goods of the poor, doeth as one that killeth the ſon before his father's eyes.

21 The bread of the needy is their life: he that deſraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living, ſlayeth him; and he that defraudeth the labourer of his hire, is a blood-ſhedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curſeth, whoſe voice will the Lord hear?

25 He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing?

26 So it is with a man that faſteth for his ſins, and goeth again and doeth the ſame: who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

HE that keepeth the law, bringeth offerings enow: he that taketh heed to the commandment offereth a peace-offering.

2 He that requiteth a good turn, offereth fine flour: and he that giveth alms, ſacrificeth praiſe.

3 To depart from wickedneſs is a thing pleaſing to the Lord; and to forſake unrighteouſneſs, is a propitiation.

4 Thou ſhalt not appear empty before the Lord.

5 For all theſe things [are to be done] becauſe of the commandment.

6 The offering of the righteous maketh the altar fat, and the ſweet ſavour thereof *is* before the moſt High.

7 The ſacrifice of a juſt man is acceptable, and the memorial thereof ſhall never be forgotten.

8 Give the Lord his honour with a good eye, and diminiſh not the firſt-fruits of thine hands.

9 In all thy gifts ſhew a chearful countenance, and dedicate thy tithes with gladneſs.

10 Give unto the moſt High according as he hath enriched thee; and as thou haſt gotten, give with a chearful eye.

11 For the Lord recompenſeth, and will give thee ſeven times as much.

12 Do not think to corrupt with gifts, for ſuch he will not receive: and truſt not to unrighteous ſacrifices, for the Lord is judge, and with him is no reſpect of perſons.

Chap. XXXIV. 1 *The hopes of a man void of underſtanding are vain*, &c.] As dreams are no more than the ſportings of fancy, and vagaries of the imagination, when the ſenſes are at reſt; he who pretends to prognoſticate either good or ill from them, dreams himſelf, and puts his confidence in that which hath nothing to ſupport it.

6 *If they be not ſent from the moſt High in thy viſitation, ſet not thy heart upon them.*] Draw not concluſions from dreams, or think that they intimate any thing, unleſs you have ſufficient reaſon to think the dream comes from God. Though dreams, generally ſpeaking, are idle and falſe, and the reliance upon them a piece of fond credulity: yet were there ſome true ones that claimed a regard, as being ſupernatural intimations of ſome great event to be fulfilled in its ſeaſon. Such were all thoſe prophetical ones in ſcripture, the completion of which atteſted their veracity and original.

Chap. XXXV. 1 *He that keepeth the law*, &c.] That is, he is as acceptable to God, as if he brought a multitude of offerings; for it is not the number of theſe, but the integrity of men's lives: not their incenſe, but their obedience, which God loves to be honoured by.

8 *Give the Lord his honour with a good eye*, &c.] That is, liberally. Be not ſparing with reſpect to God, in the offerings to his honour and ſervice,

13 He will not accept any perſon againſt a poor man, but will hear the prayer of the oppreſſed.

14 He will not deſpiſe the ſupplication of the fatherleſs: nor the widow when ſhe poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry againſt him that cauſeth them to fall?

16 He that ſerveth the Lord ſhall be accepted with favour, and his prayer ſhall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh he will not be comforted: and will not depart till the moſt High ſhall behold to judge righteouſly, and execute judgment.

18 For the Lord will not be ſlack, neither will the Mighty be patient towards them till he have ſmitten in ſunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the ſceptre of the unrighteous;

19 'Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cauſe of his people, and made them to rejoice in his mercy.

20 Mercy is ſeaſonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

HAVE mercy upon us, O Lord God of all; and behold us:
2 And ſend thy fear upon all the nations that ſeek not after thee.

3 Lift up thy hand againſt the ſtrange nations, and let them ſee thy power.

4 As thou waſt ſanctified in us before them: ſo be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God, but only thou, O God.

6 Shew new ſigns, and make other ſtrange wonders: glorify thy hand, and thy right arm, that they may ſet forth thy wonderous works.

7 Raiſe up indignation, and pour out wrath: take away the adverſary, and deſtroy the enemy.

8 Make the time ſhort, remember the covenant, and let them declare thy wonderful works.

9 Let him that eſcapeth, be conſumed by the rage of the fire, and let them periſh that oppreſs the people.

10 Smite in ſunder the heads of the rulers of the heathen, that ſay, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Iſrael, whom thou haſt named thy firſt-born.

13 O be merciful unto Jeruſalem, thy holy city, the place of thy reſt.

14 Fill Sion with thine unſpeakable oracles, and thy people with thy glory.

15 Give teſtimony unto thoſe that thou haſt poſſeſſed from the beginning, and raiſe up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy ſervants, according to the bleſſing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate taſteth divers kinds of veniſon: ſo doth an heart of underſtanding falſe ſpeeches.

20 A froward heart cauſeth heavineſs: but a man of experience will recompence him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindneſs, meekneſs, and comfort in her tongue, then is not her huſband like other men.

24 He that getteth a wife, beginneth a poſſeſſion, a help like unto himſelf, and a pillar of reſt.

25 Where no hedge is, there the poſſeſſion is ſpoiled: and he that hath no wife will wander up and down mourning.

26 Who will truſt a thief well appointed, that ſkippeth from city to city? ſo [who will believe] a man that hath no houſe, and lodgeth whereſoever the night taketh him?

CHAP. XXXVII.

EVERY friend ſaith, I am his friend alſo: but there is a friend which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence cameſt thou in to cover the earth with deceit.

4 There is a companion which rejoiceth in the proſperity of a friend: but in the time of trouble will be againſt him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler againſt the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counſellor extolleth counſel; but there is ſome that counſelleth for himſelf.

8 Beware of a counſellor, and know before what need he hath (for he will counſel for himſelf) leſt he caſt the lot upon thee:

9 And ſay unto thee, Thy way is good: and afterward he ſtand on the other ſide, to ſee what ſhall befall thee.

10 Conſult not with one that ſuſpecteth thee: and hide thy counſel from ſuch as envy thee.

11 Neither conſult with a woman touching her of whom ſhe is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of ſelling; nor with an envious man, of thankfulneſs; nor with an unmerciful man, touching kindneſs; nor with the ſlothful, for any work; nor with an hireling for a year of finiſhing work; nor with an idle ſervant, of much buſineſs; hearken not unto theſe in any matter of counſel.

12 But be continually with a godly man, whom thou knoweſt to keep the commandments of the Lord, whoſe mind is according to thy mind, and will ſorrow with thee, if thou ſhalt miſcarry.

13 And let the counſel of thine own heart ſtand: for there is no man more faithful unto thee, than it.

14 For a man's mind is ſometimes wont to tell him more than ſeven watchmen, that ſit above in an high tower.

15 And above all this, pray to the moſt High, that he will direct thy way in truth.

16 Let reaſon go before every enterpriſe, and counſel before every action.

17 The countenance is a ſign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wiſe and teacheth many, and yet is unprofitable to himſelf.

20 There is one that ſheweth wiſdom in words, and is hated: he ſhall be deſtitute of all food.

21 For grace is not given him from the Lord: becauſe he is deprived of all wiſdom.

22 Another is wiſe to himſelf: and the fruits of his underſtanding are commendable in his mouth.

23 A wiſe man inſtructeth his people, and the fruits of his underſtanding fail not.

24 A wiſe man ſhall be filled with bleſſing, and all they that ſee him ſhall count him happy.

25 The days of the life of man may be numbered: but the days of Iſrael are innumerable.

26 A wiſe man ſhall inherit glory among his people, and his name ſhall be perpetual.

27 My ſon, prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing.

29 Be not unſatiable in any dainty thing, nor too greedy upon meats.

30 For exceſs of meats bringeth ſickneſs, and ſurfeiting will turn into choler.

31 By ſurfeiting have many periſhed, but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

HOnour a phyſician with the honour due unto him, for the uſes which you may have of him: for the Lord hath created him.

2 For of the moſt High cometh healing, and he ſhall receive honour of the king.

3 The ſkill of the phyſician ſhall lift up his head: and in the ſight of great men he ſhall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wiſe will not abhor them.

5 Was

CHAP. XXXVI. 8 *Remember the covenant*, &c.] Or, as the Greek has it, *the oath*, which he here prays God to remember; by which muſt be underſtood the covenant aſſured with an oath to Abraham, and eſtabliſhed with Iſaac and Jacob, and afterwards confirmed to David.

24 *He that getteth a wife, beginneth a poſſeſſion*, &c.] He that hath a good wife in all reſpects, has laid the beſt foundation of his houſe; has the ſureſt grounds to build his hopes of happineſs upon, and of raiſing a family to his mind.

5 Was not the waters made ſweet with wood, that the virtue thereof might be known?

6 And he hath given men ſkill, that he might be honoured in his marvellous works.

7 With ſuch doth he heal (men) and taketh away their pains.

8 Of ſuch doth the apothecary make a confection; and of his works there is no end, and from him is peace over all the earth.

9 My ſon, in thy ſickneſs be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſs.

11 Give a ſweet ſavour, and a memorial of fine flour: and make a fat offering, as not being.

12 Then give place to the phyſician, for the Lord hath created him: let him not go from thee, for thou haſt need of him.

13 There is a time when in their hands there is good ſucceſs.

14 For they ſhall alſo pray unto the Lord, that he would proſper that which they give for eaſe and remedy to prolong life.

15 He that ſinneth before his maker, let him fall into the hand of the phyſician.

16 My ſon, let tears fall down over the dead, and begin to lament, as if thou hadſt ſuffered great harm thyſelf: and then cover his body according to the cuſtom, and neglect not his burial.

17 Weep bitterly, and make great moan, and uſe lamentation as he is worthy, and that a day or two, leſt thou be evil ſpoken of: and then comfort thyſelf for thy heavineſs.

18 For of heavineſs cometh death, and the heavineſs of the heart breaketh ſtrength.

19 In affliction alſo ſorrow remaineth: and the life of the poor is the curſe of the heart.

20 Take no heavineſs to heart: drive it away, and remember the laſt end.

21 Forget it not, for there is no turning again: thou ſhalt not do him good, but hurt thyſelf.

22 Remember my judgment: for thine alſo ſhall be ſo; yeſterday for me, and to-day for thee.

23 When the dead is at reſt, let his remembrance reſt, and be comforted for him, when his ſpirit is departed from him.

24 The wiſdom of a learned man cometh by opportunity of leiſure; and he that hath little buſineſs ſhall become wiſe.

25 How can he get wiſdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whoſe talk is of bullocks?

26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and work-maſter that laboureth night and day; and they that cut and grave ſeals, and are diligent to make great variety, and give themſelves to counterfeit imagery, and watch to finiſh a work.

28 The ſmith alſo ſitting by the anvil, and conſidering the iron work, the vapour of the fire waſteth his fleſh, and he fighteth with the heat of the furnace; the noiſe of the hammer and the anvil is ever in his ears, and his eyes look ſtill upon the pattern of the thing that he maketh; he ſetteth his mind to finiſh his work, and watcheth to poliſh it perfectly.

29 So doth the potter ſitting at his work, and turning the wheel about with his feet, who is always carefully ſet at his work: and maketh all his work by number.

30 He faſhioneth the clay with his arm, and boweth down his ſtrength before his feet; he applieth himſelf to lead it over; and he is diligent to make clean the furnace.

31 All theſe truſt to their hands; and every one is wiſe in his work.

32 Without theſe cannot a city be inhabited; and they ſhall not dwell where they will, nor go up and down.

33 They ſhall not be ſought for in publick counſel, nor ſit high in the congregation: they ſhall not ſit on the judges ſeat, nor underſtand the ſentence of judgment; they cannot declare juſtice and judgment, and they ſhall not be found where parables are ſpoken.

34 But they will maintain the ſtate of the world, and [all their deſire is in the work of their craft.

CHAP. XXXIX.

BUT he that giveth his mind to the law of the moſt High, and is occupied in the meditation thereof, will ſeek out the wiſdom of all the ancient, and be occupied in prophecies.

2 He will keep the ſayings of the renowned men: and where ſubtil parables are, he will be there alſo.

3 He will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables.

4 He ſhall ſerve among great men, and appear before princes: he will travel through ſtrange countries, for he hath tried the good and the evil among men.

5 He will give his heart to reſort early to the Lord that made him, and will pray before the moſt High, and will open his mouth in prayer, and make ſupplication for his ſins.

6 When the great Lord will, he ſhall be filled with the ſpirit of underſtanding: he ſhall pour out wiſe ſentences, and give thanks unto the Lord in his prayer.

7 He ſhall direct his counſel, and knowledge, and in his ſecrets ſhall he meditate.

8 He ſhall ſhew forth that which he hath learned, and ſhall glory in the law of the covenant of the Lord.

9 Many ſhall commend his underſtanding, and ſo long as the world endureth, it ſhall not be blotted out, his memorial ſhall not depart away, and his name ſhall live from generation to generation.

10 Nations ſhall ſhew forth his wiſdom, and the congregation ſhall declare his praiſe.

11 If he die, he ſhall have a greater name than a thouſand: and if he live, he ſhall increaſe it.

12 Yet have I more to ſay, which I have thought upon, for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a roſe growing by the brook of the field.

14 And give ye a ſweet ſavour as frankincenſe, and flouriſh as a lily; ſend forth a ſmell, and ſing a ſong of praiſe; bleſs the Lord in all his works.

15 Magnify his name, and ſhew forth his praiſe with the ſongs of your lips, and with harps, and in praiſing him you ſhall ſay after this manner:

16 All the works of the Lord are exceeding good, and whatſoever he commandeth ſhall be *accompliſhed* in due ſeaſon.

17 And none may ſay, What is this? wherefore is that? for at time convenient they ſhall all be ſought out: at his commandment the waters ſtood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatſoever pleaſeth him, and none can hinder when he will ſave.

19 The works of all fleſh are before him, and nothing can be hid from his eyes.

20 He ſeeth from everlaſting to everlaſting; and there is nothing wonderful before him.

21 A man need not to ſay, What is this? wherefore is that? for he hath made all things for their uſes.

22 His bleſſing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into ſaltneſs: ſo ſhall the heathen inherit his wrath.

24 As his ways are plain unto the holy, ſo are they ſtumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: ſo evil things for ſinners.

26 The principal things for the whole uſe of man's life, are water, fire, iron, and ſalt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All theſe things are for good to the godly: ſo to the ſinners they are turned into evil.

28 There be ſpirits that are created for vengeance, which in their fury lay on ſore ſtrokes; in the time of deſtruction they pour out their force, and appeaſe the wrath of him that made them.

29 Fire and hail, and famine and death, all theſe were created for vengeance;

30 Teeth of wild beaſts, and ſcorpions, ſerpents, and the ſword, puniſhing the wicked to deſtruction.

31 They ſhall rejoice in his commandment, and they ſhall be ready upon earth, when need is; and when their time is come, they ſhall not tranſgreſs his word.

CHAP. XXXVIII. 8 *And from him is peace over all the earth.*] Or rather, From him is a ſweet odour diffuſed around; for ſo the word rendered *peace* may be tranſlated.

19 *In affliction alſo ſorrow remaineth,* &c.] Agreeably to ſome Greek copies this is rendered, *in being removed*; that is, in ſolitude, *ſorrow remaineth.* The right reading of the next clauſe ſeems to be, *and the curſe of the heart*; that is, An heart tortured with ſorrow *is the life of the poor.*

CHAP. XXXIX. 4 *He will travel through ſtrange countries,* &c.] The meaning of this is, that ſuch a one, on account of his great experience, will often be made choice of to be ſent as an ambaſſador to foreign courts.

32 Therefore from the beginning I was reſolved, and thought upon theſe things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due ſeaſon.

34 So that a man cannot ſay, This is worſe than that: for in time they ſhall all be well approved.

35 And therefore praiſe ye the Lord with the whole heart and mouth, and bleſs the name of the Lord.

CHAP. XL.

GREAT travel is created for every man, and an heavy yoke is upon the ſons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death [trouble] their thoughts, and [cauſe] fear of heart;

3 From him that ſitteth on a throne of glory, unto him that is humbled in earth and aſhes;

4 From him that weareth purple and a crown, unto *him that is clothed with a linen* frock.

5 Wrath and envy, trouble and unquietneſs, fear of death, and anger and ſtrife, and in the time of reſt upon his bed his night ſleep, do change his knowledge.

6 A little or nothing is his reſt, and afterward he is in his ſleep as in a day of keeping watch, troubled in the viſion of his heart, as if he were eſcaped out of a battle:

7 When all is ſafe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all fleſh, both man and beaſt, and that is ſeven fold more upon ſinners.

9 Death, and blood-ſhed, ſtrife, and ſword, calamities, famine, tribulation, and the ſcourge.

10 Theſe things are created for the wicked, and for their ſakes came the flood.

11 All things that are of the earth ſhall turn to the earth again: and that which is of the waters doth return into the ſea.

12 All bribery and injuſtice ſhall be blotted out: but true dealing ſhall endure for ever.

13 The goods of the unjuſt ſhall be dried up like a river, and ſhall vaniſh with a noiſe, like a great thunder in rain.

14 While he openeth his hand he ſhall rejoice: ſo ſhall tranſgreſſors come to nought.

15 The children of the ungodly ſhall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river, ſhall be pulled up before all graſs.

17 Bountifulneſs is as a moſt fruitful garden, and mercifulneſs endureth for ever.

18 To labour, and to be content with that a man hath, is a ſweet life: but he that findeth a treaſure is above them both.

19 Children, and the building a city, continue a man's name; but a blameleſs wife is counted above them both.

20 Wine and muſick rejoice the heart; but the love of wiſdom is above them both.

21 The pipe and the pſaltery make ſweet melody; but a pleaſant tongue is above them both.

22 Thine eye deſireth favour and beauty: but more than both corn while it is green.

23 A friend and companion never meet amiſs: but above both is a wife with her huſband.

24 Brethren and help are againſt time of trouble: but alms ſhall deliver more than them both.

25 Gold and ſilver make the foot ſtand ſure: but counſel is eſteemed above them both.

26 Riches and ſtrength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to ſeek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My ſon, lead not a beggar's life, for better it is to die than to beg.

29 The life of him that dependeth on another man's table, is not to be counted for a life: for he polluteth himſelf with other mens meat, but a wiſe man well nurtured will beware thereof.

30 Begging is ſweet in the mouth of the ſhameleſs: but in his belly there ſhall burn a fire.

CHAP. XLI.

O Death, how bitter is the remembrance of thee to a man that liveth at reſt in his poſſeſſions, unto the man that hath nothing to vex him, and that hath proſperity in all things; yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy ſentence unto the needy, and unto him whoſe ſtrength faileth, that is now in the laſt age, and is vexed with all things, and to him that deſpaireth, and hath loſt patience?

3 Fear not the ſentence of death, remember them that have been before thee, and that come after, for this is the ſentence of the Lord over all fleſh.

4 And why art thou againſt the pleaſure of the moſt High? there is no inquiſition in the grave, whether thou have lived ten, or an hundred, or a thouſand years.

5 The children of ſinners are abominable children, and they that are converſant in the dwelling of the ungodly.

6 The inheritance of ſinners children ſhall periſh, and their poſterity ſhall have a perpetual reproach.

7 The children will complain of an ungodly father, becauſe they ſhall be reproached for his ſake.

8 Woe be unto you ungodly men, which have forſaken the law of the moſt High God: for if you increaſe, it ſhall be to your deſtruction.

9 And if you be born, you ſhall be born to a curſe; and if you die, a curſe ſhall be your portion.

10 All that are of the earth ſhall turn to earth again; ſo the ungodly ſhall go from a curſe to deſtruction.

11 The mourning of men is about their bodies; but an ill name of ſinners ſhall be blotted out.

12 Have regard to thy name; for that ſhall continue with thee above a thouſand great treaſures of gold.

13 A good life hath but few days; but a good name endureth for ever.

14 My children, keep diſcipline in peace; for wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both?

15 A man that hideth his fooliſhneſs, is better than a man that hideth his wiſdom.

16 Therefore be ſhame-faced according to my words; for it is not good to retain all ſhame-facedneſs, neither is it altogether approved in every thing.

17 Be aſhamed of whoredom before father and mother, and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjuſt dealing before thy partner and friend;

19 And of theft in regard of the place where thou ſojourneſt, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat, and of ſcorning to give and take;

20 And of ſilence before them that ſalute thee, and to look upon an harlot;

21 And to turn away thy face from thy kinſman, or to take away a portion or a gift, or to gaze upon another man's wife;

22 Or to be over-buſy with his maid, and come not near her bed; or of upbraiding ſpeeches before friends; and after thou haſt given, upbraid not;

23 Or of itterating and ſpeaking again that which thou haſt heard, and of revealing of ſecrets.

24 So ſhalt thou be truly ſhame-faced, and find favour before all men.

CHAP. XLII.

OF theſe things be not thou aſhamed, and accept no perſon to ſin thereby;

2 Of the law of the moſt High, and his covenant, and of judgment to juſtify the ungodly;

3 Of reckoning with thy partners and travellers, or of the gift of the heritage of friends;

4 Of exactneſs of balance and weights, or of getting much or little;

5 And of merchants indifferent ſelling, of much correction of children, and to make the ſide of an evil ſervant to bleed.

6 Sure keeping is good where an evil wife is, and ſhut up where many hands are.

CHAP. XL. 1 *Great travel is created for every man,* &c.] The life of man is one perpetual round of care, vexation and trouble. If a man has nothing at preſent to diſturb him, yet the fear of death, and the apprehenſion of what may befal him after he has quitted his mortal tabernacle of clay, keep him in continual uneaſineſs; nor is there any difference between the monarch ſeated on the throne of empire, and the beggar that preſſes the loathſome dunghill; all are equally ſubject to the diſquietudes of the mind, and diſeaſes of the body; but fall with a double weight on a ſinful ſoul.

CHAP. XLI. 1 *O death, how bitter is the remembrance of thee to a man,* &c.] When a man is in the height of his proſperity, in full poſſeſſion of riches, and the abundance of all temporal bleſſings, and has nothing to fear, and nothing to moleſt or diſturb him, in the full enjoyment of whatever this world can produce for the gratification of his moſt unbounded appetites, how grating muſt the conſideration be, that death will as certainly one day deprive him of them all at once, as that he now enjoys them in their fulleſt extent?

7 Deliver all things in number and weight, and put all in writing, that thou giveſt out, or receiveſt in.

8 Be not aſhamed to inform the unwiſe and fooliſh, and the extreme aged that contendeth with thoſe that are young: thus ſhall thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth, and the care for her taketh away ſleep: when ſhe is young, leſt ſhe paſs away the flower of her age; and being married, leſt ſhe ſhould be hated.

10 In her virginity, leſt ſhe ſhould be defiled, and gotten with child in her father's houſe; and having an huſband, leſt ſhe ſhould miſbehave herſelf; and when ſhe is married, leſt ſhe ſhould be barren.

11 Keep a ſure watch over a ſhameleſs daughter, leſt ſhe make thee a laughing-ſtock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee aſhamed before the multitude.

12 Behold not every body's beauty, and ſit not in the midſt of women.

13 For from garments cometh a moth, and from women wickedneſs.

14 Better is the churliſhneſs of a man than a courteous woman, a woman, *I ſay*, which bringeth ſhame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have ſeen: In the words of the Lord are his works.

16 The ſun that giveth light, looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the ſaints to declare all his marvellous works, which the Almighty Lord firmly ſettled, that whatſoever is might be eſtabliſhed for his glory.

18 He ſeeketh out the deep, and the heart, and conſidereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the ſigns of the world.

19 He declareth the things that are paſt, and for to come, and revealeth the ſteps of hidden things.

20 No thought eſcapeth him, neither any word is hidden from him.

21 He hath garniſhed the excellent works of his wiſdom, and he is from everlaſting to everlaſting: unto him may nothing be added, neither can he be diminiſhed, and he hath no need of any counſellor.

22 Oh how deſirable are all his works! and that a man may ſee even to a ſpark.

23 All theſe things live and remain for ever, for all uſes, and they are all obedient.

24 All things are double, one againſt another: and he hath made nothing unperfect.

25 One thing eſtabliſhed the good of another: and who ſhall be filled with beholding his glory?

CHAP. XLIII.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious ſhew;

2 The ſun, when it appeareth, declaring at his riſing a marvellous inſtrument, the work of the moſt High.

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the ſun burneth the mountains three times more; breathing out fiery vapours, and ſending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it, and at his commandment it runneth haſtily.

6 He made the moon alſo to ſerve in her ſeaſon, for a declaration of times, and a ſign of the world.

7 From the moon is the ſign of feaſts, a light of that decreaſeth in her perfection.

8 The month is called after her name, increaſing wonderfully in her changing, being an inſtrument of the armies above, ſhining in the firmament of heaven.

9 The beauty of heaven, the glory of the ſtars, an ornament giving light in the higheſt places of the Lord.

10 At the commandment of the Holy One, they will ſtand in their order, and never faint in their watches.

11 Look upon the rainbow, and praiſe him that made it, very beautiful it is in the brightneſs thereof.

12 It compaſſeth the heaven about with a glorious circle, and the hands of the moſt High have bended it.

13 By his commandment he maketh the ſnow to fall apace, and ſendeth ſwiftly the lightnings of his judgment.

14 Through this the treaſures are opened, and the clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hail-ſtones are broken ſmall.

16 At his ſight the mountains are ſhaken, and at his will the ſouth wind bloweth.

17 The noiſe of the thunder maketh the earth to tremble: ſo doth the northern ſtorm and the whirlwind: as birds flying he ſcattereth the ſnow, and the falling down thereof is as the lightning of graſhoppers.

18 The eye marvelleth at the beauty of the whiteneſs thereof, and the heart is aſtoniſhed at the raining of it.

19 The hoar-froſt alſo as ſalt he poureth on the earth, and being congealed, it lieth on the top of ſharp ſtakes:

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and cloatheth the water as with a breaſt-plate.

21 It devoureth the mountains, and burneth the wilderneſs, and conſumeth the graſs as fire.

22 A preſent remedy of all is a miſt *coming ſpeedily*: a dew coming after heat, refreſheth.

23 By his counſel he appeaſeth the deep, and planteth iſlands therein.

24 They that ſail on the ſea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be ſtrange and wonderous works, variety of all kinds of beaſt, and whales created.

26 By him the end of them hath proſperous ſucceſs, and by his word all things conſiſt.

27 We may ſpeak much, and yet come ſhort: wherefore, in ſum, he is all.

28 How ſhall we able to magnify him? for he is great above all his works.

29 The Lord is terrible, and very great, and marvellous in his power.

30 When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your ſtrength, and be not weary; for you can never go far enough.

31 Who hath ſeen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than theſe be, for we have ſeen but a few of his works:

33 For the Lord hath made all things, and to the godly hath he given wiſdom.

CHAP. XLIV.

LET us now praiſe famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them, through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counſel by their underſtanding, and declaring prophecies:

4 Leaders of the people by their counſels, and by their knowledge of learning, meet for the people, wiſe and eloquent in their inſtructions.

5 Such as found out muſical tunes, and recited verſes in writing.

6 Rich men furniſhed with ability, living peaceably in their habitations.

7 All theſe were honoured in their generations, and were the glory of their times.

8 There be of them that have left a name behind them, that their praiſes might be reported.

9 And ſome there be, which have no memorial, who are periſhed as though they had never been, and are become as though they had never been born, and their children after them.

10 But theſe were merciful men, whoſe righteouſneſs hath not been forgotten.

11 With their ſeed ſhall continually remain a good inheritance, and their children are within the covenant.

12 Their ſeed ſtands faſt, and their children for their ſakes.

CHAP. XLII. 13 *For from garments cometh a moth, and from women wickedneſs.*] Namely, wanton looks, and alluring words, to ſtir up laſcivious deſires: and this may well be compared to a moth; for as it frets a garment without being perceived, till too late to prevent it: ſo wanton looks and words draw a man, before he is well guarded againſt them, to acts of impurity.

21 *He hath garniſhed the excellent works of his wiſdom,* &c.] In ſome copies of the Greek this is, He hath diſpoſed his great works with wiſdom.

CHAP. XLIII. 14 *Through this the treaſures are opened,* &c.] That is, for the purpoſe of executing God's judgments, theſe treaſures of his are opened; he prepares the great artillery of heaven; namely, either the winds to raiſe ſtorm and tempeſt, or clouds, which aſſemble and come ſpeedily together, like a flight of birds; and deſcend either in a deluge of rain, or fall in ſnow.

CHAP. XLIV. 1 *Let us now praiſe famous men, and our fathers that begat us.*] Next to the praiſe due to the Almighty for the wonders which are to be read in every part of the creation, we ſhould not forget the eulogiums of thoſe brave and famous men, whom God has made the inſtruments of his own glory, and the means of innumerable benefits to mankind.

13 Their ſeed ſhall remain for ever, and their glory ſhall not be blotted out.

14 Their bodies are buried in peace, but their name liveth for evermore.

15 The people will tell of their wiſdom, and the congregation will ſhew forth their praiſe.

16 Enoch pleaſed the Lord, and was tranſlated, being an example of repentance to all generations.

17 Noah was found perfect and righteous in the time of wrath, he was taken in exchange [for the world] therefore was he left as a remnant unto the earth, when the flood came.

18 An everlaſting covenant was made with him, that all fleſh ſhould periſh no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him.

20 Who kept the law of the moſt High, and was in covenant with him: he eſtabliſhed the covenant in his fleſh, and when he was proved, he was found faithful.

21 Therefore he aſſured him by an oath, that he would bleſs the nations in his ſeed, and that he would multiply him as the duſt of the earth, and exalt his ſeed as the ſtars, and cauſe them to inherit from ſea to ſea, and from the river unto the utmoſt part of the land.

22 With Iſaac did he eſtabliſh likewiſe [for Abram his father's ſake] the bleſſing of all men, and the covenant.

23 And made it reſt upon the head of Jacob. He acknowledged him in his bleſſing, and gave him an heritage, and divided his portions, among the twelve tribes did he part them.

CHAP. XLV.

AND he brought out of him a merciful man, which found favour in the ſight of all fleſh, even Moſes beloved of God and men, whoſe memorial is bleſſed.

2 He made him like to the glorious ſaints, and magnified him, ſo that his enemies ſtood in fear of him.

3 By his words he cauſed the wonders to ceaſe, and he made him glorious in the ſight of kings, and gave him a commandment for his people, and ſhewed him part of his glory.

4 He ſanctified him *in* his faithfulneſs, and meekneſs, and choſe him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Iſrael his judgments.

6 He exalted Aaron an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlaſtiug covenant he made with him, and gave him the prieſthood among the people, he beautified him with comely ornaments, and cloathed him with a robe of glory.

8 He put upon him perfect glory: and ſtrengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compaſſed him with pomegranates, and with many golden bells round about, that as he went, there might be a ſound, and a noiſe made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue ſilk, and purle, the work of the embroiderer, with a breaſt-plate of judgment, and with Urim and Thummim:

11 With twiſted ſcarlet, the work of the cunning workman, with precious ſtones graven like ſeals, and ſet in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Iſrael.

12 He ſet a crown of gold upon the mitre, whereon was engraved Holineſs, an ornament of honour, a coſtly work, the deſires of the eyes, goodly and beautiful.

13 Before him there were none ſuch, neither did ever any ſtranger put them on, but only his children and his children's children perpetually.

14 Their ſacrifices ſhall be wholly conſumed every day twice continually.

15 Moſes conſecrated him, and anointed him with holy oil: this was appointed unto him by an everlaſting covenant, and to his ſeed, ſo long as the heavens ſhould remain, that they ſhould miniſter unto him, and execute the office of the prieſthood, and bleſs the people in his name.

16 He choſe him out of all men living to offer ſacrifices to the Lord, incenſe, and a ſweet ſavour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the ſtatutes of judgments, that he ſhould teach Jacob the teſtimonies, and inform Iſrael in his laws.

18 Strangers conſpired together againſt him, and maligned him in the wilderneſs, even the men that were of Dathan's and Abiron's ſide, and the congregation of Core, with fury and wrath.

19 This the Lord ſaw, and it diſpleaſed him, and in his wrathful indignation were they conſumed: he did wonders upon them to conſume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firſt fruits of the increaſe, eſpecially he prepared bread in abundance:

21 For they ate of the ſacrifices of the Lord, which he gave unto him and his ſeed.

22 Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himſelf is his portion and inheritance.

23 The third in glory is Phinees the ſon of Eleazar, becauſe he had zeal in the fear of the Lord, and ſtood up with good courage of heart, when the people were turned back, and made reconciliation for Iſrael.

24 Therefore was there a covenant of peace made with him, that he ſhould be the chief of the ſanctuary and of his people, and that he and his poſterity ſhould have the dignity of the prieſthood for ever.

25 According to the covenant made with David ſon of Jeſſe, of the tribe of Juda, that the inheritance of the king ſhould be to his poſterity alone: ſo the inheritance of Aaron ſhould alſo be unto his ſeed.

26 God give you wiſdom in your heart to judge his people in righteouſneſs, that their good things be not aboliſhed, and that their glory may endure for ever.

CHAP. XLVI.

JESUS the ſon of Nave was valiant in the wars, and was the ſucceſſor of Moſes in prophecies, who according to his name was made great, for the ſaving of the elect of God, and taking vengeance of the enemies that roſe up againſt them, that he might ſet Iſrael in their inheritance.

2 How great glory gat he, when he did liſt up his hands, and ſtretched out his ſword againſt the cities!

3 Who before him ſo ſtood to it? for the Lord himſelf brought his enemies unto him.

4 Did not the ſun go back by his means? and was not one day as long as two?

5 He called upon the moſt high Lord, when the enemies preſſed upon him on every ſide, and the great Lord heard him.

6 And with hailſtones of mighty power he made the battle to fall violently upon the nations, and in the deſcent [of Pethoron] he deſtroyed them that reſiſted, that the nations might know all their ſtrength, becauſe he fought in the ſight of the Lord, and he followed the mighty one.

7 In the time of Moſes alſo he did a work of mercy, he and Caleb the ſon of Jephunneh, in that they withſtood the congregation, and withheld the people from ſin, and appeaſed the wicked murmuring.

8 And of ſix hundred thouſand people on foot, they two were preſerved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave ſtrength alſo unto Caleb, which remained with him unto his old age: ſo that he entered up on the high places of the land, and his ſeed obtained it for a heritage,

10 That all the children of Iſrael might ſee that it is good to follow the Lord.

11 And concerning the judges, every one by name, whoſe heart went not a whoring, nor departed from the Lord, let their memory be bleſſed.

12 Let their bones flouriſh out of their place, and let the name of them that were honoured, be continued upon their children.

13 Samuel the prophet of the Lord, beloved of his Lord, eſtabliſhed a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had reſpect unto Jacob.

15 By his faithfulneſs he was found a true prophet, and by his word he was known to be faithful in viſion.

16 He

CHAP. XLV. 1 *And he brought out of him a merciful man which found favour*, &c.] From Jacob deſcended Moſes, who was the peculiar favourite of heaven, God having eminently diſtinguiſhed him above the reſt of the people, honoured him before kings, given him the law to promulgate, brought him into his immediate preſence, and ſhewed him part of his eſſential glory.

CHAP. XLVI. 1 *Jeſus the ſon of Nave was valiant in the wars, and was the ſucceſſor of Moſes*, &c.] Joſhua, here called Jeſus the ſon of Nave, was Iſrael's renowned general, and the worthy ſucceſſor of Moſes. He led the people forth to war, fought their battles, and ſettled them in their promiſed inheritance in the land of Canaan.

16 He called upon the mighty Lord, when his enemies preſſed upon him on every ſide, when he offered the ſucking lamb.

17 And the Lord thundered from heaven, and with a great noiſe made his voice to be heard.

18 And he deſtroyed the rulers of the Tyrians, and all the princes of the Philiſtines.

19 And before his long ſleep he made proteſtations in the ſight of the Lord and his anointed, I have not taken any man's goods, ſo much as a ſhoe: and no man did accuſe him.

20 And after his death he propheſied, and ſhewed the king his end, and lift up his voice from the earth in prophecy, to blot out the wickedneſs of the people.

CHAP. XLVII.

AND after him roſe up Nathan to prophecy in the time of David.

2 As is the fat taken away from the peace-offering, ſo was David choſen out of the children of Iſrael.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the ſtone in the ſling, and beat down the boaſting of Goliath?

5 For he called upon the moſt high Lord, and he gave him ſtrength in his right hand to ſlay that mighty warrior, and ſet up the horn of his people.

6 So the people honoured him with ten thouſands, and praiſed him in the bleſſings of the Lord, in that he gave him a crown of glory.

7 For he deſtroyed the enemies on every ſide, and brought not to nought the Philiſtines his adverſaries, and brake their horn in ſunder unto this day.

8 In all his works he praiſed the Holy One moſt high, with words of glory, with his whole heart he ſung ſongs, and loved him that made him.

9 He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs.

10 He beautified their feaſts, and ſet in order the ſolemn times, until the end, that they might praiſe his holy name, and that the temple might ſound from morning.

11 The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael.

12 After him roſe up a wiſe ſon, and for his ſake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an houſe in his name, and prepare his ſanctuary for ever.

14 How wiſe waſt thou in thy youth, and as a flood filled with underſtanding!

15 Thy ſoul covered the whole earth, and thou filledſt it with dark parables.

16 Thy name went far unto the iſlands; and for thy peace thou waſt beloved.

17 The countries marvelled at thee for thy ſongs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Iſrael, thou didſt gather gold as tin, and didſt multiply ſilver as lead.

19 Thou didſt bow thy loins unto women, and by thy body thou waſt brought into ſubjection.

20 Thou didſt ſtain thy honour, and pollute thy ſeed: ſo that thou broughteſt wrath upon thy children, and waſt grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither ſhall any of his works periſh, neither will he aboliſh the poſterity of his elect, and the ſeed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus reſted Solomon with his fathers, and of his ſeed he left behind him Roboam, even the fooliſhneſs of the people, and one that had no underſtanding, who turned away the people through his counſel. There was alſo Jeroboam the ſon of Nebat, who cauſed Iſrael to ſin, and ſhewed Ephraim the way of ſin:

24 And their ſins were multiplied exceedingly, that they were driven out of the land.

25 For they ſought out all wickedneſs, till the vengeance came upon them.

CHAP. XLVIII.

THEN ſtood up Elias the prophet as fire, and his word burnt like a lamp.

2 He brought a ſore famine upon them, and by his zeal he diminiſhed their number.

3 By the word of the Lord he ſhut up the heaven, and alſo three times brought down fire.

4 O Elias, how waſt thou honoured in thy wonderous deeds! and who may glory like unto thee!

5 Who didſt raiſe up a dead man from death, and his ſoul from the place of the dead by the word of the moſt High.

6 Who broughteſt kings to deſtruction, and honourable men from their bed.

7 Who heardeſt the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance.

8 Who anointedſt kings to take revenge, and prophets to ſucceed after him.

9 Who waſt taken up in a whirl-wind of fire, and in a chariot of fiery horſes.

10 Who waſt ordained for reproofs in their times, to paciſy the wrath of the Lord's judgment before it brake forth into fury, and to turn the heart of the father unto the ſon, and to reſtore the tribes of Jacob.

11 Bleſſed are they that ſaw thee, and ſlept in love, for we ſhall ſurely live.

12 Elias it was who was covered with a whirl-wind: and Eliſeus was filled with his ſpirit: whilſt he lived he was not moved *with the preſence* of any prince, neither could any bring him into ſubjection.

13 No word could overcome him, and after his death his body propheſied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their ſins, till they were ſpoiled and carried out of their land, and were ſcattered through all the earth: yet there remained a ſmall people, and a ruler in the houſe of David:

16 Of whom ſome did that which was pleaſing *to God*, and ſome multiplied ſins.

17 Ezekias fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and ſent Rabſaces, and lift up his hand againſt Sion, and boaſted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But they called upon the Lord which is merciful, and ſtretched out their hands towards him: and immediately the Holy One heard them out of heaven, and delivered them by the miniſtry of Eſay.

21 He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them.

22 For Ezekias had done the thing that pleaſed the Lord, and was ſtrong in the ways of David his father, as Eſay the prophet, who was great and faithful in his viſion, had commanded him.

23 In his time the ſun went backward, and he lengthened the king's life.

24 He ſaw by an excellent ſpirit what ſhould come to paſs at the laſt, and he comforted them that mourned in Sion.

25 He ſhewed what ſhould come to paſs for ever, and ſecret things or ever they came.

CHAP. XLIX.

THE remembrance of Joſias is like the compoſition of the perfume that is made by the art of the apothecary: it is ſweet as honey in all mouths, and as muſick at a banquet of wine.

2 He behaved himſelf uprightly in the converſion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he eſtabliſhed the worſhip of God.

4 All, except David, and Ezekias, and Joſias, were defective: for they forſook the law of the moſt High: *even* the kings of Juda failed.

5 Therefore

Chap. XLVII. 1 *And after him roſe up Nathan*, &c.] Nathan ſucceeded Samuel, and propheſied in the reign of David, who was ſelected from the people in his youth, to do great things for the honour of God, and good of his country.

Chap. XLVIII. 1 *Then ſtood up Elias the prophet as fire*, &c.] When Iſrael, through the bad example of their kings, had forſaken the true God, he raiſed up the prophet Elias, who zealouſly aſſerted the honour of Jehovah, and was enabled to do many miraculous works.

Chap. XLIX. 1 *The remembrance of Joſias is like the compoſition of the perfume*, &c.] King Joſias has left a ſweet memorial of his name and good deeds. He not only ſerved God moſt religiouſly himſelf, but zealouſly exerted all his power to convert his people to the true worſhip.

5 Therefore he gave their power unto others, and their glory unto a ſtrange nation.

6 They burnt the choſen city of the ſanctuary, and made the ſtreets deſolate, according to the propheſy of Jeremias.

7 For they entreated him evil, who nevertheleſs was a prophet ſanctified in his mother's womb, that he might root out, and afflict, and deſtroy; and that he might build up alſo, and plant.

8 It was Ezekiel who ſaw the glorious viſion, which was ſhewed him upon the chariot of the cherubims.

9 For he made mention of the enemies under *the figure of* the rain, and directed them that went right.

10 And of the twelve prophets let the memorials be bleſſed, and let their bones flouriſh again out of their place: for they comforted Jacob, and delivered them by aſſured hope.

11 How ſhall we magnify Zorobabel? even he was as a ſignet on the right hand.

12 So was Jeſus the ſon of Joſedec: who in their time builded the houſe, and ſet up an holy temple to the Lord, which was prepared for everlaſting glory.

13 And among the elect was Neemias, whoſe renown was great, who raiſed up for us the walls that were fallen, and ſet up the gates and the bars, and raiſed up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joſeph a governor of his brethren, a ſtay of the people, whoſe bones were regarded of the Lord.

16 Sem and Seth were in great honour among men, and ſo was Adam above every living thing in the creation.

CHAP. L.

SIMON the high-prieſt, the ſon of Onias, who in his life repaired the houſe again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortreſs of the wall about the temple.

3 In his days the ciſtern to receive water, being in compaſs as the ſea, was covered with plates of braſs.

4 He took care of the temple that it ſhould not fall, and fortified the city againſt beſieging.

5 How was he honoured in the midſt of the people, in his coming out of the ſanctuary.

6 He was as the morning ſtar in the midſt of a cloud, and as the moon at the full.

7 As the ſun ſhining upon the temple of the moſt High, and as the rainbow giving light in the bright clouds.

8 And as the flower of roſes in the ſpring of the year, as lillies by the rivers of waters, and as the branches of the frankincenſe tree in the time of ſummer;

9 As fire and incenſe in the cenſer, and as a veſſel of beaten gold ſet with all manner of precious ſtones.

10 And as a fair olive tree budding forth fruit, and as a cypreſs tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holineſs honourable.

12 When he took the portions out of the prieſts hands, he himſelf ſtood by the hearth of the altar, compaſſed with his brethren round about, as a young cedar in Lebanus, and as palm-trees compaſſed they him round about.

13 So were all their ſons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Iſrael.

14 And finiſhing the ſervice at the altar, that he might adorn the offering of the moſt high Almighty.

15 He ſtretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a ſweet-ſmelling ſavour unto the moſt high King of all.

16 Then ſhouted the ſons of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard, for a remembrance before the moſt High.

17 Then all the people together haſted, and fell down to the earth upon their faces to worſhip their Lord God Almighty, the moſt High.

18 The ſingers alſo ſang praiſes with their voices, with great variety of ſounds was there made ſweet melody.

19 And the people beſought the Lord the moſt High, by prayer before him that is merciful, till the ſolemnity of the Lord was ended, and they had finiſhed his ſervice.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Iſrael, to give the bleſſing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themſelves down to worſhip the ſecond time, that they might receive a bleſſing from the moſt High.

22 Now therefore bleſs ye the God of all, which only doeth wonderous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulneſs of heart, and that peace may be in our days in Iſrael for ever.

24 That he would confirm his mercy with us, and deliver us at his time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation.

26 They that ſit upon the mountain of Samaria, and they that dwell amongſt the Philiſtines, and that fooliſh people that dwell in Sichem.

27 Jeſus the ſon of Sirach of Jeruſalem, hath written in this book, the inſtruction of underſtanding and knowledge, who out of his heart poureth forth wiſdom.

28 Bleſſed is he that ſhall be exerciſed in theſe things, and he that layeth them up in his heart ſhall become wiſe.

29 For if he do them, he ſhall be ſtrong to all things: for the light of the Lord le deth him who giveth wiſdom to the godly. Bleſſed be the Lord for ever. Amen, Amen.

CHAP. LI.

I Will thank thee, O Lord and King, and praiſe thee, O God my Saviour, I do give praiſe unto thy name.

2 For thou art my defender and helper, and haſt preſerved my body from deſtruction, and from the ſnare of the ſlanderous tongue, and from the lips that forge lies, and haſt been mine helper againſt mine adverſaries:

3 And haſt delivered me according to the multitude of thy mercies, and greatneſs of thy name from the teeth of them that were ready to devour me, and out of the hands of ſuch as ſought after my life, and from the manifold afflictions which I had;

4 From the choaking of fire on every ſide, and from the midſt of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accuſation to the king from an unrighteous tongue my ſoul drew near even unto death, my life was near to the hell beneath.

7 They compaſſed me on every ſide, and there was no hand to help me: I looked for the ſuccour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou delivereſt ſuch as wait for thee, and ſaveſt them out of the hands of the enemies.

9 Then lifted I up my ſupplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praiſe thy name continually, and will ſing praiſe with thankſgiving: and ſo my prayer was heard.

12 For thou ſavedſt me from deſtruction, and deliveredſt me from the evil time: therefore will I give thanks, and praiſe thee, and bleſs thy name, O Lord.

13 When I was yet young, or ever I went abroad, I deſired wiſdom openly in my prayer.

14 I prayed for her before the temple, and will ſeek her out even to the end.

15 Even from the flower till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up ſought I after her.

16 I bowed down mine ear a little, and received her, and got much learning.

17 I profited therein, *therefore* will I aſcribe the glory unto him that giveth me wiſdom.

18 For I purpoſed to do after her, and earneſtly I followed that which is good: ſo ſhall I not be confounded.

19 My ſoul hath wreſtled with her, and in my doings I was exact: I ſtretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I

CHAP. L. 1 *Simon the high-prieſt, the ſon of Onias, who in his life repaired the houſe,* &c.] Large encomiums are beſtowed on Simon the high-prieſt. From which, and from the holy rapture which the ſon of Sirach ſeems to be in, when ſpeaking of thoſe happy times that Iſrael enjoyed under Simon. From all theſe, 'tis very probable that he lived in or pretty near the time of this Simon the high-prieſt.

26 *They that ſit upon the mountain of Samaria,* &c.] The Latin verſion has it, "Upon the mountain of Seir;" though in all the Greek copies it is the mountain of Samaria.

CHAP. LI. 1 *I will thank thee, O Lord and King,* &c.] The firſt part of this chapter contains a prayer of Jeſus the ſon of Sirach. The purport of which is to pay his grateful acknowledgments to God for the many mercies and deliverances he had experienced in the courſe of his life.

18 *For I purpoſed to do after her,* &c.] I determined not merely to ſtudy, or talk about wiſdom, but to put it in practice, or direct my actions according to its dictates: and therefore I am not aſhamed of my life.

20 I directed my ſoul unto her, and I found her in pureneſs: I have had my heart joined with her from the beginning, therefore ſhall I not be forſaken.
21 My heart was troubled in ſeeking her: therefore have I gotten a good poſſeſſion.
22 The Lord hath given me a tongue for my reward, and I will praiſe him therewith.
23 Draw near unto me, you unlearned, and dwell in the houſe of learning.
24 Wherefore are you ſlow, and what ſay you of theſe things, ſeeing your ſouls are very thirſty?
25 I opened my mouth, and ſaid, Buy her for yourſelves without money.
26 Put your neck under the yoke, and let your ſoul receive inſtruction; ſhe is hard at hand to find.
27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much reſt.
28 Get learning with a great ſum of money, and get much gold by her.
29 Let your ſoul rejoice in his mercy, and be not aſhamed of his praiſe.
30 Work your work betimes, and in his time he will give you your reward.

B A R U C H.

The ARGUMENT.

In the reign of Jehoiachim, *King of* Judah, *while* Jeremiah *was in priſon, this prophet received orders from the Lord to ſet down in writing all the prophecies which he had written till that time. He therefore ſent for* Baruch, *the ſon of* Neraiah, *of an illuſtrious birth, and of the tribe of* Judah, *who was his ſecretary while he lived, and dictated them by heart to him.*

CHAP. I.

AND theſe are the words of the book which Baruch, the ſon of Nerias, the ſon of Maaſias, the ſon of Sedecias, the ſon of Aſadias, the ſon of Chelcias, wrote in Babylon.
2 In the fifth year and in the ſeventh day of the month, what time as the Chaldeans took Jeruſalem, and burnt it with fire.
3 And Baruch did read the words of this book, in the hearing of Jechonias the ſon of Joachim king of Juda, and in the ears of all the people that came to hear the book.
4 And in the hearing of the nobles, and of the king's ſons, and in the hearing of the elders, and of all the people, from the loweſt unto the higheſt, even of all them that dwelt at Babylon by the river Sud.
5 Whereupon they wept, faſted and prayed before the Lord.
6 They made alſo a collection of money, according to every man's power.
7 And they ſent it to Jeruſalem, unto Joachim the high-prieſt, the ſon of Chelcias, ſon of Salom, and to the prieſts, and to all the people which were found with him at Jeruſalem.
8 At the ſame time when he received the veſſels of the houſe of the Lord that were carried out of the temple, to return them into the land of Juda the tenth day of *the month* Sivan, *namely*, ſilver veſſels, which Sedecias the ſon of Joſias king of Juda had made.
9 After Nabuchodonoſor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land from Jeruſalem, and brought them unto Babylon.
10 And they ſaid, Behold we have ſent you money to buy you burnt-offerings, and ſin-offerings, and incenſe, and prepare ye manna, and offer upon the altar of the Lord our God.
11 And pray for the life of Nabuchodonoſor, king of Babylon, and for the life of Balthaſar his ſon, that their days may be upon earth as the days of heaven.
12 And the Lord will give us ſtrength, and lighten our eyes, and we ſhall live under the ſhadow of Nabuchodonoſor king of Babylon, and under the ſhadow of Balthaſar his ſon, and we ſhall ſerve many days, and find favour in their ſight.
13 Pray for us alſo unto the Lord our God, for we have ſinned againſt the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.
14 And ye ſhall read this book which we have ſent unto you, to make confeſſion in the houſe of the Lord, upon the feaſts and ſolemn days.
15 And ye ſhall ſay, to the Lord our God *belongeth* righteouſneſs, but unto us the confuſion of faces, as *it is come to paſs* this day unto them of Juda, and to the inhabitants of Jeruſalem.
16 And to our kings, and to our princes, and to our prieſts, and to our prophets, and to our fathers.
17 For we have ſinned before the Lord.
18 And diſobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:
19 Since the day and the Lord brought our forefathers out of the land of Egypt, unto this preſent day, we have been diſobedient unto the Lord our God, and we have been negligent in not hearing his voice.
20 Wherefore the evils cleaved unto us, and the curſe which the Lord appointed by Moſes his ſervant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to ſee* this day.
21 Nevertheleſs, we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he ſent unto us:
22 But every man followed the imagination of his own wicked heart, to ſerve ſtrange gods, and to do evil in the ſight of the Lord our God.

CHAP. II.

THerefore the Lord hath made good his word, which he pronounced againſt us, and againſt our judges that judged Iſrael, and againſt our kings, and againſt our princes, and againſt the men of Iſrael and Juda.
2 To bring upon us great plagues, ſuch as never happened under the whole heaven, as it came to paſs in Jeruſalem, according to the things that were written in the law of Moſes,
3 That a man ſhould eat the fleſh of his own ſon, and the fleſh of his own daughter.
4 Moreover, he hath delivered them to be in ſubjection to all the kingdoms that are round about us, to be as a reproach and deſolation among all the people round about, where the Lord hath ſcattered them.
5 Thus we were caſt down, and not exalted, becauſe we have ſinned againſt the Lord our God, and have not been obedient unto his voice.
6 To the Lord our God *appertaineth* righteouſneſs: but unto us and to our fathers open ſhame, as *appeareth* this day.
7 *For* all theſe plagues are come upon us, which the Lord hath pronounced againſt us.
8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.
9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.
10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath ſet before us.
11 And now, O Lord God of Iſrael, that haſt brought thy people out of the land of Egypt with a mighty hand, and high arm, and with ſigns and with wonders, and with great power, and haſt gotten thyſelf a name, as *appeareth* this day:
12 O Lord our God we have ſinned, we have done ungodly, we have dealt unrighteouſly in all thine ordinances.
13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou haſt ſcattered us.

CHAP. I. 1 *And theſe are the words of the book which Baruch*, &c.] After Baruch has given us his own genealogy, he informs us of the preciſe time of his reading this book to the people, elders, and nobility, then reſiding in Babylon, and of what happened thereupon.
CHAP. II. 1 *Therefore the Lord hath made good his word, which he pronounced againſt us*, &c.] Here begins the prayer and confeſſion which the Jews at Babylon had made for themſelves, and ſent to their brethren at Jeruſalem. They confeſs the juſtice of God in bringing upon them thoſe plagues and calamities which were threatened by Moſes, Deut. xxviii. in caſe of their diſobedience.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own ſake, and give us favour in the ſight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, becauſe Iſrael and his poſterity is called by thy name.

16 O Lord, look down from thy holy houſe, and conſider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes, and behold, for the dead that are in the graves, whoſe ſouls are taken from their bodies, will give unto the Lord neither praiſe nor righteouſneſs:

18 But the ſoul that is greatly vexed, which goeth ſtooping and feeble, and the eyes that fail, and the hungry ſoul, will give thee praiſe and righteouſneſs, O Lord.

19 Therefore we do not make our humble ſupplication before thee, O Lord our God, for the righteouſneſs of our fathers, and of our kings.

20 For thou haſt ſent out thy wrath and indignation upon us, as thou haſt ſpoken by thy ſervants the prophets, ſaying,

21 Thus ſaith the Lord, Bow down your ſhoulders to ſerve the king of Babylon; ſo ſhall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to ſerve the king of Babylon,

23 I will cauſe to ceaſe out of the cities of Juda, and from without Jeruſalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land ſhall be deſolate of inhabitants.

24 But we would not hearken unto thy voice to ſerve the king of Babylon: therefore haſt thou made good the words that thou ſpakeſt by thy ſervants the prophets, namely, that the bones of our kings, and the bones of our fathers, ſhould be taken out of their places.

25 And lo, they are caſt out to the heat of the day, and to the froſt of the night, and they died in great miſeries by famine, by ſword, and by peſtilence.

26 And the houſe which is called by thy name, (haſt thou laid waſte) as *it is to be ſeen* this day, for the wickedneſs of the houſe of Iſrael, and the houſe of Juda.

27 O Lord our God, thou haſt dealt with us after all thy goodneſs, and according to all that great mercy of thine.

28 As thou ſpakeſt by thy ſervant Moſes, in the day when thou didſt command him to write thy law before the children of Iſrael, ſaying,

29 If ye will not hear my voice, ſurely this very great multitude ſhall be turned into a ſmall *number*, among the nations where I will ſcatter them.

30 For I knew that they would not hear me, becauſe it is a ſtiff-necked people: but in the land of their captivities they ſhall remember themſelves.

31 And ſhall know that I am the Lord their God: for I will give them an heart, and ears to hear.

32 And they ſhall praiſe me in the land of their captivity, and think upon my name.

33 And return from their ſtiff-neck, and from their wicked deeds: for they ſhall remember the way of their fathers, which ſinned before the Lord.

34 And I will bring them again into the land which I promiſed with an oath unto their fathers, Abraham, Iſaac, and Jacob, and they ſhall be lords of it; and I will increaſe them, and they ſhall not be diminiſhed.

35 And I will make an everlaſting covenant with them to be their God, and they ſhall be my people: and I will no more drive my people of Iſrael out of the land that I have given them.

CHAP. III.

O Lord Almighty, God of Iſrael, the ſoul in anguiſh, the troubled ſpirit crieth unto thee.

2 Hear, O Lord, and have mercy: for thou art merciful: and have pity upon us, becauſe we have ſinned before thee.

3 For thou endureſt for ever, and we periſh utterly.

4 O Lord Almighty, thou God of Iſrael, hear now the prayers of the dead Iſraelites, and of their children, which have ſinned before thee, and not hearkened unto the voice of thee their God: for the which cauſe theſe plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power, and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praiſe.

7 And for this cauſe thou haſt put thy fear in our hearts, to the intent that we ſhould call upon thy name, and praiſe thee in our captivity: for we have called to mind all the iniquity of our forefathers that ſinned before thee.

8 Behold, we are yet this day in our captivity, where thou haſt ſcattered us for a reproach and a curſe, and to be ſubject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Iſrael, the commandments of life: give ear to underſtand wiſdom.

10 How happeneth it, Iſrael, that thou art in thine enemies land, that thou art waxen old in a ſtrange country, that thou art defiled with the dead.

11 That thou art counted with them that go down into the grave?

12 Thou haſt forſaken the fountain of wiſdom.

13 For if thou hadſt walked in the way of God, thou ſhouldeſt have dwelled in peace for ever.

14 Learn where is wiſdom, where is ſtrength, where is underſtanding; that thou mayeſt know alſo where is length of days, and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treaſures?

16 Where are the princes of the heathen become, and ſuch as ruled the beaſts upon the earth.

17 They that had their paſtime with the fowls of the air, and they that hoarded up ſilver and gold wherein men truſt, and made no end of their getting?

18 For they that wrought in ſilver, and were ſo careful, and whoſe works are unſearchable,

19 They are vaniſhed and gone down to the grave, and others are come up in their ſteads.

20 Young men have ſeen light, and dwelt upon the earth: but the way of knowledge have they not known,

21 Nor underſtood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been ſeen in Theman.

23 The Acarenes that ſeek wiſdom upon earth, the merchants of Meran, and of Theman, the authors of fables, and ſearchers out of underſtanding: none of theſe have known the way of wiſdom, or remember her paths.

24 O Iſrael, how great is the houſe of God, and how large is the place of his poſſeſſion!

25 Great, and hath none end: high, and unmeaſurable.

26 There were the giants famous from the beginning, that were of ſo great ſtature, and ſo expert in war.

27 Theſe did not the Lord chooſe, neither gave he the way of knowledge unto them.

28 But they were deſtroyed, becauſe they had no wiſdom, and periſhed through their own fooliſhneſs.

29 Who hath gone up into heaven and taken her, and brought her down from the clouds?

30 Who hath gone over the ſea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweth her, and hath found her out with his underſtanding: he that prepared the earth for evermore, hath filled it with four-footed beaſts.

33 He that ſendeth forth light, and it goeth; calleth it again, and it obeyeth him with fear.

34 The ſtars ſhined in their watches, and rejoiced: when he calleth them, they ſay, Here we be: and ſo with chearfulneſs they ſhewed light unto him that made them.

35 This is our God, and there ſhall none other be accounted of in compariſon of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his ſervant, and to Iſrael his beloved.

37 Afterward did he ſhew himſelf upon earth, and converſed with men.

CHAP. IV.

THIS is the book of the commandments of God, and the law that endureth for ever: all they that keep it *ſhall come* to life: but ſuch as leave it ſhall die.

2 Turn thee, O Jacob, and take hold of it: walk in the preſence of the light thereof, that thou mayeſt be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a ſtrange nation.

4 O Iſrael, happy are we: for things that are pleaſing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Iſrael.

6 Ye were ſold to the nations, not for [your] deſtruction: but becauſe ye moved God to wrath, ye were delivered unto the enemies.

CHAP. III. 1 *O Lord Almighty, God of Iſrael,* &c.] The Jews in captivity proceed in their prayer and confeſſion begun in the preceding chapter. In the bitterneſs of their anguiſh, they pour out complaints and ſupplications to the Almighty, beſeeching him to regard their extreme afflictions, and to bury in oblivion the iniquity of their fathers.

CHAP. IV. 1 *This is the book of the commandments of God,* &c.] Baruch commends this book, as containing God's everlaſting law; and that thoſe who obſerve and obtain it, ſhall obtain life; but the tranſgreſſors of it, certain death.

7 For ye provoked him that made you, by ſacrificing unto devils, and not to God.

8 Ye have forgotten the everlaſting God that brought you up, and ye have grieved Jeruſalem that nurſed you.

9 For when ſhe ſaw the wrath of God coming upon you, ſhe ſaid, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning.

10 For I ſaw the captivity of my ſons and daughters, which the Everlaſting brought upon them.

11 With joy did I nouriſh them; but ſent them away with weeping and mourning.

12 Let no man rejoice over me a widow, and forſaken of many, who for the ſins of my children am left deſolate: becauſe they departed from the law of God.

13 They knew not his ſtatutes, nor walked in the ways of his commandments, nor trode in the paths of diſcipline in his righteouſneſs.

14 Let them that dwell about Sion come, and remember ye the captivity of my ſons and daughters, which the Everlaſting hath brought upon them.

15 For he hath brought a nation upon them from far, a ſhameleſs nation, and of a ſtrange language, who neither reverenced old man, nor pitied child.

16 Theſe have carried away the dear-beloved children of the widow, and left her that was alone, deſolate without daughters.

17 But what can I help you?

18 For he that brought theſe plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left deſolate.

20 I have put off the cloathing of peace, and put upon me the ſackloth of my prayer: I will cry unto the Everlaſting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he ſhall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlaſting, that he will ſave you, and joy is come unto me from the Holy One, becauſe of the mercy which ſhall ſoon come unto you from the Everlaſting our Saviour.

23 For I ſent you out with mourning and weeping: but God will give you to me again with joy and gladneſs for ever.

24 Like as now the neighbours of Sion have ſeen your captivity; ſo ſhall they ſee ſhortly your ſalvation from our God, which ſhall come upon you with great glory, and brightneſs of the Everlaſting.

25 My children, ſuffer patiently the wrath that is come upon you from God: for thine enemy hath perſecuted thee; but ſhortly thou ſhalt ſee his deſtruction, and ſhalt tread upon his neck.

26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for you ſhall be remembered of him that brought theſe things upon you.

28 For as it was your mind to go aſtray from God: ſo being returned, ſeek him ten times more.

29 For he that hath brought theſe plagues upon you, ſhall bring you everlaſting joy again with your ſalvation.

30 Take a good heart, O Jeruſalem: for he that gave thee that name, will comfort thee.

31 Miſerable are they that afflicted thee, and rejoiced at thy fall.

32 Miſerable are the cities which thy children ſerved: miſerable is ſhe that received thy ſons.

33 For as ſhe rejoiced at thy ruin, and was glad of thy fall: ſo ſhall ſhe be grieved for her own deſolation.

34 For I will take away the rejoicing of her great multitude, and her pride ſhall be turned into mourning.

35 For fire ſhall come upon her from the Everlaſting, long to endure, and ſhe ſhall be inhabited of devils for a great time.

36 O Jeruſalem, look about thee towards the eaſt, and behold the joy that cometh unto thee from God.

37 Lo, thy ſons come whom thou ſenteſt away, they come gathered together from the eaſt to the weſt, by the word of the Holy One, rejoicing in the glory of God.

CHAP. V.

PUT off, O Jeruſalem, the garment of thy mourning and affliction, and put on the comelineſs of the glory that cometh from God for ever.

2 Caſt about thee a double garment of the righteouſneſs which cometh from God; and ſet a diadem on thine head of the glory of the Everlaſting.

3 For God will ſhew thy brightneſs unto every country under heaven.

4 For thy name ſhall be called of God for ever, The peace of righteouſneſs, and the glory of God's worſhip.

5 Ariſe, O Jeruſalem, and ſtand on high, and look about toward the eaſt, and behold thy children gathered from the weſt unto the eaſt by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, ſhould be caſt down, and vallies filled up, to make even the ground, that Iſrael may go ſafely in the glory of God.

8 Moreover, even the woods, and every ſweet-ſmelling tree, ſhall overſhadow Iſrael by the commandment of God.

9 For God ſhall lead Iſrael with joy, in the light of his glory, with the mercy and righteouſneſs that cometh from him.

The EPISTLE of JEREMY.

CHAP. VI.

A Copy of an epiſtle which Jeremy ſent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.

2 Becauſe of the ſins which ye have committed before God, ye ſhall be led away captives into Babylon, by Nabuchodonoſor king of the Babylonians.

3 So when ye be come unto Babylon, yè ſhall remain there many years, and for a long ſeaſon, namely, ſeven generations: and after that I will bring you away peaceably from thence.

4 Now ſhall ye ſee in Babylon gods of ſilver, and of gold, and of wood, borne upon ſhoulders, which cauſe the nations to fear.

5 Beware therefore that ye in no wiſe be like to ſtrangers, neither be ye afraid of them, when ye ſee the multitude before them, and behind them, worſhipping them.

6 But ſay ye in your hearts, O Lord, we muſt worſhip thee.

7 For mine angel is with you, and I myſelf caring for your ſouls.

8 As for their tongue, it is poliſhed by the workman, and they themſelves are gilded and laid over with gold, yet are they but falſe, and cannot ſpeak.

9 And taking gold as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.

10 Sometimes alſo the prieſts convey from their gods gold and ſilver, and beſtow it upon themſelves.

11 Yea, they will give thereof to the common harlots, and deck them as men with garments [being] gods of ſilver, and gods of gold, and wood.

12 Yet cannot theſe gods ſave themſelves from ruſt and moths, though they be covered with purple raiment.

13 They wipe their faces becauſe of the duſt of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a ſceptre as though he were a judge of the country.

15 He hath alſo in his right hand a dagger, and an ax: but cannot deliver himſelf from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a veſſel that a man uſeth, is nothing worth when it is broken; even ſo it is with their gods: when they be ſet up in the temple, their eyes be full of duſt, through the feet of them that come in.

18 And

CHAP. V. 1 *Put off, O Jeruſalem, the garment of thy mourning*, &c.] Baruch continues his exhortation for Jeruſalem to rejoice and inveſt herſelf with the garment of righteouſneſs, with which ſhe ſhall once more appear glorious in the eyes of the whole world.

CHAP. VI. 1 *A copy of an epiſtle which Jeremy ſent*, &c.] If this epiſtle was written by the prophet Jeremiah, it was undoubtedly penned immediately upon the taking of Jeruſalem by the Chaldeans, and while the people were in the enemy's camp, and not yet carried out of the land into their captivity.

18 And as the doors are made ſure on every ſide, upon him that offendeth the king, as being committed to ſuffer death: even ſo the prieſts make faſt their temples, with doors, with locks and bars, leſt *their gods* be ſpoiled with robbers.

19 They light them candles, yea, more than for themſelves, whereof they cannot ſee one.

20 They are as one of the beams of the temple, yet they ſay their hearts are gnawed upon by things creeping out of the earth, and when they eat them and their cloths, they feel it not.

21 Their faces are blacked through the ſmoke that comes out of the temple.

22 Upon their bodies and heads ſit bats, ſwallows, and birds, and the cats alſo.

23 By this you may know that they are no gods: therefore fear them not.

24 Notwithſtanding the gold that is about them to make them beautiful, except they wipe off the ruſt, they will not ſhine: for neither when they were molten, did they feel it.

25 The things wherein there is no breath, are bought for a moſt high price.

26 They are borne upon ſhoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They alſo that ſerve them are aſhamed: for if they fall to the ground at any time, they cannot riſe up again of themſelves, neither if one ſet them upright, can they move of themſelves: neither if they be bowed down, can they make themſelves ſtraight: but they ſet gifts before them as unto dead men.

28 As for the things that are ſacrificed unto them, their prieſts ſell and abuſe: in like manner their wives lay up part thereof in ſalt, but unto the poor and impotent they give nothing of it.

29 Menſtruous women, and women in child-bed eat their ſacrifices: by theſe things ye may know that they are no gods: fear them not.

30 For how can they be called Gods? becauſe women ſet meat before the gods of ſilver, gold, and wood.

31 And the prieſts ſit in their temples, having their clothes rent, and their heads and beards ſhaven, and nothing upon their heads.

32 They rore and cry before their gods, as men do at the feaſt when one is dead.

33 The prieſts alſo take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompenſe it: they can neither ſet up a king, nor put him down.

35 In like manner, they can neither give riches, nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can ſave no man from death, neither deliver the weak from the mighty.

37 They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs.

38 They can ſhew no mercy to the widow, nor do good to the fatherleſs.

39 Their gods of wood, and which are overlaid with gold and ſilver, are like the ſtones that be hewn out of the mountain: they that worſhip them ſhall be confounded.

40 How ſhould a man then think and ſay that they are gods, when even the Chaldeans themſelves diſhonour them?

41 Who if they ſhall ſee one dumb that cannot ſpeak, they bring him and intreat Bel that he may ſpeak, as though he were able to underſtand.

42 Yet they cannot underſtand this themſelves, and leave them: for they have no knowledge.

43 The women alſo with cords about them, ſitting in the ways, burn bran for perfume: but if any of them, drawn by ſome that paſſeth by, lie with him; ſhe reproacheth her fellow that ſhe was not thought as worthy as herſelf, nor her cord broken.

44 Whatſoever is done among them is falſe: how may it then be thought or ſaid that they are gods?

45 They are made of carpenters and goldſmiths: they can be nothing elſe than the workmen will have them to be.

46 And they themſelves that made them, can never continue long; how ſhould then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the prieſts conſult with themſelves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither ſave themſelves from war, nor from plague?

50 For ſeeing they be but of wood, and overlaid with ſilver and gold, it ſhall be known hereafter that they are falſe:

51 And it ſhall manifeſtly appear to all nations and kings, that they are no gods, but the works of mens hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they ſet up a king in the land, nor give rain unto men.

54 Neither can they judge their own cauſe, nor redreſs a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the houſe of gods of wood, or laid over with gold or ſilver, their prieſts will flee away, and eſcape; but they themſelves ſhall be burnt aſunder like beams.

56 Moreover, they cannot withſtand any king or enemies: how can it then be thought or ſaid that they be gods?

57 Neither are thoſe gods of wood, and laid over with ſilver or gold, able to eſcape either from thieves or robbers.

58 Whoſe gold, and ſilver, and garments wherewith they are clothed, they that are ſtrong do take, and go away withal: neither are they able to help themſelves.

59 Therefore it is better to be a king that ſheweth his power, or elſe a profitable veſſel in an houſe, which the owner ſhall have uſe of, than ſuch falſe gods; or to be a door in an houſe, to keep ſuch things ſafe as be therein, than ſuch falſe gods; or a pillar of wood in a palace, than ſuch falſe gods.

60 For ſun, moon, and ſtars being bright, and ſent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is eaſy to be ſeen, and after the ſame manner the wind bloweth in every country.

62 And when God commanded the clouds to go over the whole world, they do as they are bidden.

63 And the fire ſent from above to conſume hills and woods, doeth as it is commanded: but theſe are like unto them neither in ſhew nor power.

64 Wherefore it is neither to be ſuppoſed nor ſaid that they are gods, ſeeing they are neither able to judge cauſes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curſe nor bleſs kings.

67 Neither can they ſhew ſigns in the heavens among the heathen, nor ſhine as the ſun, nor give light as the moon.

68 The beaſts are better than they: for they can get under a covert and help themſelves.

69 It is then by no means manifeſt unto us that they are gods: therefore fear them not.

70 For as a ſcarecrow in a garden of cucumbers keepeth nothing: ſo are their gods of wood, and laid over with ſilver and gold.

71 And likewiſe their gods of wood, and laid over with ſilver and gold, are like to a white thorn in an orchard, that every bird ſitteth upon; as alſo to a dead body that is caſt into the dark.

72 And you ſhall know them to be no gods, by the bright purple that rotteth upon them: and they themſelves afterward ſhall be eaten, and ſhall be a reproach in the country.

73 Better therefore is the juſt man that hath none idols: for he ſhall be far from reproach.

THE

SONG of the Three Holy CHILDREN.

Which followeth in the third Chapter of Daniel, after this Place, "Fell down bound into the Midſt of the burning fiery Furnace." That which followeth is not in the Hebrew, to wit, "And they walked," unto theſe words, "Then Nebuchadnezzar," verſe 24.

The ARGUMENT.

In the Latin *vulgate, which has been tranſlated from the* Greek *of* Theodotion, *the* Septuagint *tranſlation of the prophet* Daniel *having been long loſt, after the twenty-third verſe of the third chapter, between that and the twenty-fourth verſe, is added this Song of the Three Children: but it was never received into the* Jewiſh *canon; and neither is, nor, as appears, ever was extant in the* Hebrew *or* Chaldee *language.*

AND they walked in the midſt of the fire, praiſing God, and bleſſing the Lord.

2 Then Azarias ſtood up, and prayed on this manner; and opening his mouth in the midſt of the fire, ſaid,

3 Bleſſed art thou, O Lord God of our fathers: thy name is worthy to be praiſed, and glorified for evermore.

4 For thou art righteous in all the things thou haſt done unto us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

5 In all the things which thou haſt brought upon us, and upon the holy city of our fathers, *even* Jeruſalem, thou haſt executed true judgment: for according to truth and judgment didſt thou bring all theſe things upon us, becauſe of our ſins.

6 For we have ſinned, and committed iniquity, departing from thee.

7 In all things have we treſpaſſed, and not obeyed thy commandments, nor kept them, neither done as thou haſt commanded us, that it might go well with us.

8 Wherefore all that thou haſt brought upon us, and every thing that thou haſt done to us, thou haſt done in true judgment.

9 And thou didſt deliver us into the hands of lawleſs enemies, moſt hateful forſakers *of God*, and to an unjuſt king, and the moſt wicked in all the world.

10 And now we cannot open our mouths, we are become a ſhame and a reproach to thy ſervants, and to them that worſhip thee.

11 Yet deliver us not up wholly, for thy names ſake, neither diſannul thou thy covenant:

12 And cauſe not thy mercy to depart from us, for thy beloved Abraham's ſake, and for thy ſervant Iſaac's ſake, and for thy holy Iſrael's ſake;

13 To whom thou haſt ſpoken and promiſed, That thou wouldeſt multiply their ſeed as the ſtars of heaven, and as the ſand that lieth upon the ſea-ſhore.

14 For we, O Lord, are become leſs than any nation, and be kept under this day, in all the world, becauſe of our ſins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or ſacrifice, or oblation, or incenſe, or place to ſacrifice before thee, and to find mercy.

16 Nevertheleſs, in a contrite heart, and an humble ſpirit, let us be accepted.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thouſands of fat lambs: ſo let our ſacrifice be in thy ſight this day, and *grant* that we may wholly go after thee: for they ſhall not be confounded that put their truſt in thee.

18 And now we follow thee with all our heart, we fear thee, and ſeek thy face.

19 Put us not to ſhame: but deal with us after thy loving kindneſs, and according to the multitude of thy mercies.

20 Deliver us alſo according to thy marvellous works, and give glory to thy name, O Lord; and let all them that do thy ſervants hurt be aſhamed;

21 And let them be confounded in all their power and might, and let their ſtrength be broken;

22 And let them know that thou art Lord, the only God, and glorious over the whole world.

23 And the king's ſervants that put them in, ceaſed not to make the oven hot with roſin, pitch, tow, and ſmall wood;

24 So that the flame ſtreamed forth above the furnace forty and nine cubits.

25 And it paſſed through, and burnt thoſe Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and ſmote the flame of the fire out of the oven:

27 And made the midſt of the furnace, as it had been a moiſt whiſtling wind, ſo that the fire touched them not at all, neither hurt nor troubled them.

28 Then the three, as out of one mouth, praiſed, glorified, and bleſſed God in the furnace, ſaying,

29 Bleſſed art thou, O Lord God of our fathers; and to be praiſed and exalted above all for ever,

30 And bleſſed is thy glorious and holy name: and to be praiſed and exalted above all for ever.

31 Bleſſed art thou in the temple of thine holy glory: and to be praiſed and glorified above all for ever.

32 Bleſſed art thou that beholdeſt the depths, and ſitteſt upon the cherubims: and to be praiſed and exalted above all for ever.

33 Bleſſed art thou on the glorious throne of thy kingdom: and to be praiſed and glorified above all for ever.

34 Bleſſed art thou in the firmament of heaven: and above all to be praiſed and glorified for ever.

35 O all ye works of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

36 O ye heavens, bleſs ye the Lord: praiſe and exalt him above all for ever.

37 O ye angels of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

38 O all ye waters that be above the heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

39 O all ye powers of the Lord, bleſs ye the Lord: praiſe and exalt him above all for ever.

40 O ye ſun and moon, bleſs ye the Lord: praiſe and exalt him above all for ever.

41 O ye ſtars of heaven, bleſs ye the Lord: praiſe and exalt him above all for ever.

42 O every ſhower and dew, bleſs ye the Lord: praiſe and exalt him above all for ever.

43 O all ye winds, bleſs ye the Lord: praiſe and exalt him him above all for ever.

44 O ye fire and heat, bleſs ye the Lord: praiſe and exalt him above all for ever.

45 O ye winter and ſummer, bleſs ye the Lord: praiſe and exalt him above all for ever.

46 O ye dews and ſtorms of ſnow, bleſs ye the Lord: praiſe and exalt him above all for ever.

47 O ye nights and days, bleſs ye the Lord: praiſe and exalt him above all for ever.

48 O ye light and darkneſs, bleſs ye the Lord: praiſe and exalt him above all for ever.

Commentary on the Song of the Three Holy Children.

1 *And they walked in the midſt of the fire, praiſing God,* &c.] No ſooner were theſe three brethren fallen into the midſt of the fiery furnace, the flame of which was ſo furious that it deſtroyed thoſe who were appointed executioners of this tyrannic decree, but they immediately got on their feet; and by the aſſiſtance of an angel who was viſibly preſent to ſecure them from the fierceneſs of the fire, they not only retained the full uſe of their limbs, but the faculties of ſpeech and reaſon, as free and perfect as though they had been quite at large.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.

51 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord; praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord; praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 O ye the priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace *and* burning flame: even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy *endureth* for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him and give him thanks: for his mercy *endureth* for ever.

THE

HISTORY of SUSANNA,

Set apart from the Beginning of Daniel, because it is not in the Hebrew, as neither the Narration of Bel and the Dragon.

The ARGUMENT.

This history is not in the Hebrew *of the book of* Daniel, *to which it has been added in the* Latin *vulgate, as translated from the* Greek *of* Theodotion. *Many have looked upon it only as a pious fable, invented in order to give an example of a chaste and faithful spouse: and so not only deny it the quality of a divine writing, but even of a true history.*

THERE dwelt a man in Babylon, called Joacim.

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house, and to him resorted the Jews: because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits at law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love: yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner-time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place, and after they had asked one another the cause, they acknowledged their lust; then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before, with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there, save the two elders that had hid themselves, and watched her.

17 Then said she to her maids, Bring me oil and washing-balls, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden-doors, and went out themselves at privy-doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no can can see us; and we are in love with thee, therefore consent unto us, and lie with us,

21 If thou wilt not, we will bear witness against thee: that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed and said, I am straitened on every side: for, if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not to do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one and opened the garden-door.

26 So

Commentary on Susanna.

1 *There dwelt a man in Babylon called Joacim.*] In this history of Susanna we have an account of her husband's and her own family. She dwelt at Babylon, being carried thither into captivity with her husband. She was a woman of extraordinary beauty, and of as much piety and fear of God.

26 So when the ſervants of the houſe heard the cry in the garden, they ruſhed in at a privy-door, to ſee what was done unto her.

27 But when the elders had declared their matter, the ſervants were greatly aſhamed: for there was never ſuch a report made of Suſanna.

28 And it came to paſs the next day, when the people were aſſembled to her huſband Joacim, the two elders came alſo, full of miſchievous imagination againſt Suſanna to put her to death.

29 And ſaid before the people, Send for Suſanna, the daughter of Chelcias, Joacim's wife: and ſo they ſent.

30 So ſhe came with her father and mother, her children, and all her kindred.

31 Now Suſanna was a very delicate woman, and beauteous to behold.

32 And theſe wicked men commanded to uncover her *face* (for ſhe was covered) that they might be filled with her beauty.

33 Therefore her friends, and all that ſaw her wept.

34 Then the two elders ſtood up in the midſt of the people, and laid their hands upon her head.

35 And ſhe weeping, looked up towards heaven: for her heart truſted in the Lord.

36 And the elders ſaid, As we walked in the garden alone, this woman came in with two maids, and ſhut the garden-doors, and ſent the maids away.

37 Then a young man, who was there hid, came unto her, and lay with her.

38 Then we that ſtood in a corner of the garden, ſeeing this wickedneſs, ran unto them.

39 And when we ſaw them together, the man we could not hold: for he was ſtronger than we, and opened the door, and leaped out.

40 But having taken this woman, we aſked who the young man was, but ſhe would not tell us; theſe things do we teſtify.

41 Then the aſſembly believed them, as thoſe that were the elders and judges of the people: ſo they condemned her to death.

42 Then Suſanna cried out with a loud voice, and ſaid, O everlaſting God, that knoweſt the ſecrets, and knoweſt all things before they be:

43 Thou knoweſt that they have borne falſe witneſs againſt me, and behold, I muſt die; whereas I never did ſuch things as theſe men have maliciouſly invented againſt me.

44 And the Lord heard her voice.

45 Therefore when ſhe was led to be put to death, the Lord raiſed up the holy ſpirit of a young youth, whoſe name was Daniel,

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them towards him, and ſaid, What mean theſe words that thou haſt ſpoken?

48 So he ſtanding in the midſt of them, ſaid, Are ye ſuch fools, ye ſons of Iſrael, that without examination or knowledge of the truth ye have condemned a daughter of Iſrael?

49 Return again to the place of judgment: for they have borne falſe witneſs againſt her.

50 Wherefore all the people turned again in haſte, and the elders ſaid unto him, Come, ſit down among us, and ſhew it us, ſeeing God hath given thee the honour of an elder.

51 Then ſaid Daniel unto them, Put theſe two aſide, one far from another, and I will examine them.

52 So when they were put aſunder, one from another, he called one of them, and ſaid unto him, O thou that art waxen old in wickedneſs, now thy ſins which thou haſt committed aforetime, are come *to light*.

53 For thou haſt pronounced falſe judgment, and haſt condemned the innocent, and haſt let the guilty go free, albeit the Lord ſaith, The innocent and righteous ſhalt thou not ſlay.

54 Now then if thou haſt ſeen her, tell me, Under what tree ſaweſt thou them companying together? who anſwered, under a maſtic-tree.

55 And Daniel ſaid, Very well; thou haſt lied againſt thine own head; for even now the angel of God hath received the ſentence of God to cut thee in two.

56 So he put him aſide, and commanded to bring the other, and ſaid unto him, O thou ſeed of Canaan, and not of Juda, beauty hath deceived thee, and luſt hath perverted thine heart.

57 Thus have ye dealt with the daughters of Iſrael, and they for fear companied with you: but the daughter of Juda would not abide your wickedneſs.

58 Now therefore tell me, Under what tree didſt thou take them companying together: Who anſwered, under a holm tree.

59 Then ſaid Daniel unto them, Well, thou haſt alſo lied againſt thine own head: for the angel of God waiteth with the ſword to cut thee in two, that he may deſtroy you.

60 With that all the aſſembly cried out with a loud voice, and praiſed God, who ſaveth them that truſt in him.

61 And they aroſe againſt the two elders (for Daniel had convicted them of falſe witneſs by their own mouth.)

62 And according to the law of Moſes, they did unto them in ſuch ſort as they maliciouſly intended to do to their neighbour: and they put them to death. Thus the innocent blood was ſaved the ſame day.

63 Therefore Chelcias and his wife praiſed God for their daughter Suſanna with Joacim her huſband, and all the kindred, becauſe there was no diſhoneſty found in her.

64 From that day forth was Daniel had in great reputation in the ſight of the people.

42 *O everlaſting God, that knoweſt the ſecrets, and knoweſt all things before they be.*] Suſanna had no other way of vindicating her innocence than by appealing to the Moſt High. She therefore addreſſed herſelf to him, called him to witneſs her innocence, and make it appear before the children of her people. Nor were her prayers in vain; the Almighty heard her from his radiant throne, and inſpired Daniel with wiſdom to deliver her.

THE
Hiſtory of the Deſtruction of BEL and the DRAGON.
Cut off from the End of DANIEL.

The ARGUMENT.

This hiſtory is wholly fabulous and apocryphal; as will evidently appear by comparing it with the true narrative of Daniel, *with regard to the real grounds of the malice and hatred which the great men of the* Babyloniſh *court had conceived againſt him, and which induced them to petition the king to have him thrown into the den of lions.*

AND king Aſtyages was gathered to his fathers, and Cyrus of Perſia received his kingdom.

2 And Daniel converſed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and there were ſpent upon him every day twelve great meaſures of fine flour, and forty ſheep, and ſix veſſels of wine.

4 And the king worſhipped it, and went daily to adore it: but Daniel worſhipped his own God. And the king ſaid unto him, Why doſt not thou worſhip Bel?

5 Who anſwered and ſaid, Becauſe I may not worſhip idols made with hands, but the living God, who hath created the heaven and the earth, and hath ſovereignty over all fleſh.

6 Then ſaid the king unto him, Thinkeſt thou not that Bel is a living God? ſeeſt thou not how much he eateth and drinketh every day?

Commentary on the Hiſtory of Bel and the Dragon.

2 *And Daniel converſed with the king, and was honoured above all his friends.*] In order to give an air of truth and importance to this hiſtory, Daniel, who by his conſummate wiſdom and divine knowledge in divine myſteries, was become the moſt famous perſon in that part of the world, is introduced as the principal actor in this affair.

7 Then Daniel ſmiled, and ſaid, O king, be not deceived: for this is but clay within, and braſs without, and did never eat or drink any thing.

8 So the king was wroth, and called for the prieſts, and ſaid unto them, if ye tell me not who it is that devoureth theſe expences, ye ſhall die.

9 But if ye can certify me that Bel devoureth them, then Daniel ſhall die: for he hath ſpoken blaſphemy againſt Bel. And Daniel ſaid unto the king, Let it be according to thy word.

10 (Now the prieſts of Bel were three-ſcore and ten, beſides their wives and children) and the king went with Daniel into the temple of Bel.

11 So Bel's prieſts ſaid, Lo, we go out: but thou, O king, ſet on the meat, and make ready the wine, and ſhut the door faſt, and ſeal it with thine own ſignet.

12 And to-morrow, when thou comeſt in, if thou findeſt not that Bel hath eaten up all, we will ſuffer death; or elſe Daniel that ſpeaketh falſly againſt us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and conſumed thoſe things.

14 So when they were gone forth, the king ſet meats before Bel. Now Daniel had commanded his ſervants to bring aſhes, and thoſe they ſtrewed throughout all the temple in the preſence of the king alone: then went they out and ſhut the door, and ſealed it with the king's ſignet and ſo departed.

15 Now in the night came the prieſts with their wives and children (as they were wont to do) and did eat and drink up all.

16 In the morning betime the king aroſe, and Daniel with him.

17 And the king ſaid, Daniel, are the ſeals whole? And he ſaid yea, O king, they be whole.

18 And as ſoon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he ſhould not go in, and ſaid, Behold now the pavement, and mark well whoſe footſteps are theſe.

20 And the king ſaid, I ſee the footſteps of men, women, and children. And then the king was angry,

21 And took the prieſts with their wives and children, who ſhewed him the privy doors where they came in, and conſumed ſuch things as were upon the table.

22 Therefore the king ſlew them, and delivered Bel into Daniel's power, who deſtroyed him and his temple.

23 And in that ſame place there was a great dragon, which they of Babylon worſhipped.

24 And the king ſaid unto Daniel, Wilt thou alſo ſay that this is of braſs? lo, he liveth, he eateth and drinketh, thou canſt not ſay that he is no living god: therefore worſhip him.

25 Then ſaid Daniel unto the king, I will worſhip the Lord my God, for he is the living God.

26 But give me leave, O king, and I ſhall ſlay this dragon without ſword or ſtaff. The king ſaid, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did ſeethe them together, and made lumps thereof: this he put in the dragon's mouth, and ſo the dragon burſt in ſunder; and Daniel ſaid, Lo, theſe are the gods you worſhip.

28 When they of Babylon heard that, they took great indignation, and conſpired againſt the king, ſaying, The king is become a Jew, and he hath deſtroyed Bel, he hath ſlain the Dragon, and put the prieſts to death.

29 So they came to the king, and ſaid, Deliver us Daniel, or elſe we will deſtroy thee and thine houſe.

30 Now when the king ſaw that they preſſed him ſore, being conſtrained, he delivered Daniel unto them;

31 Who caſt him into the lions den; where he was ſix days.

32 And in the den there were ſeven lions, and they had given them every day two carcaſes and two ſheep; which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet called Habbacuc, who had made pottage, and had broken bread in a bowl; and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord ſaid unto Habbacuc, Go carry the dinner that thou haſt into Babylon unto Daniel, who is in the lions den.

35 And Habbacuc ſaid, Lord, I never ſaw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his ſpirit ſet him in Babylon over the den.

37 And Habbacuc cried, ſaying, O Daniel, Daniel, take the dinner which God hath ſent thee.

38 And Daniel ſaid, Thou haſt remembered me, O God; neither haſt thou forſaken them that ſeek thee, and love thee.

39 So Daniel aroſe and did eat; and the angel of the Lord ſet Habbucuc in his own place again immediately.

40 Upon the ſeventh day the king went to bewail Daniel; and when he came to the den, he looked in, and behold, Daniel was ſitting.

41 Then cried the king with a loud voice, ſaying, Great art thou, O Lord God of Daniel, and there is none other beſides thee.

42 And he drew him out, and caſt thoſe that were the cauſe of his deſtruction into the den; and they were devoured in a moment before his face.

11 *Lo, we go out,* &c.] The crafty practices of thoſe prieſts, who made a property of the king's credulity, and converted his erroneous piety to their own advantage, is worth remarking.

28 *When they of Babylon,* &c.] Daniel is thrown into the lions den; but thoſe ſavage creatures, inſtead of deſtroying, fawned upon him. This deliverance erected a noble monument to the glory of that God whom alone he worſhipped.

THE PRAYER of MANASSES King of JUDA,

When he was holden Captive in BABYLON.

The ARGUMENT.

This prayer, though truly pious, and full of divine ſentiments, was never known to the antient Jewiſh *church. And it ſeems more likely to be the form of a prayer compoſed for the uſe of ſome great prince, who, conſcious of his own wickedneſs, repented of his ſins, and ſet himſelf to ſeek the Lord with his whole heart, as probably* Manaſſes *did when he was carried priſoner to* Babylon, *than a prayer actually made by himſelf. This at leaſt is the opinion of the learned concerning this compoſition.*

O LORD, Almighty God of our fathers, Abraham, Iſaac, and Jacob, and of their righteous ſeed; who haſt made heaven and earth, with all the ornament thereof; who haſt bound the ſea by the word of thy commandment; who haſt ſhut up the deep, and ſealed it by thy terrible and glorious name; whom all men fear, and tremble before

Commentary on the Prayer of Manaſſes.

O Lord, Almighty God of our fathers, &c.] The author begins his prayer very properly with an addreſs to the God of the Jewiſh patriarchs; for from whom elſe could a Jewiſh prince in diſtreſs expect relief and deliverance, but from that divine aſſiſtance, which, on ſo many ſignal occaſions, had been eminently diſplayed in favour of his forefathers.

before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening towards sinners is insupportable: but thy merciful promise is unmeasurable, and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness, hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied; my transgressions are multiplied, and I am not worthy to behold and see the height of heaven, for the multitude of mine iniquity. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee; I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now, therefore, I bow the knee of mine heart, beseeching thee of grace: I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt shew all thy goodness: for thou wilt save me that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

The First BOOK of the MACCABEES.

The ARGUMENT.

The two following books are so called from Judas *the son of* Mattathias, *surnamed* Maccabeus, *or* Asmoneus, *the latter being the name of this family. It was originally written in the* Chaldee *language, or that spoken by the* Jews *after their return from* Babylon: *in which language it was extant in* St. Jerom's *time.*

CHAP. I.

AND it happened, after that Alexander, *son* of Philip, the Macedonian, who came out of the land of Chettim had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years and *then* died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns *upon themselves*; so did their sons after them many years: and evils were multiplied in the earth.

19 And there came out of them a wicked root, Antiochus, *surnamed* Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them, we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem, according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots and elephants, and horsemen, and a great navy.

18 And made war against Ptolemee king of Egypt; but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude.

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And the table of the shew-bread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was great mourning in Israel, in every place where they were:

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage-chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude.

30 And spake peaceable words unto them, but *all was* deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But

Commentary on the First Book of Maccabees.

CHAP. I. 1 *And it happened after that Alexander son of Philip*, &c.] By Greece is here meant the kingdoms of Syria and Egypt. By Chettim is meant Macedonia: and the smiting here mentioned relates to the battle of Arbela, in which Alexander gained so compleat a victory as got him Darius's kingdom.

32 But the women and children took they captive, and poſſeſſed the cattle.

33 Then built they the city of David with a great and ſtrong wall, *and* with mighty towers, and made it a ſtrong hold for them.

34 And they put therein a ſinful nation, wicked men, and fortified *themſelves* therein.

35 They ſtored it alſo with armour and victuals, and when they had gathered together the ſpoils of Jeruſalem, they laid them up there, and ſo they became a ſore ſnare.

36 For it was a place to lie in wait againſt the ſanctuary, and an evil adverſary to Iſrael.

37 Thus they ſhed innocent blood on every ſide of the ſanctuary, and defiled it:

38 Inſomuch that the inhabitants of Jeruſalem fled becauſe of them: whereupon *the city* was made an habitation of ſtrangers, and became ſtrange to thoſe that were born in her, and her own children left her.

39 Her ſanctuary was laid waſte like a wilderneſs, her feaſts were turned into mourning, her ſabbaths into reproach, her honour into contempt.

40 As had been her glory, ſo was her diſhonour increaſed, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all ſhould be one people,

42 And every one ſhould leave his laws: ſo all the heathen agreed according to the commandment of the king.

43 Yea, many alſo of the Iſraelites conſented to his religion, and ſacrificed unto idols, and profaned the ſabbath.

44 For the king had ſent letters by meſſengers unto Jeruſalem, and the cities of Juda, that they ſhould follow the ſtrange laws of the land,

45 And forbid burnt-offerings, and ſacrifice, and drink-offerings in the temple; and that they ſhould profane the ſabbaths and feſtival days:

46 And pollute the ſanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and ſacrifice ſwines fleſh, and unclean beaſts:

48 That they ſhould alſo leave their children uncircumciſed, and make their ſouls abominable with all manner of uncleanneſs and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whoſoever would not do according to the commandment of the king, *he ſaid*, he ſhould die.

51 In the ſelf-ſame manner wrote he to his whole kingdom, and appointed overſeers over all the people, commanding the cities of Juda to ſacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forſook the law, and ſo they committed evils in the land.

53 And drove the Iſraelites into ſecret places, even whereſoever they could flee for ſuccour.

54 Now in the fifteenth day of *the month* Caſleu, in the hundred forty and fifth year, they ſet up the abomination of deſolation upon the altar, and builded idol altars throughout the cities of Juda on every ſide.

55 And burnt incenſe at the doors of their houſes, and in the ſtreets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whereſoever was found with any the book of the teſtament, or if any conſented to the law, the king's commandment was, that they ſhould put him to death.

58 Thus did they by their authority unto the Iſraelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did ſacrifice upon the idol-altar, which was upon the altar of God.

60 At which time, according to the commandment, they put to death certain women that had cauſed their children to be circumciſed.

61 And they hanged the infants about their necks, and rifled their houſes, and ſlew them that had circumciſed them.

62 Howbeit, many in Iſrael were fully reſolved and confirmed in themſelves, not to eat any unclean thing.

63 Wherefore they choſe rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: ſo then they died.

64 And there was very great wrath upon Iſrael.

CHAP. II.

IN thoſe days aroſe Mattathias *the ſon* of John, *the ſon* of Simeon, a prieſt of the ſons of Joarib, from Jeruſalem, and dwelt in Modin.

2 And he had five ſons, Joannan called Caddis:

3 Simeon called Thaſſi:

4 Judas, who was called Maccabeus:

5 Eleazar called Avaran, and Jonathan, whoſe ſurname was Apphus.

6 And when he ſaw the blaſphemies that were committed in Juda and Jeruſalem,

7 He ſaid, Woe is me: wherefore was I born to ſee this miſery of my people, and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the ſanctuary into the hand of ſtrangers?

8 Her temple is become as a man without glory.

9 Her glorious veſſels are carried away into captivity, her infants are ſlain in the ſtreets, her young men with the ſword of the enemy.

10 What nation hath not had a part in her kingdom, and gotten of her ſpoils?

11 All her ornaments are taken away; of a free-woman ſhe is become a bond-ſlave.

12 And behold, our ſanctuary, even our beauty and our glory laid waſte, and the Gentiles have profaned it.

13 To what end therefore ſhall we live any longer?

14 Then Mattathias and his ſons rent their clothes, and put on ſackcloth, and mourned very ſore.

15 In the mean while the king's officers, ſuch as compelled the people to revolt, came into the city Modin, to make them ſacrifice.

16 And when many of Iſrael came unto them, Mattathias alſo and his ſons came together.

17 Then anſwered the king's officers, and ſaid to Mattathias on this wiſe, Thou art a ruler, and an honourable and great man in this city, and ſtrengthened with ſons and brethren:

18 Now therefore come thou firſt, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda alſo, and ſuch as remain at Jeruſalem: ſo ſhalt thou and thy houſe be in the number of the king's friends, and thou and thy children ſhall be honoured with ſilver and gold, and many rewards.

19 Then Mattathias anſwered and ſpake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give conſent to his commandments:

20 Yet will I and my ſons and my brethren walk in the covenant of our fathers.

21 God forbid that we ſhould forſake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand or on the left.

23 Now when he had left ſpeaking theſe words, there came one of the Jews in the ſight of all to ſacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias ſaw, he was inflamed with zeal, and his reins trembled, neither could he forbear to ſhew his anger according to judgment: wherefore he ran, and ſlew him upon the altar.

25 Alſo the king's commiſſioner, who compelled men to ſacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealouſly for the law of God, like as Phinees did unto Zambri the ſon of Salom.

27 And Mattathias cried throughout the city with a loud voice, ſaying, Whoſoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his ſons fled into the mountains, and left all that ever they had in the city.

29 Then many that ſought after juſtice and judgment, went down into the wilderneſs to dwell there.

30 Both they, and their children, and their wives, and their cattle, becauſe afflictions increaſed ſore upon them.

31 Now when it was told the king's ſervants, and the hoſt that was at Jeruſalem, in the city of David, that certain men who had broken the king's commandment were gone down into the ſecret places of the wilderneſs,

32 They purſued after them a great number, and having overtaken

39 *Her feaſts were turned into mourning, her ſabbaths into reproach*, &c.] They were not kept holy, but as common days, and all ſecular buſineſs tranſacted upon them: and what is here related is an exact completion of what Daniel foretold, chap. vii. ver. 25.

44—*That they ſhould follow the ſtrange laws of the land.*] Or, rather, the laws and rites of the ſtrangers in the land, namely, the Macedonians who were now in poſſeſſion of it.

CHAP. II. 6 *And when he ſaw the blaſphemies that were committed*, &c.] By blaſphemies is here meant not merely blaſphemous ſpeeches, but impious decrees.

taken them, they camped againſt them, and made war againſt them on the ſabbath-day.

33 And they ſaid unto them, Let that which you have done hitherto ſuffice; come forth, and do according to the commandment of the king, and you ſhall live.

34 But they ſaid, We will not come forth, neither will do the king's commandment, to profane the ſabbath-day.

35 So then they gave them the battle with all ſpeed.

36 Howbeit, they anſwered them not, neither caſt they a ſtone at them, nor ſtopped the places they lay hid;

37 But ſaid, Let us die all in our innocency: heaven and earth ſhall teſtify for us, that you put us to death wrongfully.

38 So they roſe up againſt them in battle on the ſabbath, and they ſlew them with their wives and children, and their cattle, to the number of a thouſand people.

39 Now when Mattathias and his friends underſtood hereof, they mourned for them right ſore.

40 And one of them ſaid to another, If we all do as our brethren have done, and fight not for our lives and laws againſt the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, ſaying, Whoſoever ſhall come to make battle with us on the ſabbath-day, we will fight againſt him; neither will we die all, as our brethren that were murdered in the ſecret places.

42 Then came there unto him a company of Aſſideans, who were mighty men of Iſrael, even all ſuch as were voluntarily devoted unto the law.

43 Alſo all they that fled for perſecution, joined themſelves unto them, and were a ſtay unto them.

44 So they joined their forces, and ſmote ſinful men in their anger, and wicked men in their wrath: but the reſt fled to the heathen for ſuccour.

45 Then Mattathias and his friends went round about, and pulled down the altars.

46 And what children ſoever they found within the coaſt of Iſrael uncircumciſed, thoſe they circumciſed valiantly.

47 They purſued alſo after the proud men, and the work proſpered in their hands.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither ſuffered they the ſinner to triumph.

49 Now, when the time drew near that Mattathias ſhould die, he ſaid unto his ſons, Now hath pride and rebuke gotten ſtrength, and the time of deſtruction, and the wrath of indignation.

50 Now therefore, my ſons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time, ſo ſhall ye receive great honour, and an everlaſting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteouſneſs?

53 Joſeph, in the time of his diſtreſs, kept the commandment, and was made lord of Egypt.

54 Phinees our father, in being zealous and fervent, obtained the covenant of an everlaſting prieſthood.

55 Jeſus, for fulfilling the word was made a judge in Iſrael.

56 Caleb, for bearing witneſs before the congregation, received the heritage of the land.

57 David, for being merciful, poſſeſſed the throne of an everlaſting kingdom.

58 Elias, for being zealous and fervent for the law, was taken up into heaven.

59 Ananias, Azarias, and Miſael, by believing, were ſaved out of the flame.

60 Daniel, for his innocency, was delivered from the mouth of lions.

61 And thus conſider ye throughout all ages, that none that put their truſt in him, ſhall be overcome.

62 Fear not then the words of a ſinful man; for his glory ſhall be dung and worms.

63 To-day ſhall he be lifted up, and to-morrow he ſhall not be found, becauſe he is returned into his duſt, and his thought is come to nothing.

64 Wherefore, ye my ſons, be valiant, and ſhew yourſelves men in the behalf of the law, for by it ſhall you obtain glory.

65 And behold, I know that your brother Simon is a man of counſel, give ear unto him alway: he ſhall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and ſtrong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take alſo unto you all thoſe that obſerve the law, and avenge ye the wrong of your people.

68 Recompence fully the heathen, and take heed to the commandments of the law.

69 So he bleſſed them, and was gathered to his fathers.

70 And he died in the hundred forty and ſixth year, and his ſons buried him in the ſepulchres of his fathers, at Modin, and all Iſrael made great lamentation for him.

CHAP. III.

THEN his ſon Judas called Maccabeus roſe up in his ſtead.

2 And all his brethren helped him, and ſo did all they that held with his father, and they fought with chearfulneſs the battle of Iſrael.

3 So he gat his people great honour, and put on a breaſt-plate as a giant, and girt his warlike harneſs about him, and he made battles, protecting the hoſt with his ſword.

4 In his acts he was like a lion, and like a lion's whelp roring for his prey.

5 For he purſued the wicked, and ſought them out, and burnt up thoſe that vexed his people.

6 Wherefore the wicked ſhrunk for fear of him, and all the workers of iniquity were troubled, becauſe ſalvation proſpered in his hand.

7 He grieved alſo many kings, and made Jacob glad with his acts, and his memorial is bleſſed for ever.

8 Moreover he went through the cities of Juda, deſtroying the ungodly out of them, and turning away wrath from Iſrael.

9 So that he was renowned unto the utmoſt parts of the earth, and he received unto him ſuch as were ready to periſh.

10 Then Apollonius gathered the Gentiles together, and a great hoſt out of Samaria, to fight againſt Iſrael.

11 Which thing when Judas perceived, he went forth to meet him, and ſo he ſmote him, and ſlew him: many alſo fell down ſlain, but the reſt fled.

12 Wherefore Judas took their ſpoils, and Apollonius's ſword alſo, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard ſay that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He ſaid, I will get me a name and honour in the kingdom, for I will go fight with Judas and them that are with him, who deſpiſe the king's commandment.

15 So he made him ready to go up, and there went with him a mighty hoſt of the ungodly to help him, and to be avenged of the children of Iſrael.

16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a ſmall company.

17 Who, when they ſaw the hoſt coming to meet them, ſaid unto Judas, How ſhall we be able, being ſo few, to fight againſt ſo great a multitude *and* ſo ſtrong, ſeeing we are ready to faint with faſting all this day?

18 Unto whom Judas anſwered, It is no hard matter for many to be ſhut up in the hands of a few; and with *the God of* heaven it is all one to deliver with a great multitude, or a ſmall company.

19 For the victory of battle ſtandeth not in the multitude of an hoſt, but ſtrength cometh from heaven.

20 They come againſt us in much pride and iniquity to deſtroy us, and our wives and children, and to ſpoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himſelf will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as ſoon as he had left off ſpeaking, he leapt ſuddenly upon them, and ſo Seron and his hoſt was overthrown before him.

24 And they purſued them from the going down of Bethoron unto the plain, where were ſlain about eight hundred men of them; and the reſidue fled into the land of the Philiſtines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them:

26 Inſomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard theſe things, he was full of indignation: wherefore he ſent and gathered together all the forces of his realm, *even* a very ſtrong army.

28 He opened all his treaſure, and gave his ſoldiers pay for a year

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34 *Neither will we do the king's commandment, to profane the ſabbath-day.*] It was one of Antiochus's commandments to work on the ſabbath-day.

41 *Then came there unto him a company of Aſſideans*, &c.] The Aſſideans ſeem to have been a ſect who were not only ſtrict in the obſervance of the divine laws in general, but obliged themſelves by particular ones, or did more than the law required.

57 *David, for being merciful, poſſeſſed the throne*, &c.] David's mercifulneſs to his enemy Saul, when he had him in his power, and alſo to Shimei, who had uſed him ſo ill in his diſtreſſes, was very ſignal.

year, commanding them to be ready whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small because of the dissension and plague which he had brought upon the land, in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally, as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king, from the river Euphrates, unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover, he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem.

35 *To wit*, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nycanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand *foot*-men, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country.

41 And the merchants of the country hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves; a power also of Syria, and of the land of the Philistines, joined themselves unto them.

42 Now when Judas and his brethren saw that their miseries were multiplied, and that the forces did encamp themselves in the borders, (for they knew not now the king's commandment to destroy the people, and utterly abolish them.)

43 They said one to another, Let us restore the decayed state of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in, or out: The sanctuary also was trodden down, and aliens kept the strong hold: the heathen had their habitation in that place, and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes;

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images;

49 They brought also the priests garments, and the first fruits, and the tithes and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us, to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, *O God*, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this, Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations that are assembled together against us, to destroy us and our sanctuary.

59 For it is better for us to die in battle, than to behold the calamities of our people, and our sanctuary.

60 Nevertheless, as the will *of God* is in heaven, so let him do.

CHAP. IV.

THEN took Gorgias five thousand *foot*men, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for, said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong, and well harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day;

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lift up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit, all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them about three thousand men.

16 This done, Judas returned again with his host from pursuing them:

17 And said to the people, Be not greedy of the spoils, insomuch as there is a battle before us.

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain.

20 Who, when they perceived that the Jews had put their host to flight, and were burning the tents (for the smoke that was seen declared what was done)

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever.

25 Thus Israel had a great deliverance that day.

26 Now

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46 *For in Maspha was the place where they prayed afore-time in Israel.*] As they could not repair to the temple on account of the enemy, they repaired to a place which had been afore-time used for the solemn invocation of God's name; according to Judges xx. 1. and 1 Sam. vii. 5.

CHAP. IV. 4 *While as yet the forces were dispersed from the camp.*] When this detached party was on their march from Gorgias's camp to fall upon that of the Jews, Judas having intelligence of it decamped secretly, and, by another rout, marched with all his forces, no more than three thousand men, to Seron's camp in order to attack him and his forty thousand men in it, whilst weakened by this detachment of seven thousand under Gorgias.

26 Now all the ſtrangers that had eſcaped, came and told Lyſias what had happened.

27 Who, when he heard thereof, was confounded, and diſcouraged, becauſe neither ſuch things as he would were done unto Iſrael, nor ſuch things as the king commanded him were come to paſs

28 The next year therefore following, Lyſias gathered together threeſcore thouſand choice men *of foot*, and five thouſand horſemen, that he might ſubdue them.

29 So they came into Idumea, and pitched their tents at Bethſura, and Judas met them with ten thouſand men.

30 And when he ſaw that mighty army, he prayed, and ſaid, Bleſſed art thou, O Saviour of Iſrael, who didſt quell the violence of the mighty man by the hand of thy ſervant David, and gaveſt the hoſt of ſtrangers into the hands of Jonathan the ſon of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Iſrael, and let them be confounded in their power and horſemen;

32 Make them to be of no courage, and cauſe the boldneſs of their ſtrength to fall away, and let them quake at their deſtruction;

33 Caſt them down with the ſword of them that love thee, and let all thoſe that know thy name, praiſe thee with thankſgiving.

34 So they joined battle; and there were ſlain of the hoſt of Lyſias about five thouſand men, even before them were they ſlain.

35 Now when Lyſias ſaw his army put to flight, and the manlineſs of Judas's ſoldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of ſtrangers, and having made his army greater than it was, he purpoſed to come again into Judea.

36 Then ſaid Judas and his brethren, Behold, our enemies are diſcomfited: let us go up to cleanſe and dedicate the ſanctuary.

37 Upon this all the hoſt aſſembled themſelves together, and went up into mount Sion.

38 And when they ſaw the ſanctuary deſolate, and the altar profaned, and the gates burnt up, and ſhrubs growing in the courts as in a foreſt, or in one of the mountains, yea, and the prieſts chambers pulled down;

39 They rent their clothes, and made great lamentation, and caſt aſhes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

41 Then Judas appointed certain men to fight againſt thoſe that were in the fortreſs, until he had cleanſed the ſanctuary.

42 So he choſe prieſts of blameleſs converſation, ſuch as had pleaſure in the law:

43 Who cleanſed the ſanctuary, and bare out the defiled ſtones into an unclean place.

44 And when as they conſulted what to do with the altar of burnt-offerings, which was profaned:

45 They thought it beſt to pull it down, leſt it ſhould be a reproach to them, becauſe the heathen had defiled it; wherefore they pulled it down,

46 And laid up the ſtones in the mountain of the temple in a convenient place, until there ſhould come a prophet, to ſhew what ſhould be done with them.

47 Then they took whole ſtones, according to the law, and built a new altar, according to the former:

48 And made up the ſanctuary, and the things that were within the temple, and hallowed the courts.

49 They made alſo new holy veſſels, and into the temple they brought the candleſtick, and the altar of burnt-offerings, and of incenſe, and the table.

50 And upon the altar they burnt incenſe, and the lamps that were upon the candleſtick they lighted, that they might give light in the temple.

51 Furthermore, they ſat the loaves upon the table, and ſpread out the vails, and finiſhed all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month (which *is called* the month Caſleu) in the hundred forty and eighth year, they roſe up betimes in the morning,

53 And offered ſacrifice, according to the law, upon the new altar of burnt-offerings, which they had made.

54 Look at what time, and what day the heathen had profaned it, even in that was it dedicated with ſongs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worſhipping and praiſing the God of heaven, who had given them good ſucceſs.

56 And ſo they kept the dedication of the altar eight days, and offered burnt-offerings with gladneſs, and ſacrificed the ſacrifice of deliverance and praiſe.

57 They deckt alſo the forefront of the temple with crowns of gold, and with ſhields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladneſs among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren, with the whole congregation of Iſrael, ordained that the days of the dedication of the altar ſhould be kept in their ſeaſon from year to year, by the ſpace of eight days, from the five and twentieth day of the month Caſleu, with mirth and gladneſs.

60 At that time alſo they builded up the mount Sion with high walls, and ſtrong towers round about, leſt the Gentiles ſhould come and tread it down, as they had done before.

61 And they ſet there a garriſon to keep it: and fortified Bethſura to preſerve it, that the people might have a defence againſt Idumea.

CHAP. V.

NOW when the nations round about heard that the altar was built, and the ſanctuary renewed as before, it diſpleaſed them very much.

2 Wherefore they thought to deſtroy the generation of Jacob that was among them, and thereupon they began to ſlay and deſtroy the people.

3 Then Judas fought againſt the children of Eſau in Idumea at Arabattine, becauſe they beſieged Iſrael: and he gave them a great overthrow, and abated their courage, and took their ſpoils.

4 Alſo he remembered the injury of the children of Bean, who had been a ſnare and an offence unto the people, in that they lay in wait for them in the ways.

5 He ſhut them up therefore in the towers, and encamped againſt them, and deſtroyed them utterly, and burnt the towers of that *place* with fire, and all that were therein.

6 Afterward he paſſed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were diſcomfited before him; and he ſmote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad aſſembled themſelves together againſt the Iſraelites that were in their quarters, to deſtroy them, but they fled to the fortreſs of Dathema;

10 And ſent letters unto Judas and his brethren: The heathen that are round about us are aſſembled together againſt us, to deſtroy us.

11 And they are preparing to come and take the fortreſs whereunto we are fled, Timotheus being captain of their hoſt.

12 Come now therefore and deliver us from their hands, for many of us are ſlain.

13 Yea, all our brethren that were in the places of Toby, are put to death: their wives and their children alſo they have carried away captives, and borne away their ſtuff, and they have deſtroyed there about a thouſand men.

14 While theſe letters were yet reading, behold, there came other meſſengers from Galilee, with their clothes rent, who reported on this wiſe,

15 And ſaid, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are aſſembled together againſt us to conſume us.

16 Now when Judas and the people heard theſe words, there aſſembled a great congregation together, to conſult what they ſhould do for their brethren that were in trouble, and aſſaulted of them.

17 Then ſaid Judas unto Simon his brother, Chooſe thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joſeph the *ſon* of Zacharias, and Azarias, captains of the people, with the remnant of the hoſt in Judea, to keep it:

36 *Let us go up to cleanſe and dedicate the ſanctuary.*] To purge the temple of idols and renew the divine worſhip there, is what is meant by dedicating it.

52 *In the hundred forty and eighth year*, &c.] The chronology in this book being reckoned from the time that Seleucus began to reign, or the time that the empire of the Greeks was eſtabliſhed in Syria; this and the like in other places denotes ſuch a year after he began to reign.

CHAP. V. 1 *Now when the nations round about had heard*, &c.] By theſe is meant the Idumeans, Ammonites, Moabites, Phœnicians, &c. All which nations were inveterate againſt the Jews, and could not brook to ſee them proſper.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that you make not war against the heathen, until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfitted by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days journey in the wilderness.

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in Bosora and Bosor, and Alema, Casphor, Maked, and Carnaim (all these cities are strong and great)

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to-morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burnt the city with fire.

29 From whence he removed by night and went till he came to the fortress.

30 And betimes in the morning they looked up, and behold, there was an innumerable people bearing ladders, and other engines of war to take the fortress: for they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter: so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.

38 So Judas sent *men* to espy the host, who brought him word, saying, all the heathen that be round about us, are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee: upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him: for he will mightily prevail against us.

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnahim.

44 But they took the city, and burnt the temple, with all that were therein. Thus was Carnahim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day, and all that night, till at length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and razed the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan, into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt-offerings, because not one of them were slain untill they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the *son* of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went towards Jamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover, these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit, the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen whersoever their name was heard of:

64 Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burnt the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burnt their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAP. VI.

ABOUT that time, king Antiochus travelling through the high countries, heard say that Elymais in the country of Persia, was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breast-plates, and shields, which Alexander *son* of Philip the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city having had warning thereof,

4 Rose

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25 *Where they met with the Nabathites,* &c.] These were a people of Arabia, sprung from Nebajoth, the first born of Ishmael, Gen. xxv. 13.

30 *And betimes in the morning they looked,* &c.] This verse is expressed something obscurely: but the meaning is, that in the morning Judas's party saw a great number of Gentiles going to make an attack upon the castle in which their brethren the Jews had taken refuge.

36 *And the other cities of the country of Galaad.*] That is, those which the Moabites possessed.

66 *And passed through Samaria.*] This should be read Mareshah, as Josephus has it; for Samaria was at a great distance from the rout which Judas took at this time.

CHAP. VI. 1 *Antiochus travelling through the high countries,* &c.] Thus all the countries beyond the river Euphrates were so called by the Macedonians settled in Syria.

4 Roſe up againſt him in battle: ſo he fled, and departed thence with great heavineſs, and returned to Babylon.

5 Moreover, there came one who brought him tidings into Perſia, that the armies which went againſt the land of Judea, were put to flight:

6 And that Lyſias, who went forth firſt with a great power, was driven away of the Jews; and that they were made ſtrong by the armour, and power, and ſtore of ſpoils, which they had gotten of the armies, whom they had deſtroyed:

7 Alſo that they had pulled down the abomination which he had ſet up upon the altar in Jeruſalem, and that they had compaſſed about the ſanctuary with high walls as before, and his city Bethſura.

8 Now when the king heard theſe words, he was aſtoniſhed, and ſore moved: whereupon he laid him down upon his bed, and fell ſick for grief, becauſe it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he ſhould die.

10 Wherefore he called for all his friends, and ſaid unto them, The ſleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myſelf, into what tribulation am I come, and how great a flood *of miſery* is it wherein now I am! for I was bountiful, and beloved in my power.

12 But now I remember the evils that I did at Jeruſalem, and that I took all the veſſels of gold and ſilver that were therein, and ſent to deſtroy the inhabitants of Judea without a cauſe.

13 I perceive therefore that for this cauſe theſe troubles are come upon me, and behold, I periſh through great grief in a ſtrange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm.

15 And gave him the crown, and his robe, and his ſignet, to the end he ſhould bring up his ſon Antiochus, and nouriſh him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lyſias knew that the king was dead, he ſet up Antiochus his ſon (whom he had brought up, being young) to reign in his ſtead, and his name he called Eupator.

18 About this time, they that were in the tower, ſhut up the Iſraelites round about the ſanctuary, and ſought always their hurt, and the ſtrengthening of the heathen.

19 Wherefore Judas purpoſing to deſtroy them, called all the people together, to beſiege them.

20 So they came together, and beſieged them in the hundred and fiftieth year, and he made mounts for ſhot againſt them, and *other* engines.

21 Howbeit, certain of them that were beſieged got forth, unto whom ſome ungodly men of Iſrael joined themſelves.

22 And they went unto the king, and ſaid, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to ſerve thy father, and to do as he would have us, and to obey his commandments.

24 For which cauſe they of our nation beſiege the tower, and are alienated from us: moreover, as many of us as they could light on, they ſlew, and ſpoiled our inheritance.

25 Neither have they ſtretched out their hand againſt us only, but alſo againſt all their borders.

26 And behold, this day are they beſieging the tower at Jeruſalem, to take it: the ſanctuary alſo, and Bethſura have they fortified.

27 Wherefore if thou doſt not prevent them quickly, they will do greater things than theſe, neither ſhalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and thoſe that had the charge of the horſe.

29 There came alſo unto him from other kingdoms, and from iſles of the ſea bands of hired ſoldiers.

30 So that the number of his army was an hundred thouſand footmen, and twenty thouſand horſemen, and two and thirty elephants exerciſed in battle.

31 Theſe went through Idumea, and pitched againſt Bethſura, which they aſſaulted many days, making engines of war; but they *of Bethſura* came out, and burnt them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacarias, over againſt the king's camp.

33 Then the king riſing very early, marched fiercely with his hoſt towards Bathzacarias, where his armies made them ready to battle, and ſounded the trumpets.

34 And to the end they might provoke the elephants to fight, they ſhewed them the blood of grapes and mulberries.

35 Moreover, they divided the beaſts among the armies, and for every elephant they appointed a thouſand men armed with coats of mail, and with helmets of braſs on their heads; and beſides this, for every beaſt were ordained five hundred horſemen of the beſt.

36 Theſe were ready at every occaſion: whereſoever the beaſt was, and whitherſoever the beaſt went, they went alſo, neither departed they from him.

37 And upon the beaſts there were ſtrong towers of wood, which covered every one of them, and were girt faſt unto them with devices: there were alſo upon every one two and thirty ſtrong men that fought upon them, beſides the Indian that ruled him.

38 As for the remnant of the horſemen, they ſet them on this ſide and that ſide, at the two parts of the hoſt, giving them ſigns what to do, and being harneſſed all over amidſt the ranks.

39 Now when the ſun ſhone upon the ſhields of gold and braſs, the mountains gliſtered therewith, and ſhined like lamps of fire.

40 So part of the king's army being ſpread upon the high mountains, and part on the vallies below, they marched on ſafely and in order.

41 Wherefore all that heard the noiſe of their multitude, and the marching of their company, and the rattling of the harneſs, were moved: for the army was very great and mighty.

42 Then Judas and his hoſt drew near, and entered into battle, and there were ſlain of the king's army ſix hundred men.

43 ¶ Eleazar alſo *ſurnamed* Savaran, perceiving that one of the beaſts, armed with royal harneſs, was higher than all the reſt, and ſuppoſing that the king was upon him,

44 Put himſelf in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageouſly through the midſt of the battle, ſlaying on the right hand and on the left, ſo that they were divided from him on both ſides.

46 Which done, he crept under the elephant, and thruſt him under, and ſlew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the reſt of the Jews* ſeeing the ſtrength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jeruſalem to meet them, the king pitched his tents againſt Judea, and againſt mount Sion.

49 But with them that were in Bethſura he made peace: for they came out of the city, becauſe they had no victuals there, to endure the ſiege, it being a year of reſt to the land.

50 So the king took Bethſura, and ſet a garriſon there to keep it,

51 As for the ſanctuary, he beſieged it many days; and ſet there artillery with engines, and inſtruments to caſt fire and ſtones, and pieces to caſt darts and ſlings.

52 Whereupon they alſo made engines againſt their engines, and held them battle a long ſeaſon.

53 Yet at the laſt their veſſels being without victuals (for that it was the ſeventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the reſidue of the ſtore)

54 There were but a few left in the ſanctuary, becauſe the famine did ſo prevail againſt them, that they were fain to diſperſe themſelves, every man to his own place.

55 At that time Lyſias heard ſay, that Philip (whom Antiochus the king, whiles he lived, had appointed to bring up his ſon Antiochus, that he might be king)

56 Was returned out of Perſia and Media, and the king's hoſt alſo that went with him, and that he ſought to take unto him the ruling of the affairs,

57 Wherefore he went in all haſte, and ſaid to the king, and the captains of the hoſt, and the company, We decay daily, and our victuals are but ſmall, and the place we lay ſiege unto is ſtrong, and the affairs of the kingdom lie upon us.

58 Now therefore let us be friends with theſe men, and make peace with them, and with all their nation;

4 *And returned to Babylon.*] Or rather, Babylonia; for it does not appear that he had entered the city.

7 *And his city Bethſura.*] It is emphatically called his, namely, Antiochus's city, becauſe he ſet a great value upon it, by reaſon of its ſituation, for annoying and curbing Jeruſalem.

46 *He crept under the elephant, and thruſt him under,* &c.] The moſt vulnerable place about an elephant is the belly; and therefore this Jew crept under the elephant, that he might the more certainly diſpatch it, though he was certain he ſhould be cruſhed to death by the fall of it upon him.

59 And covenant with them, that they ſhall live after their laws, as they did before: for they are therefore diſpleaſed, and have done all theſe things, becauſe we aboliſhed their laws.

60 So the king and the princes were content: wherefore he ſent unto them to make peace, and they accepted thereof.

61 Alſo the king and the princes made an oath unto them: whereupon they went out of the ſtrong hold.

62 Then the king entered into mount Sion: but when he ſaw the ſtrength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haſte, and returned unto Antiochia, where he found Philip to be maſter of the city: ſo he fought againſt him, and took the city by force.

CHAP. VII.

IN the hundred and one and fiftieth year, Demetrius the *ſon* of Seleucus departed from Rome, and came up with a few men unto a city of the ſea-coaſt, and reigned there.

2 And as he entered into the palace of his anceſtors, ſo it was, that his forces had taken Antiochus and Lyſias to bring them unto him.

3 Wherefore, when he knew it, he ſaid, Let me not ſee their faces.

4 So his hoſt ſlew them. Now when Demetrius was ſet upon the throne of his kingdom;

5 There came unto him all the wicked and ungodly men of Iſrael, having Alcimus (who was deſirous to be high-prieſt) for their captain.

6 And they accuſed the people to the king, ſaying, Judas and his brethren have ſlain all thy friends, and driven us out of our own land.

7 Now therefore ſend ſome man whom thou truſteſt, and let him go and ſee what havock he hath made amongſt us, and in the king's land, and let him puniſh them, with all them that aid them.

8 Then the king choſe Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he ſent with that wicked Alcimus, whom he made high-prieſt, and commanded that he ſhould take vengeance of the children of Iſrael.

10 So they departed, and came with a great power into the land of Judea, where they ſent meſſengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words, for they ſaw that they were come with a great power.

12 Then did there aſſemble unto Alcimus and Bacchides a company of ſcribes, to require juſtice.

13 Now the Aſſideans were the firſt among the children of Iſrael that ſought peace of them.

14 For ſaid they, One that is a prieſt of the ſeed of Aaron is come with this army, and he will do us no wrong.

15 So he ſpake unto them peaceably, and ſware unto them, ſaying, We will procure thee harm neither of you, nor your friends.

16 Whereupon they believed him: howbeit he took of them threeſcore men, and ſlew them in one day, according to the words which he wrote,

17 The fleſh of thy ſaints *have they caſt out*, and their blood have they ſhed round about Jeruſalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who ſaid, There is neither truth nor righteouſneſs in them, for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jeruſalem, and pitched his tents in Bezeth, where he ſent and took many of the men that had forſaken him, and certain of the people alſo, and when he had ſlain them, *he caſt them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him; ſo Bacchides went to the king.

21 But Alcimus contended for the high prieſthood.

22 And unto him reſorted all ſuch as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Iſrael.

23 Now when Judas ſaw all the miſchief that Alcimus and his company had done among the Iſraelites, even above the heathen,

24 He went out into all the coaſts of Judea round about, and took vengeance of them that had revolted from him, ſo that they durſt no more go forth into the country.

25 On the other ſide, when Alcimus ſaw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and ſaid all the worſt of them that he could.

26 Then the king ſent Nicanor, one of his honourable princes, a man that bare deadly hate unto Iſrael, with commandment to deſtroy the people.

27 So Nicanor came to Jeruſalem with a great force; and ſent unto Judas and his brethren deceitfully, with friendly words, ſaying,

28 Let there be no battle between me and you, I will come with a few men, that I may ſee you in peace.

29 He came therefore to Judas, and thay ſaluted one another peaceably. Howbeit, the enemies were prepared to take away Judas by violence.

30 Which thing, after it was known to Judas, *to wit*, that he came unto him with deceit, he was ſore afraid of him, and would ſee his face no more.

31 Nicanor alſo, when he ſaw that his counſel was diſcovered, went out to fight againſt Judas beſide Capharſalama.

32 Where there were ſlain of Nicanor's ſide about five thouſand men, and *the reſt* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the ſanctuary certain of the prieſts and certain of the elders of the people to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abuſed them ſhamefully, and ſpake proudly.

35 And ſwore in his wrath, ſaying, Unleſs Judas and his hoſt be now delivered into my hands, if ever I come again in ſafety, I will burn up this houſe: and with that he went out in a great rage.

36 Then the prieſts entered in, and ſtood before the altar, and the temple, weeping, and ſaying,

37 Thou, *O Lord*, didſt chooſe this houſe to be called by thy name, and to be a houſe of prayer and petition for thy people.

38 Be ye avenged of this man and his hoſt, and let them fall by the ſword: remember their blaſphemies, and ſuffer them not to continue any longer.

39 So Nicanor went out of Jeruſalem, and pitched his tents in Bethoron, where an hoſt out of Syria met him.

40 But Judas pitched in Adaſa with three thouſand men, and there he prayed, ſaying,

41 *O Lord*, when they that were ſent from the king of the Aſſyrians blaſphemed, thine angel went out and ſmote an hundred fourſcore and five thouſand of them:

42 Even ſo deſtroy thou this hoſt before us this day, that the reſt may know that he hath ſpoken blaſphemouſly againſt thy ſanctuary, and judge thou him according to his wickedneſs.

43 So the thirteenth day of the month Adar the hoſts joined battle: but Nicanor's hoſt was diſcomfited, and he himſelf was firſt ſlain in the battle.

44 Now when Nicanor's hoſt ſaw that he was ſlain, they caſt away their weapons, and fled.

45 Then they purſued after them a day's journey, from Adaſa unto Gazera, ſounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and cloſed them in; ſo that they turning back upon them that purſued them, were all ſlain with the ſword, and not one of them was left.

47 Afterwards they took the ſpoils, and the prey, and ſmote off Nicanor's head, and his right hand which he ſtretched out ſo proudly, and brought them away, and hanged them up towards Jeruſalem.

48 For this cauſe the people rejoiced greatly, and they kept that day a day of great gladneſs.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus

CHAP. VI. 60 *So the king and princes were content*, &c.] Thus we ſee how the divine providence works, and makes uſe of the paſſions of men to bring about its purpoſes, and to ſerve thoſe who put their confidence in it. Lyſias's envy to Philip prevailed over his hatred to the Jews, though this undoubtedly was moſt inveterate, from the diſgrace he had received from his being routed by them with forces far inferior to his.

CHAP. VII. 1 *Demetrius the ſon of Seleucus departed from Rome*, &c.] Demetrius being an hoſtage in Rome, at the time of his father's death, his uncle Antiochus Epiphanes ſeized upon the kingdom of Syria: but at length reſolved to quit Rome with no more than eight approved friends and their ſervants, and make an attempt to recover his right. He firſt came to Tripoli in Syria, where he was received as rightful king, and his party increaſed ſo, that he was able to march on to the capital, and take both Antiochus and Lyſias priſoners.

29 *Howbeit, the enemies were prepared to take away Judas by violence.*] There was an ambuſh laid ready to ſurpriſe Judas upon a ſignal given them by Nicanor; but Judas diſcovered the plot.

CHAP. VIII. 1 *Now Judas had heard of the fame of the Romans*, &c.] Judas was by this time, as Joſephus relates, advanced to the high-prieſthood, and to have the chief command in his country. The Romans are here ſpoken of ſuch as they were before the third punic war, till which time their virtues and abilities were remarkable.

50 Thus the land of Juda was in reſt a little while.

CHAP. VIII.

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him alſo of their wars and noble acts which they had done amongſt the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the ſilver and gold which is there;

4 And that by their policy and patience they had conquered all the place (though it were very far from them) and the kings alſo that came againſt them from the uttermoſt part of the earth, till they had diſcomfited them, and given them a great overthrow, ſo that the reſt did give them tribute every year:

5 Beſides this, how they had diſcomfited in battle Philip, and Perſeus king of the Citims, with others that lift up themſelves againſt them, and had overcome them:

6 How alſo Antiochus the great king of Aſia, that came againſt them in battle, having an hundred and twenty elephants, with horſemen and chariots, and a very great army, was diſcomfited by them;

7 And how they took him alive, and covenanted that he, and ſuch as reigned after him, ſhould pay a great tribute, and give hoſtages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodlieſt countries, which they took of him, and gave to king Eumenes:

9 Moreover, how the Grecians had determined to come and deſtroy them;

10 And that they, having knowledge thereof, ſent againſt them a certain captain, and fighting with them, ſlew many of them, and carried away captives their wives and their children, and ſpoiled them, and took poſſeſſion of their lands, and pulled down their ſtrong holds, and brought them to be their ſervants unto this day.

11 *It was told him* beſides, how they deſtroyed, and brought under their dominion all other kingdoms and iſles, that at any time reſiſted them;

12 But with their friends, and ſuch as relied upon them, they kept amity: and that they had conquered kingdoms both far and nigh, inſomuch as all that heard of their name were afraid of them:

13 Alſo, that whom they would help to a kingdom, thoſe reign: and whom again they would, they diſplace: finally, that they were greatly exalted;

14 Yet for all this none of them wore a crown, or was clothed in purple to be magnified thereby.

15 Moreover, how they had made for themſelves a ſenate-houſe wherein three hundred and twenty men ſat in council daily, conſulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation amongſt them.

17 In conſideration of theſe things Judas choſe Eupolemus the ſon of John, *the ſon of* Accos, and Jaſon the ſon of Eleazar, and ſent them to Rome to make a league of amity and confederacy with them.

18 *And to entreat them* that they would take the yoke from them, for they ſaw that the kingdom of the Grecians did oppreſs Iſrael with ſervitude.

19 They went therefore to Rome (which was a very great journey) and came into the ſenate, where they ſpake and ſaid,

20 Judas Maccabeus with his brethren, and the people of the Jews, have ſent us unto you, to make a confederacy and peace with you, and that we might be regiſtered your confederates and friends.

21 So that matter pleaſed the Romans well.

22 And this is the copy of the epiſtle which *the ſenate* wrote back again, in tables of braſs, and ſent to Jeruſalem, that there they might have by them a memorial of peace and confederacy:

23 Good ſucceſs be to the Romans, and to the people of the Jews, by ſea and by land for ever: the ſword alſo, and enemy be far from them.

24 If there come firſt any war upon the Romans, or any of their confederates throughout all their dominion,

25 The people of the Jews ſhall help them, as the time ſhall be appointed, with all their heart.

26 Neither ſhall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ſhips, as it hath ſeemed good unto the Romans, but they ſhall keep their covenant without taking any thing therefore.

27 In the ſame manner alſo, if war come firſt upon the nation of the Jews, the Romans ſhall help them with all their heart, according as the time ſhall be appointed them.

28 Neither ſhall victuals be given unto them that take part againſt them, or weapons, or money, or ſhips, as it hath ſeemed good to the Romans; but they ſhall keep their covenants, and that without deceit.

29 According to theſe articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other ſhall think meet to add or diminiſh any thing, they may do it at their pleaſures, and whatſoever they ſhall add or take away, ſhall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, ſaying, Wherefore haſt thou made thy yoke heavy upon our friends and confederates the Jews.

32 If therefore they complain any more againſt thee, we will do them juſtice, and fight with thee by ſea and by land.

CHAP. IX.

FUrthermore, when Demetrius heard that Nicanor and his hoſt were ſlain in battle, he ſent Bacchides and Alcimus into the land of Judea the ſecond time, and with them the chief ſtrength of his hoſt.

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Maſeloth, which is in Arbela, and after they had won it, they ſlew much people.

3 Alſo the firſt month of the hundred fifty and ſecond year, they encamped before Jeruſalem.

4 From whence they removed, and went to Berea, with twenty thouſand footmen, and two thouſand horſemen.

5 Now Judas had pitched his tents at Eleaſa, and three thouſand choſen men with him:

6 Who, ſeeing the multitude of the other army to be ſo great, were ſore afraid; whereupon many conveyed themſelves out of the hoſt, inſomuch as there abode of them no more but eight hundred men.

7 When Judas therefore ſaw that his hoſt ſlipt away, and that the battle preſſed upon him, he was ſore troubled in mind, and much diſtreſſed, for that he had no time to gather them together.

8 Nevertheleſs unto them that remained, he ſaid, Let us ariſe and go up againſt our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, ſaying, We ſhall never be able: let us now rather ſave our lives, and hereafter we will return with our brethren, and fight againſt them: for we are but few.

10 Then Judas ſaid, God forbid that I ſhould do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not ſtain our honour.

11 With that the hoſt *of Bacchides* removed out of their tents, and ſtood overagainſt them, their horſemen being divided into two troops, and their ſlingers and archers going before the hoſt, and they that marched in the fore-ward were all mighty men.

12 As for Bacchides, he was on the right wing, ſo the hoſt drew near on the two parts, and ſounded their trumpets.

13 They alſo of Judas' ſide, even they ſounded their trumpets alſo, ſo that the earth ſhook at the noiſe of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the ſtrength of his army were on the right ſide, he took with him all the hardy men.

15 Who diſcomfited the right wing, and purſued them unto the mount Azotus.

16 But when they of the left wing ſaw that they of the right wing were diſcomfited, they followed upon Judas and thoſe that were with him, hard at the heels from behind:

17 Whereupon there was a ſore battle, inſomuch as many were ſlain on both parts.

15 *A ſenate-houſe, wherein three hundred and twenty men ſat,* &c.] The number of ſenators was not abſolutely fixed; probably at the time here ſpoken of, there were three hundred and twenty. Plutarch and other authors make them, in the time of the Gracchi, to have been three hundred.

31,32 *And as touching the evils that Demetrius doeth,* &c.] Theſe two laſt verſes are not to be underſtood as the words of the league, but as a decree of the ſenate made at the ſame time.

CHAP. IX. 9 *Let us now rather ſave our lives,* &c.] Let us now rather conſult how to ſave our lives, ſeeing we are ſo very few, than regard any matter of glory at preſent, that we may return again with a reinforcement, and fight againſt them with greater probability of ſucceſs.

18 Judas alſo was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the ſepulchre of his fathers in Modin.

20 Moreover they bewailed him, and all Iſrael made great lamentation for him, and mourned many days, ſaying,

21 How is the valiant man fallen that delivered Iſrael!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatneſs, they are not written: for they were very many.

23 ¶ Now after the death of Judas, the wicked began to put forth their heads in all the coaſt of Iſrael, and there roſe up all ſuch as wrought iniquity.

24 In thoſe days alſo was there a very great famine, by reaſon whereof the country revolted, and went with them.

25 Then Bacchides choſe the wicked men, and made them lords of the country.

26 And they made enquiry and ſearch for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and uſed them deſpitefully.

27 So there was a great affliction in Iſrael, the like whereof was not ſince the time that a prophet was not ſeen amongſt them.

28 For this cauſe all Judas' friends came together, and ſaid unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth againſt our enemies, and Bacchides, and againſt them of our nation that are adverſaries to us.

30 Now therefore we have choſen thee this day to be our prince, and captain in his ſtead, that thou mayeſt fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and roſe up inſtead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he ſought to ſlay him.

33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderneſs of Thecoe, and pitched their tents by the waters of the pool Aſphar.

34 Which when Bacchides underſtood, he came near to Jordan with all his hoſt upon the ſabbath-day.

35 Now Jonathan had ſent his brother *John*, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha, with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up and hid themſelves under the covert of the mountain,

39 Where they lift up their eyes and looked, and behold, there was much ado, and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with drums and inſtruments of muſick, and weapons.

40 Then Jonathan and they that were with him, roſe up againſt them, from the place where they lay in ambuſh, and made a ſlaughter of them in ſuch ſort, as many fell down dead, and the remnant fled into the mountains, and they took all their ſpoils.

41 Thus was the marriage turned into mourning, and the noiſe of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marſh of Jordan.

43 Now when Bacchides heard thereof, he came on the ſabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan ſaid to his company, Let us go up now and fight for our lives, for it ſtandeth not with us to-day as in time paſt.

45 For behold, the battle is before us and behind us, and the water of Jordan on this ſide and that ſide, the marſh likewiſe and wood, neither is there place for us to turn aſide.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan ſtretched forth his hand to ſmite Bacchides, but he turned back from him.

48 Then Jonathan, and they that were with him leapt into Jordan, and ſwam over unto the farther bank: howbeit the other paſſed not over Jordan unto them.

49 So there were ſlain of Bacchides ſide that day about a thouſand men.

50 Afterwards returned *Bacchides* to Jeruſalem, and repaired the ſtrong cities in Judea; the fort in Jericho and Emmaus, and Bethoron, and Bethel, and Themnatha, Pharathoni, and Taphon, *theſe did he ſtrengthen* with high walls, with gates, and with bars.

51 And in them he ſet a garriſon, that they might work malice upon Iſrael.

52 He fortified alſo the city Bethſura, and Gazara, and the tower, and put forces in them, and proviſion of victuals.

53 Beſides, he took the chief men's ſons in the country for hoſtages, and put them into the tower at Jeruſalem to be kept.

54 Moreover, in the hundred fifty and third year, in the ſecond month, Alcimus commanded that the wall of the inner court of the ſanctuary ſhould be pulled down; he pulled down alſo the work of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindred: for his mouth was ſtopped, and he was taken with a palſy, ſo that he could no more ſpeak any thing, nor give order concerning his houſe.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides ſaw that Alcimus was dead, he returned to the king, whereupon the land of Judea was in reſt two years.

58 Then all the ungodly men held a council, ſaying behold, Jonathan and his company are at eaſe, and dwell without care; now therefore we will bring Bacchides hither, who ſhall take them all in one night.

59 So they went and conſulted with them.

60 Then removed he, and came with a great hoſt, and ſent letters privily to his adherents in Judea, that they ſhould take Jonathan and thoſe that were with him: howbeit they could not, becauſe their counſel was known unto them.

61 Wherefore they took of the men of the country that were authors of that miſchief, about fifty perſons, and ſlew them.

62 Afterward Jonathan and Simon, and they that were with him, got them away to Bethbaſi, which is in the wilderneſs, and they repaired the breaches thereof, and made it ſtrong.

63 Which thing when Bacchides knew, he gathered together all his hoſt, and ſent word to them that were of Judea.

64 Then went he and laid ſiege againſt Bethbaſi; and they fought againſt it a long ſeaſon, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himſelf into the country, and with a certain number went he forth.

66 And he ſmote Odonarkes and his brethren, and the children of Phaſiron in their tent.

67 And when he began to ſmite them, and came up with his forces, Simon and his company went out of the city, and burnt up the engines of war.

68 And fought againſt Bacchides, who was diſcomfited by them, and they afflicted him ſore: for his counſel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counſel to come into the country, inſomuch as he ſlew many of them, and purpoſed to return into his own country.

70 Whereof when Jonathan had knowledge, he ſent ambaſſadors unto him, to the end he ſhould make peace with him, and deliver them the priſoners.

71 Which thing he accepted, and did according to his demands, and ſware unto him that he would never do him harm all the days of his life.

72 When therefore he had reſtored unto him the priſoners that he had taken aforetime out of the land of Judea, he returned, and went his way into his own land, neither came he any more into their borders.

73 Thus the ſword ceaſed from Iſrael: but Jonathan dwelt at Machmas, and began to govern the people, and deſtroyed the ungodly men out of Iſrael.

CHAP. X.

IN the hundred and ſixtieth year, Alexander the *ſon* of Antiochus, *ſurnamed* Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there

2 Now when king Demetrius heard thereof, he gathered together an exceeding great hoſt, and went forth againſt him to fight.

3 More-

44 *Let us go up now and fight for our lives,* &c. They were hemmed in upon every ſide: and therefore they muſt either fight, or periſh. And their lives being thus in danger, it was lawful for them to engage, though it was on the ſabbath-day.

50 *Afterwards returned Bacchides to Jeruſalem,* &c.] That is, as we find it in Joſephus's hiſtory, to the fort or town called the city of David in the firſt chapter, where during all theſe troubles the Macedonians had ſtill kept a garriſon.

3 Moreover, Demetrius ſent letters unto Jonathan, with loving words, ſo as he magnified him.
4 For ſaid he, Let us firſt make peace with him, before he join with Alexander againſt us,
5 Elſe he will remember all the evils that we have done againſt him, and againſt his brethren, and his people.
6 Wherefore he gave him authority to gather together an hoſt, and to provide weapons that he might aid him in battle: he commanded alſo that the hoſtages that were in the tower ſhould be delivered him.
7 Then came Jonathan to Jeruſalem, and read the letters in the audience of all the people, and of them that were in the tower.
8 Who were ſore afraid, when they heard that the king had given him authority to gather together an hoſt.
9 Whereupon they of the tower delivered their hoſtages unto Jonathan, and he delivered them unto their parents.
10 This done, Jonathan ſettled himſelf in Jeruſalem, and began to build and repair the city.
11 And he commanded the workmen to build the walls, and the mount Sion round about with ſquare ſtones, for fortification; and they did ſo.
12 Then the ſtrangers that were in the fortreſſes which Bacchides had built, fled away:
13 Inſomuch as every man left his place, and went into his own country.
14 Only at Bethſura certain of thoſe that had forſaken the law and the commandments, remained ſtill: for it was their place of refuge.
15 Now when king Alexander had heard what promiſes Demetrius had ſent unto Jonathan: when alſo it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,
16 He ſaid, Shall we find ſuch another man? now therefore we will make him our friend and confederate.
17 Upon this he wrote a letter, and ſent it unto him, according to theſe words, ſaying,
18 King Alexander to his brother Jonathan ſendeth greeting.
19 We have heard of thee, that thou art a man of great power, and meet to be our friend.
20 Wherefore now this day we ordain thee to be the high-prieſt of thy nation, and to be called the king's friend (and therewithal he ſent him a purple robe, and a crown of gold) and *require thee* to take our part, and keep friendſhip with us.
21 So in the ſeventh month of the hundred and ſixtieth year, at the feaſt of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.
22 Whereof when Demetrius heard, he was very ſorry, and ſaid,
23 What have we done, that Alexander hath prevented us, in making amity with the Jews, to ſtrengthen himſelf?
24 I alſo will write unto them words of encouragement, *and promiſe them* dignities and gifts, that I may have their aid.
25 He ſent unto them therefore to this effect: King Demetrius unto the people of the Jews, ſendeth greeting.
26 Whereas you have kept covenant with us, and continued in our friendſhip, not joining yourſelves with our enemies, we have heard hereof, and are glad.
27 Wherefore now continue ye ſtill to be faithful unto us, and we will well recompence you for all things you have done in our behalf.
28 And will grant you many immunities, and give you rewards.
29 And now do I free you, and for your ſake I releaſe all the Jews from tributes, and from the cuſtoms of ſalt, and from crown-taxes.
30 And from that which appertaineth unto me to receive for the third part of the ſeed, and the half of the fruit of the trees, I releaſe it from this day forth, ſo that they ſhall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria, and Galilee, and from this day forth for evermore.
31 Let Jeruſalem alſo be holy and free, with the borders thereof, both from tenths and tributes.
32 And as for the tower which is at Jeruſalem, I yield up my authority over it, and give it to the high-prieſt, that he may ſet in it ſuch men as he ſhall chooſe to keep it.
33 Moreover, I freely ſet at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and I will, that all my officers remit their tributes, even of their cattle.
34 Furthermore, I will that all feaſts, and ſabbaths, and the new moons, and ſolemn days, and the three days before the feaſt, and the three days after the feaſt, ſhall all be days of immunity and freedom for all the Jews in my realm.
35 Alſo no man ſhall have authority to meddle *with them*, or moleſt any of them in any matter.
36 *I will* further, that there be enrolled amongſt the king's forces about thirty thouſand men of the Jews, unto whom pay ſhall be given as belongeth to all the king's forces.
37 And of them *ſome* ſhall be placed in the king's ſtrong holds, of whom alſo *ſome* ſhall be ſet over the affairs of the kingdom, which are of truſt: and I will that their overſeers and governors be of themſelves, and that they live after their own laws, even as the king hath commanded in the land of Judea.
38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high-prieſts.
39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the ſanctuary at Jeruſalem, for the neceſſary expences of the ſanctuary.
40 Moreover, I give every year fifteen thouſand ſhekels of ſilver out of the king's accounts from the places appertaining.
41 And all the overplus which the officers paid not in, as in former time, from henceforth ſhall be given towards the works of the temple.
42 And beſides this, the five thouſand ſhekels of ſilver, which they took from the uſes of the temple, out of the accounts year by year, even thoſe things ſhall be releaſed, becauſe they appertain to the prieſts that miniſter.
43 And whoſoever they be that flee unto the temple at Jeruſalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.
44 For the building alſo and repairing the works of the ſanctuary, expences ſhall be given of the king's accounts.
45 Yea, and for the building of the walls of Jeruſalem, and the fortifying thereof round about, expences ſhall be given out of the king's accounts, as alſo for the building of the walls in Judea.
46 Now when Jonathan and the people heard theſe words, they gave no credit unto them, nor received them, becauſe they remembered the great evil that he had done in Iſrael; for he had afflicted them very ſore.
47 But with Alexander they were well pleaſed, becauſe he was the firſt that entreated of true peace with them, and they were confederate with him always.
48 Then gathered king Alexander great forces, and camped over againſt Demetrius.
49 And after the two kings had joined battle, Demetrius' hoſt fled: but Alexander followed after him, and prevailed againſt them.
50 And he continued the battle very ſore until the ſun went down, and that day was Demetrius ſlain.
51 Afterward Alexander ſent Ambaſſadors to Ptolemee king of Egypt, with a meſſage to this effect;
52 Foraſmuch as I am come again to my realm, and am ſet in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country.
53 (For after I had joined battle with him, both he and his hoſt was diſcomfited by us, ſo that we ſit in the throne of his kingdom)
54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy ſon-in-law, and will give both thee and her gifts, according to thy dignity.
55 Then Ptolemee the king gave anſwer, ſaying, Happy be the day wherein thou didſt return into the land of thy fathers, and ſatteſt in the throne of their kingdom.
56 And now will I do to thee, as thou haſt written: meet me

Chap. X.] 29 *I releaſe all the Jews from tributes, and from the cuſtoms of ſalt*, &c.] By the cuſtoms of ſalt ſeems to be meant the acknowledgment paid to the king for all the ſalt taken out of the ſalt-pits in Judea.

30 *The third part of the ſeed*, &c.] The meaning of this is the third part of the produce of what was ſown. This, at firſt received in kind, and afterwards by an equivalent in money, together with that for half the fruits of the trees, was remitted the Jews. Hence we may ſee how heavily kings taxed their ſubjects in thoſe days.

43 *Let them be at liberty, and all that they have in my realm.*] According to the cuſtom of the Greeks, Demetrius granted the privileges of an aſylum for all who were indebted to him, &c. in the temple, and a certain ſpace round it; and that ſuch as took refuge there, ſhould not only be unmoleſted in their perſons, but likewiſe that their effects ſhould not be confiſcated.

48 *Then gathered king Alexander great forces*, &c.] He was aſſiſted by Ptolemy Philometer, king of Egypt.

me therefore at Ptolemais, that we may ſee one another, for I will marry my daughter to thee, according to thy deſire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threeſcore and ſecond year:

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he ſhould come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends ſilver and gold, and many preſents, and found favour in their ſight.

61 At that time certain peſtilent fellows of Iſrael, men of a wicked life, aſſembled themſelves againſt him to accuſe him: but the king would not hear them.

62 Yea, more than that, the king commanded to take off his garments, and clothe him in purple: and they did ſo.

63 Alſo he made him ſit by himſelf, and ſaid unto his princes, Go with him into the midſt of the city, and make proclamation, that no man complain againſt him of any matter, and that no man trouble him for any manner of cauſe.

64 Now when his accuſers ſaw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jeruſalem with peace and gladneſs.

67 Furthermore, in the hundred threeſcore and fifth year, came Demetrius, ſon of Demetrius, out of Crete into the land of his fathers.

68 Whereof when king Alexander heard tell, he was right ſorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celoſyria his general, who gathered together a great hoſt, and camped in Jamnia, and ſent unto Jonathan the high-prieſt, ſaying,

70 Thou alone liſteſt up thyſelf againſt us, and I am laughed to ſcorn for thy ſake, and reproached, and why doſt thou vaunt thy power againſt us in the mountains?

71 Now therefore, if thou truſteſt in thine own ſtrength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Aſk and learn who I am, and the reſt that take our part, and they ſhall tell thee, that thy foot is not able to ſtand before our face: for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou ſhalt not be able to abide the horſemen, and ſo great a power in the plain, where there is neither ſtone nor flint, nor place to flee unto.

74 So when Jonathan heard theſe words of Apollonius, he was moved in his mind, and chooſing ten thouſand men, he went out of Jeruſalem, where Simon and his brother met him for to help him.

75 And he pitched his tents againſt Joppe: but they of Joppe ſhut him out of the city, becauſe Apollonius had a garriſon there.

76 Then Jonathan laid ſiege unto it: whereupon they of the city let him in for fear: and ſo Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thouſand horſemen, with a great hoſt *of footmen*, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, becauſe he had a great number of horſemen, in whom he put his truſt.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thouſand horſemen in ambuſh.

80 And Jonathan knew that there was an ambuſhment behind him; for they had compaſſed in his hoſt, and caſt darts at the people from morning till evening.

81 But the people ſtood ſtill, as Jonathan had commanded them: and ſo the enemy's horſes were tired.

82 Then brought Simon forth his hoſt, and ſet them againſt the footmen (for the horſemen were ſpent) who were diſcomfited by him, and fled.

83 The horſemen alſo being ſcattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple for ſafety.

84 But Jonathan ſet fire on Azotus, and the cities round about it, and took their ſpoils: and the temple of Dagon, with them that were fled into it, he burnt with fire.

85 Thus were there burnt and ſlain with the ſword, well nigh eight thouſand men.

86 And from thence Jonathan removed his hoſt, and camped againſt Aſcalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his hoſt unto Jeruſalem, having many ſpoils.

88 Now when king Alexander heard theſe things, he honoured Jonathan yet more.

89 And ſent him a buckle of gold, as the uſe is to be given to ſuch as are of the king's blood: he gave him alſo Accaron, with the borders thereof, in poſſeſſion.

CHAP. XI.

AND the king of Egypt gathered together a great hoſt, like the ſand that lieth upon the ſea-ſhore, and many ſhips, and went about, through deceit, to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in a peaceable manner, ſo as they of the cities opened unto him, and met him: for king Alexander had commanded them ſo to do, becauſe he was his father-in-law.

3 Now as Ptolemee entered into the cities, he ſat in every one of them a garriſon of ſoldiers to keep it.

4 And when he came near to Azotus, they ſhewed him the temple of Dagon that was burnt, and Azotus, and the ſuburbs thereof that were deſtroyed, and the bodies that were caſt abroad, and them that he had burnt in the battle, for they had made heaps of them by the way where he ſhould paſs.

5 Alſo they told the king whatſoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they ſaluted one another, and lodged.

7 Afterward, Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jeruſalem.

8 King Ptolemee therefore having gotten the dominion of the cities, by the ſea, unto Seleucia upon the ſea-coaſt, imagined wicked counſels againſt Alexander.

9 Whereupon he ſent ambaſſadors unto king Demetrius, ſaying, Come, let us make a league betwixt us, and I will give thee my daughter, whom Alexander hath, and thou ſhalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he ſought to ſlay me.

11 Thus did he ſlander him, becauſe he was deſirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forſook Alexander, ſo that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he ſet two crowns upon his head, the crown of Aſia, and of Egypt.

14 In the mean ſeaſon was king Alexander in Cilicia, becauſe thoſe that dwelt in thoſe parts had revolted from him.

15 But when Alexander heard of this, he came to war againſt him: whereupon *king* Ptolemee brought forth *his hoſt*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted.

17 For Zabdiel the Arabian took off Alexander's head, and ſent it unto Ptolemee.

18 King Ptolemee alſo died the third day after, and they that were in the ſtrong holds were ſlain one of another.

19 By this means Demetrius reigned in the hundred threeſcore and ſeventh year.

20 At the ſame time Jonathan gathered together them that were in Judea, to take the tower that was in Jeruſalem: and he made many engines of war againſt it.

21 Then certain ungodly perſons, who hated their own people, went unto the king, and told him that Jonathan beſieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he ſhould not lay ſiege to the tower, but come and ſpeak with him at Ptolemais in great haſte.

23 Nevertheleſs, Jonathan when he heard this, commanded to beſiege it *ſtill*: and he choſe certain of the elders of Iſrael, and the prieſts, and put himſelf in peril; 24 And

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70 *I am laughed to ſcorn for thy ſake*, &c.] I am derided for waging war ſo long with ſuch an handful of people, without bringing it to an iſſue.

CHAP. XI.] 1 *And the king of Egypt gathered together*, &c.] This was the ſame who a little before had given his daughter to Alexander, and made a ſhew of having a great friendſhip for him: but this writer ſeems to think it was not ſincere, and that he only ſought for an opportunity of gaining ſome advantage himſelf, and ſeizing upon Alexander's kingdom.

13 *He ſet two crowns upon his head: the crown of Aſia*, &c.] That is, the crown of Syria, and of the ſeveral regions of Aſia belonging to it, that, having gotten thus the authority, he might the more eaſily reconcile the inhabitants of Antioch to his new ſon-in-law Demetrius.

18 *King Ptolemee alſo died the third day*, &c.] We are left in the dark here with regard to the cauſe of Ptolemee's death.

24 And took ſilver and gold, and raiment, and divers preſents beſides, and went to Ptolemais, unto the king, where he found favour in his ſight.

25 And though certain ungodly men of the people had made complaints againſt him,

26 Yet the king intreated him as his predeceſſors had done before, and promoted him in the ſight of all his friends.

27 And confirmed him in the high prieſthood, and in all the honours that he had before, and gave him pre-heminence among his chief friends.

28 Then Jonathan deſired the king, that he would make Judea free from tribute, as alſo the three governments, with the country of Samaria; and he promiſed him three hundred talents.

29 So the king conſented, and wrote letters unto Jonathan of all theſe things after this manner,

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, ſendeth greeting.

31 We ſend you here a copy of the letter which we did write unto our couſin Laſthenes concerning you, that you might ſee it.

32 King Demetrius unto his father Laſthenes, ſendeth greeting.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, becauſe of their good-will towards us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all ſuch as do ſacrifice in Jeruſalem, inſtead of the payments which the king received of them yearly aforetime out of the fruits of the earth, and of trees.

35 As for the other things that belong unto us, of the tithes and cuſtoms pertaining unto us, as alſo the ſalt-pits, and the crown-taxes which are due unto us, we diſcharge them of them all for their relief.

36 And nothing hereof ſhall be revoked from this time forth for ever.

37 Now therefore ſee that thou make a copy of theſe things, and let it be delivered unto Jonathan, and ſet upon the holy mountain in a conſpicuous place.

38 After this, when king Demetrius ſaw that the land was quiet before him, and that no reſiſtance was made againſt him, he ſent away all his forces, every one to his own place, except certain bands of ſtrangers, whom he had gathered from the iſles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who ſeeing that all the hoſt murmured againſt Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young ſon of Alexander.

40 And lay ſore upon him to deliver him *this young Antiochus*, that he might reign in his father's ſtead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long ſeaſon.

41 In the mean time Jonathan ſent unto king Demetrius, that he would caſt thoſe of the tower out of Jeruſalem, and thoſe alſo in the fortreſſes: for they fought againſt Iſrael.

42 So Demetrius ſent unto Jonathan, ſaying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity ſerve.

43 Now therefore thou ſhalt do well, if thou ſend me men to help me; for all my forces are gone from me.

44 Upon this Jonathan ſent him three thouſand ſtrong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themſelves together into the midſt of the city, to the number of an hundred and twenty thouſand men, and would have ſlain the king.

46 Wherefore the king fled into the court, but they of the city kept the paſſages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and diſperſing themſelves through the city, ſlew that day in the city to the number of an hundred thouſand.

48 Alſo they ſet fire on the city, and gat many ſpoils that day, and delivered the king.

49 So when they of the city ſaw that the Jews had got the city as they would, their courage was abated: wherefore they made ſupplication to the king, and cried, ſaying,

50 Grant us peace, and let the Jews ceaſe from aſſaulting us and the city,

51 With that they caſt away their weapons, and made peace, and the Jews were honoured in the ſight of the king, and in the ſight of all that were in his realm, and they returned to Jeruſalem, having great ſpoils.

52 So king Demetrius ſat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheleſs he diſſembled in all that ever he ſpake, and eſtranged himſelf from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very ſore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned and was crowned.

55 Then there gathered unto him all the men of war whom Demetrius had put away, and they fought againſt Demetrius, who turned his back and fled.

56 Moreover, Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, ſaying, I confirm thee in the high prieſthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he ſent him golden veſſels to be ſerved in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon alſo he made captain from the place called The ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan went forth, and paſſed through the cities beyond the water, and all the forces of Syria gathered themſelves unto him for to help him: and when he came to Aſcalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza ſhut him out; wherefore he laid ſiege unto it, and burned the ſuburbs thereof with fire, and ſpoiled them.

62 Afterward, when they of Gaza made ſupplication unto Jonathan, he made peace with them, and took the ſons of their chief men for hoſtages, and ſent them to Jeruſalem, and paſſed through the country unto Damaſcus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades which is in Galilee, with a great power, purpoſing to remove him out of the country.

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped againſt Bethſura, and fought againſt it a long ſeaſon, and ſhut it up.

66 But they deſired to have peace with him, which he granted them, and then put them out from thence, and took the city, and ſet a garriſon in it.

67 As for Jonathan and his hoſt they pitched at the water of Geneſar, from whence betimes in the morning they gat them to the plains of Naſor.

68 And behold, the hoſt of ſtrangers met them in the plain, who having laid men in ambuſh for him in the mountains, came themſelves over againſt him.

69 So when they that lay in ambuſh roſe out of their places, and joined battle, all that were of Jonathan's ſide fled;

70 Inſomuch as there was not one of them left, except Mattathias the *ſon* of Abſalom, and Judas the *ſon* of Calphi, the captains of the hoſt.

71 Then Jonathan rent his clothes, and caſt earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and ſo they ran away.

73 Now when his own men that were fled ſaw this, they turned again unto him, and with him purſued them to Cades, even unto their own tents, and there they camped.

74 So there were ſlain of the heathen that day about three thouſand men: but Jonathan returned to Jeruſalem.

CHAP. XII.

NOW when Jonathan ſaw that the time ſerved him, he choſe certain men, and ſent them to Rome, for to confirm and renew the friendſhip that they had with them,

2 He ſent letters alſo to the Lacedemonians, and to other places for the ſame purpoſe.

3 So they went unto Rome, and entered into the ſenate, and ſaid, Jonathan the high prieſt, and the people of the Jews, ſent us unto you, to the end you ſhould renew the friendſhip which you had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors

60 *And paſſed through the cities beyond the water*, &c.] That is, beyond the river Jordan.—By all the forces of Syria gathering themſelves is meant, all the old ſtanding forces of the kingdom of Syria, which Demetrius had before diſbanded: theſe joined Jonathan becauſe he declared for the young Antiochus.

CHAP. XII. 1 *When Jonathan ſaw that the time ſerved him*, &c.] Namely, that his affairs ſucceeded well, he ſent an embaſſy to Rome, in order to ſtrengthen the alliance which had been formerly made between the two nations, as in ch. viii. and to make ſuch additions to it as the preſent circumſtances of the Jewiſh affairs required.

of every place, that they ſhould bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians.

6 Jonathan the high prieſt, and the elders of the nation, and the prieſts, and the other people of the Jews, to the Lacedemonians their brethren, ſend greeting.

7 There were letters ſent in time paſt unto Onias the high prieſt from Darius, who reigned then among you, to ſignify that you are our brethren, as the copy here underwritten doth ſpecify.

8 At which time Onias entreated the ambaſſador that was ſent honourably, and received the letters wherein declaration was made of the league and friendſhip.

9 Therefore we alſo, albeit we need none of theſe things, for that we have the holy books of ſcripture in our hands to comfort us.

10 Have nevertheleſs attempted to ſend unto you, for the renewing of brotherhood and friendſhip, leſt we ſhould become ſtrangers unto you altogether: for there is a long time paſſed ſince you ſent unto us.

11 We therefore, at all times, without ceaſing, both in our feaſts, and other convenient days, do remember you in the ſacrifices which we offer, and in our prayers, as reaſon is, and as it becometh us to think upon our brethren.

12 And we are right glad of your honour.

13 And as for ourſelves, we have had great troubles and wars on every ſide, forſomuch as the kings that are round about us, have fought againſt us.

14 Howbeit, we would not be troubleſome unto you, nor to others of our confederates and friends in theſe wars.

15 For we have help from heaven that ſuccoureth us, ſo as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cauſe we choſe Numenius *the ſon* of Antiochus, and Antipater *the ſon* of Jaſon, and ſent them unto the Romans, to renew the amity we had with them, and the former league.

17 We commanded them alſo to go unto you, and to ſalute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye ſhall do well to give us an anſwer thereto.

19 And this is the copy of the letters which Onias ſent.

20 Areus king of the Lacedemonians, to Onias the high prieſt, greeting.

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the ſtock of Abraham.

22 Now therefore, ſince this is come to our knowledge, you ſhall do well to write unto us of your proſperity.

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore *our ambaſſadors* to make report unto you on this wiſe.

24 Now when Jonathan heard that Demetrius' princes were come to fight againſt him with a greater hoſt than before.

25 He removed from Jeruſalem, and met them in the land of Amathis: for he gave them no reſpite to enter his country.

26 He ſent ſpies alſo unto their tents, who came again, and told him, that they were appointed to come upon them in the night ſeaſon.

27 Wherefore, ſo ſoon as the ſun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: alſo he ſent forth centinels round about the hoſt.

28 But when the adverſaries heard that Jonathan and his men were ready for battle, they feared and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they ſaw the lights burning.

30 Then Jonathan purſued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and ſmote them, and took their ſpoils.

32 And removing thence, he came to Damaſcus, and ſo paſſed through all the country.

33 Simon alſo went forth, and paſſed through the country unto Aſcalon, and the holds there adjoining, from whence he turned aſide to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he ſet a garriſon there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he conſulted with them about building ſtrong holds in Judea.

36 And making the walls of Jeruſalem higher, and raiſing a great mount between the tower and the city, for to ſeparate it from the city, that ſo it might be alone, that men might neither ſell, nor buy in it.

37 Upon this they came together to build up the city, foraſmuch as *part of* the wall toward the brook on the eaſt ſide was fallen down, and they repaired that which was called Caphenatha.

38 Simon alſo ſet up Adida in Sephela, and made it ſtrong with gates and bars.

39 Now Tryphon went about to get the kingdom of Aſia, and to kill Antiochus the king, that he might ſet the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not ſuffer him and that he would fight againſt him, wherefore he ſought a way how to take Jonathan that he might kill him. So he removed, and came to Bethſan.

41 Then Jonathan went out to meet him with forty thouſand men choſen for the battle, and came to Bethſan.

42 Now when Tryphon ſaw that Jonathan came with ſo great a force, he durſt not ſtretch his hand againſt him.

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himſelf.

44 Unto Jonathan alſo he ſaid, Why haſt thou put thy people to great trouble, ſeeing there is no war betwixt us.

45 Therefore ſend them now home again, and chooſe a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the reſt of the ſtrong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cauſe of my coming.

46 So Jonathan believing him, did as he bade him, and ſent away his hoſt, who went into the land of Judea.

47 And with himſelf he retained but three thouſand men, of whom he ſent two thouſand into Galilee, and one thouſand went with him.

48 Now as ſoon as Jonathan entered into Ptolemais, they of Ptolemais ſhut the gates, and took him, and all them that came with him they ſlew with the ſword.

49 Then ſent Tryphon an hoſt of footmen and horſemen into Galilee, and into the great plain, to deſtroy all Jonathan's company.

50 But when they knew that Jonathan, and they that were with him, were taken and ſlain, they encouraged one another, and went cloſe together prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were ſore afraid, whereof all Iſrael made great lamentation.

53 Then all the heathen that were round about them ſought to deſtroy them: for ſaid they, they have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from amongſt men.

CHAP. XIII.

NOW when Simon heard that Tryphon had gathered together a great hoſt to invade the land of Judea, and deſtroy it,

2 And ſaw that the people was in great trembling and fear, he went up to Jeruſalem, and gathered the people together,

3 And gave them exhortation, ſaying, Ye yourſelves know what great things I and my brethren, and my father's houſe have done for the laws and the ſanctuary, the battles alſo and troubles which we have ſeen,

4 By reaſon whereof all my brethren are ſlain for Iſrael's ſake, and I am left alone.

5 Now therefore, be it far from me, that I ſhould ſpare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtleſs I will avenge my nation and the ſanctuary, and our wives and our children: for all the heathen are gathered to deſtroy us of very malice.

7 Now

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23 *Your cattle and goods are ours, and ours are yours*, &c.] We will mutually aſſiſt each other with all our power, and act for each other's good, as if we were but one people; each revenging the injury done to the other, as if done to themſelves.

39 *That he might ſet the crown upon his own head.*] Which he afterwards effected, when Demetrius, competitor of Antiochus for the kingdom, was made priſoner by the Parthians in the war which he carried on againſt them.

CHAP. XIII. 11 *Caſting out them that were therein*, &c.] They ejected all the inhabitants, as being inclined to Tryphon's intereſt; ſo that only the Jewiſh garriſon which had been placed there before, ver. 35. of the preceding chapter, and thoſe which went at this time remained in the town.

7 Now as ſoon as the people heard theſe words, their ſpirit revived,

8 And they anſwered with a loud voice, ſaying, Thou ſhalt be our leader inſtead of Judas and Jonathan thy brothers.

9 Fight thou our battles, and whatſoever thou commandeſt us that will we do.

10 So then he gathered together all the men of war, and made haſte to finiſh the walls of Jeruſalem, and he fortified it round about.

11 Alſo he ſent Jonathan the *ſon* of Abſalom, and with him a great power to Joppe, who caſting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over againſt the plain:

14 Now when Tryphon knew that Simon was riſen up inſtead of his brother Jonathan, and meant to join in battle with him, he ſent meſſengers unto him, ſaying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treaſure, concerning the buſineſs that was committed unto him.

16 Wherefore now ſend an hundred talents of ſilver, and two of his ſons for hoſtages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they ſpake deceitfully unto him, yet ſent he the money and the children, leſt peradventure he ſhould procure to himſelf great hatred of the people:

18 Who might have ſaid, Becauſe I ſent him not the money and the children, therefore is *Jonathan* dead.

19 So he ſent them the children and the hundred talents: howbeit *Tryphon* diſſembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and deſtroy it, going round about by the way that leadeth unto Adora: but Simon and his hoſt marched againſt him in every place whereſoever he went.

21 Now they that were in the tower, ſent meſſengers unto Tryphon, to the end that he ſhould haſten his coming unto them by the wilderneſs, and ſend them victuals.

22 Wherefore Tryphon made ready all his horſemen to come that night; but there fell a very great ſnow, by reaſon whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Baſcama, he ſlew Jonathan, who was buried there.

24 Afterward Tryphon returned, and went into his own land.

25 Then ſent Simon, and took the bones of Jonathan his brother, and buried them in Modin the city of his fathers.

26 And all Iſrael made great lamentation for him, and bewailed him many days.

27 Simon alſo built a monument upon the ſepulchre of his father and his brethren, and raiſed it aloft to the ſight with hewn ſtone behind and before.

28 Moreover, he ſet up ſeven pyramids one againſt another, for his father and his mother, and his four brethren.

29 And in theſe he made cunning devices, about the which he ſet great pillars, and upon the pillars he made all their armour, for a perpetual memory, and by the armour ſhips carved, that they might be ſeen of all that ſail on the ſea.

30 This is the ſepulchre which he made at Modin, and it ſtandeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and ſlew him.

32 And he reigned in his ſtead, and crowned himſelf king of Aſia, and brought a great calamity upon the land.

33 Then Simon built up the ſtrong holds in Judea, and fenced them about with high towers and great walls, and gates and bars, and laid up victuals therein.

34 Moreover Simon choſe men, and ſent to king Demetrius, to the end he ſhould give the land an immunity, becauſe all that Tryphon did was to ſpoil.

35 Unto whom king Demetrius anſwered, and wrote after this manner.

36 King Demetrius, unto Simon the high-prieſt, and friend of kings, as alſo unto the elders and nation of the Jews, ſendeth greeting.

37 The golden crown and the ſcarlet robe which ye ſent unto us, we have received: and we are ready to make a ſtedfaſt peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatſoever covenants we have made with you, ſhall ſtand faſt; and the ſtrong holds which ye have builded ſhall be your own.

39 As for any overſight or fault committed, unto this day, we forgive it, and the crown-tax alſo which ye owe us: and if there were any other tribute paid in Jeruſalem, it ſhall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Iſrael, in the hundred and ſeventeenth year.

42 Then the people of Iſrael began to write in their inſtruments and contracts. In the firſt year of Simon the high-prieſt, the governor and leader of the Jews.

43 In thoſe days Simon camped againſt Gaza, and beſieged it round about: he made alſo an engine of war, and ſet it by the city, and battered a certain town, and took it.

44 And they that were in the engine leapt into the city: whereupon there was a great uprore in the city;

45 Inſomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beſeeching Simon to grant them peace.

46 And they ſaid, Deal not with us according to our wickedneſs, but according to thy mercy.

47 So Simon was appeaſed towards them, and fought no more againſt them, but put them out of the city, and cleanſed the houſes wherein the idols were; and ſo entered into it with ſongs and thankſgiving.

48 Yea, he put all uncleanneſs out of it, and placed ſuch men there as would keep the law, and made it ſtronger than it was before, and built therein a dwelling-place for himſelf.

49 They alſo of the tower in Jeruſalem were kept ſo ſtrait, that they could neither come forth, nor go into the country, to buy, nor ſell: wherefore they were in great diſtreſs for want of victuals, and a great number of them periſhed through famine.

50 Then cried they to Simon, beſeeching him to be at one with them; which thing he granted them; and when he had put them out from thence, he cleanſed the tower from pollutions:

51 And entered into it the three and twentieth day of the ſecond month, in the hundred ſeventy and one year, with thankſgiving and branches of palm-trees, and with harps and cymbals, and with viols, and hymns, and ſongs: becauſe there was deſtroyed a great enemy out of Iſrael.

52 He ordained alſo that that day ſhould be kept every year with gladneſs. Moreover, the hill of the temple that was by the tower he made ſtronger than it was, and there he dwelt himſelf with his company.

53 And when Simon ſaw that John his ſon was a valiant man, he made him captain of all the hoſts, and he dwelt in Gazara.

CHAP. XIV.

NOW in the hundred threeſcore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight againſt Tryphon.

2 But when Arſaces, the king of Perſia and Media, heard that Demetrius was entered within his borders, he ſent one of his princes to take him alive.

3 Who went and ſmote the hoſt of Demetrius, and took him, and brought him to Arſaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon: for he ſought the good of his nation in ſuch wiſe, as that evermore his authority and honour pleaſed them well.

5 And as he was honourable in all his acts, ſo in this, that he took Joppe for an haven, and made an entrance to the iſles of the ſea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethſura, and the tower, out of the which he took all uncleanneſs, neither was there any that reſiſted him.

8 Then did they till their ground in peace, and the earth gave her increaſe, and the trees of the field their fruit.

9 The ancient men ſat all in the ſtreets, communing together of

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39 *As for any overſight or fault committed, we forgive it*, &c.] The Jews had taken the part of Alexander againſt Demetrius his father, and therefore he grants an indemnity for all faults committed to that day.

CHAP. XIV. 1 *Now in the hundred threeſcore and twelfth year*, &c.] Here the hiſtory goes back with regard to the affairs of Demetrius; for the writer relates now thoſe things which happened to him before Tryphon murdered Antiochus, and ſeized upon his kingdom, but omitted to ſpeak of them in their proper place, that he might not break the thread of his hiſtory with regard to the Jews.

of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and ſet in them all manner of munition, ſo that his honourable name was renowned to the end of the world.

11 He made peace in the land, and Iſrael rejoiced with great joy.

12 For every man ſat under his vine, and his fig-tree, and there was none to fray them.

13 Neither was there any left in the land to fight againſt them: yea the kings themſelves were overthrown in thoſe days.

14 Moreover, he ſtrengthened all thoſe of his people that were brought low: the law he ſearched out, and every contemner of the law, and wicked perſon, he took away.

15 He beautified the ſanctuary, and multiplied the veſſels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very ſorry.

17 But as ſoon as they heard that his brother Simon was made high-prieſt in his ſtead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of braſs, to renew the friendſhip and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jeruſalem.

20 And this is the copy of the letters that the Lacedemonians ſent, The rulers of the Lacedemonians, with the city, unto Simon the high-prieſt, and the elders and prieſts, and reſidue of the people of the Jews, our brethren, *ſend* greeting.

21 The ambaſſadors that were ſent unto our people, certified us of your glory and honour, wherefore we are glad of their coming.

22 And did regiſter the things that they ſpake in the council of the people, in this manner, Numenius *ſon* of Antiochus, and Antipater *ſon* of Jaſon, the Jews ambaſſadors, came unto us to renew the friendſhip they had with us.

23 And it pleaſed the people to entertain the men honourably, and to put the copy of their ambaſſage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high-prieſt

24 After this, Simon ſent Numenius to Rome, with a great ſhield of gold of a thouſand pound weight, to confirm the league with them.

25 Whereof when the people heard, they ſaid, What thanks ſhall we give to Simon and his ſons?

26 For he and his brethren, and the houſe of his father have eſtabliſhed Iſrael, and chaſed away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in the tables of braſs, which they ſet upon pillars in mount Sion: and this is the copy of the writing, The eighteenth day of *the month* Elul, in the hundred threeſcore and twelfth year, being the third year of Simon the high-prieſt,

28 At Saramel in the great congregation of the prieſts and people, and rulers of the nation, and elders of the country, were theſe things notified unto us.

29 Foraſmuch as oftentimes there have been wars in the country, wherein for the maintenance of their ſanctuary, and the law, Simon the ſon of Mattathias of the poſterity of Jarib, together with his brethren, put themſelves in jeopardy, and reſiſting the enemies of their nation, did their nation great honour.

30 (For after that Jonathan having gathered his nation together, and been their high-prieſt, was added to his people;

31 Their enemies purpoſed to invade their country, that they might deſtroy it, and lay hands on the ſanctuary.

32 At which time Simon roſe up, and fought for his nation, and ſpent much of his own ſubſtance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethſura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he ſet a garriſon of Jews there.

34 Moreover, he fortified Joppe which lieth upon the ſea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before: but he placed the Jews there, and furniſhed them with all things convenient for the reparation thereof.)

35 The people therefore ſeeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor, and chief prieſt, becauſe he had done all theſe things, and for the juſtice and faith which he kept to his nation, and for that he ſought by all means to exalt his people.

36 For in his time things proſpered in his hands, ſo that the heathen were taken out of their country, and they alſo that were in the city of David in Jeruſalem, who had made themſelves a tower, out of which they iſſued, and polluted all about the ſanctuary, and did much hurt in the holy places:

37 But he placed Jews therein, and fortified it for the ſafety of the country, and the city, and raiſed up the walls of Jeruſalem.

38 King Demetrius alſo confirmed him in the high prieſthood, according to thoſe things,

39 And made him one of his friends, and honoured him with great honour.

40 For he heard ſay, that the Romans had called the Jews their friends, and confederates, and brethren: and that they had entertained the ambaſſadors of Simon honourably;

41 Alſo that the Jews and prieſts were well pleaſed that Simon ſhould be their governor and high-prieſt for ever, until there ſhould ariſe a faithful prophet;

42 Moreover, that he ſhould be their captain, and ſhould take charge of the ſanctuary, to ſet them over their works, and over the country, and over the armour, and over the fortreſſes, that *(I ſay)* he ſhould take charge of the ſanctuary;

43 Beſides this, that he ſhould be obeyed of every man, and that all the writings in the country ſhould be made in his name, and that he ſhould be clothed in purple, and wear gold;

44 Alſo that it ſhould be lawful for none of the people or prieſts, to break any of theſe things, or to gainſay his words, or to gather an aſſembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whoſoever ſhould do otherwiſe, or break any of theſe things, he ſhould be puniſhed.

46 Thus it liked all the people to deal with Simon, and to do as hath been ſaid.

47 Then Simon accepted hereof, and was well pleaſed to be high-prieſt, and captain, and governor of the Jews and prieſts, and to defend them all.

48 So they commanded that this writing ſhould be put in tables of braſs, and that they ſhould be ſet up within the compaſs of the ſanctuary in a conſpicuous place;

49 Alſo that the copies thereof ſhould be laid up in the treaſury, to the end that Simon and his ſons might have them.

CHAP. XV.

MOREOVER, Antiochus ſon of Demetrius the king, ſent letters from the iſles of the ſea, unto Simon the prieſt, and prince of the Jews, and to all the people;

2 The contents whereof were theſe: King Antiochus to Simon the high-prieſt, and prince of his nation, and to the people of the Jews, greeting,

3 Foraſmuch as certain peſtilent men have uſurped the kingdom of our fathers, and my purpoſe is to challenge it again, that I may reſtore it to the old eſtate, and to that end have gathered a multitude of foreign ſoldiers together, and prepared ſhips of war;

4 My meaning alſo being to go through the country, that I may be avenged of them that have deſtroyed it, and made many cities in the kingdom deſolate.

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatſoever gifts beſides they granted.

6 I give thee leave alſo to coin money for thy country with thine own ſtamp.

7 And as concerning Jeruſalem, and the ſanctuary, let them be free; and all the armour that thou haſt made, and fortreſſes that thou haſt built, and keepeſt in thine hands, let them remain unto thee.

8 And if any thing be, or ſhall be owing to the king, let it be forgiven thee from this time forth for ever more.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, ſo that your honour ſhall be known throughout the world.

10 In the hundred threeſcore and fourteenth years went Antiochus

35 *For the juſtice and faith which he kept to his nation*, &c.] For the juſtice and fidelity which he exerciſed in governing his nation, not encroaching upon their liberty, or committing any act of oppreſſion or injuſtice.

CHAP. XV. 1 *Antiochus ſon of Demetrius the king*, &c.] He was ſurnamed Sidetes, from Side a town of Pamphylia, and was the ſon of the elder Demetrius: ſo that when his brother was made a priſoner in Parthia, he laid claim to the kingdom in oppoſition to Tryphon. He made his firſt declaration of this in Seleucia Pieria, which lay near the ſea: and therefore it is ſaid here that he ſent his letters from the iſles of the ſea.

tiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled into Dora, which lieth by the sea-side.

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town, on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries: wherein were written these things:

16 Lucius consul of the Romans unto king Ptolomee greeting.

17 The Jews Ambassadors, our friends and confederates, came unto us, to renew the old friendship and league, being sent from Simon the high-priest, and from the people of the Jews.

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high-priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

23 And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Mindus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high-priest.

25 So Antiochus the king camped against Dora the second *day*, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him: silver also and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, You withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm you have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word.

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea-coast, and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortifie the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon.

40 So Cendebeus came to Jamnia and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and an host of *footmen*, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two elded sons, Judas and John, and said unto them, I and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye by *God*'s mercy are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they arose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit, there was a water-brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him, passed thro' after him.

7 *That done*, he divided his men, and set the horsemen in the midst of his footmen: for the enemy's horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas, John's brother, wounded: but John still followed after them, until he came to Cedron, which *Candebeus* had built.

10 So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold.

12 For he was the high-priest's son-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his son to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himself to Jericho with his sons Mattathias and Judas, in the hundred threescore and seventh year, in the eleventh month called Sabat:

15 Where the *son* of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit, he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good,

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John, and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

27 *But brake all the covenants which he had made*, &c.] Josephus says that Antiochus received the men and money which Simon sent him, but afterwards would not perform any thing of what he had promised him.

37 *Fled Tryphon by ship unto Orthosias.*] A port in Phœnicia.

Chap. XVI. 8 *The remnant gat them to the strong hold.*] That is, to Cedron, or rather, Gedor, as it should be read.

20 And others he ſent to take Jeruſalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were ſlain, and *(quoth he) Ptolemee* hath ſent to ſlay thee alſo.

22 Hereof when he heard, he was ſore aſtoniſhed: So he laid hands on them that were come to deſtroy him, and ſlew them; for he knew that they ſought to make him away.

23 As concerning the reſt of the acts of John, and his wars and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, theſe are written in the chronicles of his prieſthood, from the ſame time he was made high-prieſt after his father.

24 *Behold theſe are written in the Chronicles*, &c.] Joſephus relates in what manner he was, through the favour of the people, made high-prieſt after his father, though an elder brother was alive.

The Second BOOK of the MACCABEES.

The ARGUMENT.

This is an abridgment of a large work compoſed by one Jaſon, *and contains the hiſtory of the perſecutions carried on by* Epiphanes *and* Eupator *againſt the* Jews. *The author of this abridgment is unknown, and the intire work of* Jaſon *no longer to be found. They were both* Greeks, *and followed the computation of the* Seleucidæ, *according to the cuſtom of the* Syrians, *who began their year about the month of* October.

CHAP. I.

THE brethren the Jews that be at Jeruſalem, and in the land of Judea, wiſh unto the brethren the Jews that are throughout Egypt, health and peace.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Iſaac, and Jacob, his faithful ſervants;

3 And give you all an heart to ſerve him, and to do his will with a good courage, and a willing mind.

4 And open your hearts in his law and commandments, and ſend you peace,

5 And hear your prayers, and be at one with you, and never forſake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned in the hundred threeſcore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in thoſe years, from the time that Jaſon and his company revolted from the holy land and kingdom.

8 And burnt the porch, and ſhed innocent blood: then we prayed unto the Lord, and were heard; we offered alſo ſacrifices and fine flour, and lighted the lamps, and ſet forth the loaves.

9 And now ſee that ye keep the feaſt of tabernacles in the month Caſleu.

10 In the hundred fourſcore and eighth year, the people that were at Jeruſalem, and in Judea, and the council, and Judas, ſent greeting and health unto Ariſtobulus, king Ptolomeus' maſter, who was of the ſtock of the anointed prieſts, and to the Jews that were in Egypt:

11 Inſomuch as God hath delivered us from great perils, we thank him highly, as having been in battle againſt a king.

12 For he caſt them out that fought within the holy city.

13 For when the leader was come into Perſia, and the army with him that ſeemed invincible, they were ſlain in the temple of Nanea, by the deceit of Nanea's prieſts.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the prieſts of Nanea had ſet forth, and he was entered with a ſmall company into the compaſs of the temple, they ſhut the temple as ſoon as Antiochus was come in:

16 And opening a privy door of the roof, they threw ſtones like thunderbolts, and ſtruck down the captain, hewed them in pieces, ſmote off their heads, and caſt them to thoſe that were without.

17 Bleſſed be our God in all things, who hath delivered up the ungodly.

18 Therefore, whereas we are now purpoſed to keep the purification of the temple upon the five and twentieth day of the *month* Caſleu, we thought it neceſſary to certify you thereof, that ye alſo might keep it, as the *feaſt* of the tabernacles, and of the fire, *which was given us* when Neemias offered ſacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Perſia, the prieſts that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept *it* ſure, ſo that the place was unknown to all men.

20 Now after many years, when it pleaſed God, Neemias being ſent from the king of Perſia, did ſend of the poſterity of thoſe prieſts that had hid it, to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the ſacrifices were laid on, Neemias commanded the prieſts to ſprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the ſun ſhone, which afore was hid in the cloud, there was a great fire kindled, ſo that every man marvelled.

23 And the prieſts made a prayer whilſt the ſacrifice was conſuming *I ſay*) both the prieſts, and all *the reſt*, Jonathan beginning, and the reſt anſwering thereunto, as Neemias did.

24 And the prayer was after this manner: O Lord, Lord God, Creator of all things, who art fearful and ſtrong, and righteous and merciful, and the only and gracious King,

25 The only giver of all things, the only juſt, almighty, and everlaſting, thou that deliverеſt Iſrael from all trouble, and didſt chooſe the fathers, and ſanctify them:

26 Receive the ſacrifice for thy whole people Iſrael, and preſerve thine own portion, and ſanctify it.

27 Gather thoſe together that are ſcattered from us, deliver them that ſerve among the heathen, look upon them that are deſpiſed and abhorred, and let the heathen know that thou art our God.

28 Puniſh them that oppreſs us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moſes hath ſpoken.

30 And the prieſt ſung plalms of thankſgiving.

31 Now when the ſacrifice was conſumed, Neemias commanded the water that was left to be poured on the great ſtones.

32 When this was done, there was kindled a flame: but it was conſumed by the light that ſhined from the altar.

33 So when this matter was known, it was told the king of Perſia

Commentary on the firſt Chapter of II. Maccabees.

CHAP. I. 1 *The brethren the Jews that be at Jeruſalem*, &c.] This chapter and part of the next contains a letter which the Jews at Jeruſalem wrote to their brethren who then reſided in Egypt. It begins in the uſual form of ſalutation then practiſed in the epiſtolary method, namely, by wiſhing the perſons wrote to health and peace.

Perſia, that in the place where the prieſts that were led away hid the fire, there appeared water, and that Neemias had purified the ſacrifices therewith.

34 Then the king incloſing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and beſtowed thereof on thoſe whom he would gratify.

36 And Neemias called this thing Naphtar, which is as much as to ſay a cleanſing: but many call it Nephi.

CHAP. II.

IT is alſo found in the records, that Jeremy the prophet commanded them that were carried away, to take of the fire, as it hath been ſignified.

2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they ſhould not err in their minds, when they ſee images of ſilver and gold, with their ornaments.

3 And with other ſuch ſpeeches exhorted he them, that the law ſhould not depart from their hearts.

4 It was alſo contained in the ſame writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moſes climbed up, and ſaw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incenſe, and ſo ſtopped the door.

6 And ſome of thoſe that followed him, came to mark the way: but they could not find it.

6 Which when Jeremy perceived, he blamed them, ſaying, as for that place, it ſhall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then ſhall the Lord ſhew them theſe things, and the glory of the Lord ſhall appear, and the cloud alſo, as it was ſhewed under Moſes, and as when Solomon deſired that the place might be honourably ſanctified.

9 It was alſo declared, that he being wiſe, offered the ſacrifice of dedication, and of the finiſhing of the temple.

10 And as when Moſes prayed unto the Lord, the fire came down from heaven, and conſumed the ſacrifices: even ſo prayed Solomon alſo, and the fire came down from heaven, and conſumed the burnt-offerings.

11 And Moſes ſaid, becauſe the ſin-offering was not to be eaten, it was conſumed.

12 So Solomon kept thoſe eight days.

13 The ſame things alſo were reported in the writings and commentaries of Neemias; and how he, founding a library, gathered together the acts of the kings and the prophets, and of David, and the epiſtles of the kings concerning the holy gifts.

14 In like manner alſo Judas gathered together all thoſe things that were loſt by reaſon of the war we had, and they remain with us,

15 Wherefore, if ye have need thereof, ſend ſome to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye ſhall do well if ye keep the ſame days.

17 We hope alſo, that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the prieſthood, and the ſanctuary,

18 As he promiſed in the law, will ſhortly have mercy upon us, and gather us together out of every land under heaven, into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars againſt Antiochus Epiphanes, and Eupator his ſon,

21 And the manifeſt ſigns that came from heaven, unto thoſe that behaved themſelves manfully to their honour for Judaiſm: ſo that being but a few, they overcame the whole country, and chaſed barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws, which were going down, the Lord being gracious unto them with all favour:

23 *All theſe things (I ſay)* being declared by Jaſon of Cyrene in five books, we will aſſay to abridge in one volume.

24 For conſidering the infinite number, and the difficulty which they find that deſire to look into the narrations of the ſtory, for the variety of the matter,

25 We have been careful, that they that will read, might have delight, and that they that are deſirous to commit to memory, might have eaſe, and that all into whoſe hands it comes, might have profit.

26 Therefore to us that have taken upon us this painful labour of abridging, it was not eaſy, but a matter of ſweat and watching;

27 Even as it is no eaſe unto him that prepareth a banquet, and ſeeketh the benefit of others: yet for the pleaſuring of many, we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

29 For as the maſter-builder of a new houſe muſt care for the whole building; but he that undertaketh to ſet it out, and paint it, muſt ſeek out fit things for the dorning thereof: even ſo I think it is with us.

30 To ſtand upon every point, and go over things at large, and to be curious in particulars, belongeth to the firſt author of the ſtory.

31 But to uſe brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the ſtory, only adding thus much to that which has been ſaid, That it is a fooliſh thing to make a long prologue, and to be ſhort in the ſtory itſelf.

CHAP. III.

NOW when the holy city was inhabited with all peace, and the laws were kept very well, becauſe of the godlineſs of Onias the high-prieſt, and his hatred of wickedneſs,

2 It came to paſs that even the kings themſelves did honour the place, and magnify the temple with their beſt gifts;

3 Inſomuch that Seleucus king of Aſia, of his own revenues, bare all the coſts belonging to the ſervice of the ſacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high-prieſt about diſorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the ſon* of Thraſeas, who then was governor of Celoſyria and Phenice,

6 And told him that the treaſury in Jeruſalem was full of infinite ſums of money, ſo that the multitude of their riches which did not pertain to the account of the ſacrifices was innumerable, and that it was poſſible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had ſhewed him the money whereof he was told, the king choſe out Heliodorus his treaſurer, and ſent him with a commandment to bring him the aforeſaid money.

8 So forthwith Heliodorus took his journey, under a colour of viſiting the cities of Celoſyria and Phenice, but indeed to fulfil the king's purpoſe.

9 And when he was come to Jeruſalem, and had been courteouſly received of the high-prieſt of the city, he told him what intelligence was given of the money, and declared wherefore he came, and aſked if theſe things were ſo indeed.

10 Then the high-prieſt told him that there was ſuch money laid up for the relief of widows and fatherleſs children.

11 And that ſome of it belonged to Hircanus *ſon* of Tobias, a man of great dignity, and not as that wicked Simon had miſinformed: the ſum whereof was in all four hundred talents of ſilver, and two hundred of gold:

12 And that it was altogether impoſſible that ſuch wrongs ſhould be done unto them, that had committed it to the holineſs of the place, and to the majeſty and inviolable ſanctity of the temple, honoured over all the world.

13 But Heliodorus, becauſe of the king's commandment given him, ſaid, That in any wiſe it muſt be brought into the king's treaſury.

14 So at the day which he appointed, he entered in to order this matter: wherefore there was no ſmall agony throughout the whole city.

15 But the prieſts proſtrating themſelves before the altar in their prieſts veſtments, called unto heaven upon him that made a law concerning things given to be kept, that they ſhould ſafely be preſerved for ſuch as had committed them to be kept.

16 Then whoſo had looked the high-prieſt in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agony of his mind.

17 For the man was ſo compaſſed with fear, and horror of the body, that it was manifeſt to them that looked upon him, what ſorrow he had now in his heart.

18 Others

CHAP. III. 4 *But one Simon of the tribe of Benjamin.*] We have here a very remarkable inſtance of revenge. Simon, who had unjuſtly quarrelled with Onias, was filled with wrath becauſe he had not the power of overcoming him, and applied to Apollonius, informing him that there were prodigious ſums laid up in the temple, and might eaſily be converted to the king's uſe.

18 Others ran flocking out of their houſes to the general ſupplication, becauſe the place was like to come into contempt.

19 And the women, girt with ſack-cloth under their breaſts, abounded in the ſtreets, and the virgins that were kept in, ran, ſome to the gates, and ſome to the walls, and others looked out of the windows.

20 And all holding their hands towards heaven, made ſupplication.

21 Then it would have pitied a man to ſee the falling down of the multitude of all ſorts, and the fear of the high-prieſt, being in ſuch an agony.

22 They then called upon the Almighty Lord, to keep the things committed of truſt, ſafe and ſure, for thoſe that had committed them.

23 Nevertheleſs, Heliodorus executed that which was decreed.

24 Now as he was there preſent himſelf with his guard about the treaſury, the Lord of ſpirits, and the prince of all power, cauſed a great apparition, ſo that all that preſumed to come in with him, were aſtoniſhed at the power of God, and fainted, and were ſore afraid.

25 For there appeared unto them an horſe with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and ſmote at Heliodorus with his forefeet, and it ſeemed that he that ſat upon the horſe had complete harneſs of gold.

26 Moreover, two other young men appeared before him, notable in ſtrength, excellent in beauty, and comely in apparel, who ſtood by him on either ſide, and ſcourged him continually, and gave him many ſore ſtripes.

27 And Heliodorus fell ſuddenly unto the ground, and was compaſſed with great darkneſs: but they that were with him, took him up, and put him into a litter.

28 Thus him, that lately came with a great train, and with all his guard into the ſaid treaſury, they carried out, being unable to help himſelf with his weapons: and manifeſtly they acknowledged the power of God.

29 For he by the hand of God was caſt down, and lay ſpeechleſs without all hope of life.

30 But they praiſed the Lord that had miraculouſly honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladneſs.

31 Then ſtraightways certain of Heliodorus' friends prayed Onias that he would call upon the moſt High, to grant him his life, who lay ready to give up the ghoſt.

32 So the high-prieſt ſuſpecting, leſt the king ſhould miſconceive that ſome treachery had been done to Heliodorus by the Jews, offered a ſacrifice for the health of the man.

33 Now as the high-prieſt was making an atonement, the ſame young men, in the ſame clothing, appeared and ſtood beſide Heliodorus, ſaying, Give Onias the high-prieſt great thanks, inſomuch as for his ſake the Lord hath granted thee life.

34 And ſeeing that thou haſt been ſcourged from heaven, declare unto all the men the mighty power of God: and when they had ſpoken theſe words, they appeared no more.

35 So Heliodorus, after he had offered ſacrifice unto the Lord, and made great vows unto him that had ſaved his life, and ſaluted Onias, returned with his hoſt to the king.

36 Then teſtified he to all men the works of the great God, which he had ſeen with his eyes.

37 And when the king aſked Heliodorus, who might be a fit man to be yet ſent once again to Jeruſalem, he ſaid,

38 If thou haſt an enemy or traitor, ſend him thither, and thou ſhalt receive him well ſcourged, if he eſcape with his life: for in that place, no doubt, there is an eſpecial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it, and he beateth and deſtroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treaſury, fell out on this ſort.

CHAP. IV.

THIS Simon now (of whom we ſpake afore) having been a berayer of the money, and of his country, ſlandered Onias, as if he had terrified Heliodorus, and been the worker of theſe evils.

2 Thus was he bold to call him a traitor, that had deſerved well of the city, and tendered his own nation, and was ſo zealous of the laws.

3 But when their hatred went ſo far, that by one of Simon's faction murders were committed,

4 Onias ſeeing the danger of this contention, and that Apollonius, as being the governor of Celoſyria and Phenice, did rage, and increaſe Simon's malice;

5 He went to the king, not to be an accuſer of his countrymen, but ſeeking the good of all, both public and private:

6 For he ſaw that it was impoſſible that the ſtate ſhould continue quiet, and Simon leave his folly, unleſs the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jaſon the brother of Onias laboured underhand to be high-prieſt.

8 Promiſing unto the king by interceſſion three hundred and threeſcore talents of ſilver, and of another revenue eighty talents:

9 Beſides this, he promiſed to aſſign an hundred and fifty more, if he might have licence to ſet him up a place for exerciſe, and for the training up of youth in the faſhions of the heathen, and to write them of Jeruſalem *by the name of* Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekiſh faſhion.

11 And the royal privileges granted of ſpecial favour to the Jews, by the means of John the father of Eupolemus, who went ambaſſador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new cuſtoms againſt the law.

12 For he built gladly a place of exerciſe under the tower itſelf, and brought the chief young men under his ſubjection, and made them wear a hat.

13 Now ſuch was the height of Greek faſhions, and increaſe of heatheniſh manners, through the exceeding profaneneſs of Jaſon that ungodly wretch, and not high-prieſt:

14 That the prieſts had no courage to ſerve any more at the altar, but deſpiſing the temple, and neglecting the ſacrifices, haſtened to be partakers of the unlawful allowance in the place of exerciſe, after the game of Diſcus called them forth;

15 Not ſetting by the honours of their fathers, but liking the glory of the Grecians beſt of all.

16 By reaſon whereof ſore calamity came upon them: for they had them to be their enemies and avengers, whoſe cuſtom they followed ſo earneſtly, and unto whom they deſired to be like in all things.

17 For it is not a light thing to do wickedly againſt the laws of God: but the time following ſhall declare theſe things.

18 Now when the game that was uſed every fifth year, was kept at Tyrus, the king being preſent,

19 This ungracious Jaſon ſent ſpecial meſſengers ſtom Jeruſalem, who were Antiochians, to carry three hundred drachms of ſilver to the ſacrifice of Hercules, which even the bearers thereof thought fit not to beſtow upon the ſacrifice, becauſe it was not convenient, but to be reſerved for other charges.

20 This money then, in regard of the ſender, was appointed to Hercules' ſacrifice; but becauſe of the bearers thereof, it was employed to the making of galleys.

21 Now when Apollonius the *ſon* of Meneſtheus was ſent into Egypt, for the coronation of king *Ptolemeus* Philometor, Antiochus underſtanding him not to be well affected to his affairs, provided for his own ſafety: whereupon he came to Joppe, and from thence to Jeruſalem:

22 Where he was honourably received of Jaſon and of the city, and was brought in with torch-light, and with great ſhoutings: and ſo afterward went with his hoſt unto Phenice.

23 Three years afterward Jaſon ſent unto Menelaus the aforeſaid Simon's brother, to bear the money to the king, and to put him in mind of certain neceſſary matters.

24 But he being brought to the preſence of the king, when he had magnified him for the glorious appearance of his power, got the prieſthood to himſelf, offering more than Jaſon by three hundred talents of ſilver.

25 So he came with the king's mandate, bringing nothing worthy the high-prieſthood, but having the fury of a cruel tyrant, and the rage of a ſavage beaſt.

26 Then

CHAP. IV. 1 *This Simon now*, &c.] The traitor Simon, ſeeing Heliodorus ſo horribly terrified, though he muſt have been convinced that it was done by the immediate and miraculous intervention of the Divine power, to puniſh the preſumption of a proud mortal, was yet ſo diabolically malicious as to aſſert that the terror of Heliodorus was nothing more than a contrivance of Onias to prevent his taking the money. This at length became a party-cauſe; and ſo enraged and violent were the partiſans of Simon, that inſults and murders were the effects of their contention.

26 Then Jaſon, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promiſed unto the king, he took no good order for it, albeit Soſtratus the ruler of the caſtle required it.

28 For unto him appertained the gathering of the cuſtoms. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lyſimachus in his ſtead in the prieſthood; and Soſtratus *left* Crates, who was governor of the Cyprians.

30 While thoſe things were in doing, they of Tarſus and Mallos made inſurrection, becauſe they were given to the king's concubine called Antiochis.

31 Then came the king in all haſte to appeaſe matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, ſuppoſing that he had gotten a convenient time, ſtole certain veſſels of gold out of the temple, and gave ſome of them to Andronicus, and ſome he ſold into Tyrus, and the cities round about.

33 Which when Onias knew of a ſurety, he reproved him, and withdrew himſelf into a ſanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus taking Andronicus apart, prayed him to get Onias into his hands; who being perſuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were ſuſpected *by him*, yet perſwaded he him to come forth of the ſanctuary: whom forthwith he ſhut up without regard of juſtice.

35 For the which cauſe not only the Jews, but many alſo of other nations took great indignation, and were much grieved for the unjuſt murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact alſo, complained becauſe Onias was ſlain without cauſe.

37 Therefore Antiochus was heartily ſorry, and moved to pity, and wept, becauſe of the ſober and modeſt behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city, unto that very place where he had committed impiety againſt Onias, there he ſlew the curſed murderer. Thus the Lord rewarded him in his puniſhment as he had deſerved.

39 Now when many ſacrileges had been committed in the city by Lyſimachus, with the conſent of Menelaus, and the bruit thereof was ſpread abroad, the multitude gathered themſelves together againſt Lyſimachus, many veſſels of gold being already carried away.

40 Whereupon the common people riſing, and being filled with rage, Lyſimachus armed about three thouſand men, and began firſt to offer violence; one Auranus being the leader, a man far gone in years, and no leſs in folly.

41 They then ſeeing the attempt of Lyſimachus, ſome of them caught ſtones, ſome clubs, others taking handfuls of duſt that was next at hand, caſt them all together upon Lyſimachus, and thoſe that ſet upon them.

42 Thus many of them they wounded, and ſome they ſtruck to the ground, and all *of them* they forced to flee: but as for the church-robber himſelf, him they killed beſide the treaſury.

43 Of theſe matters therefore there was an accuſation laid againſt Menelaus.

44 Now when the king came to Tyrus, three men, that were ſent from the ſenate, pleaded the cauſe before him:

45 But Menelaus being now convicted, promiſed Ptolemee the *ſon* of Dorymenes, to give him much money, if he would pacify the king towards him.

46 Whereupon Ptolemee taking the king aſide into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Inſomuch that he diſcharged Menelaus from the accuſations, who notwithſtanding was cauſe of all the miſchief: and thoſe poor men, who if they had told their cauſe, yea, before the Scythians, ſhould have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy veſſels, did ſoon ſuffer unjuſt puniſhment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, cauſed them to be honourably buried.

50 And ſo through the covetouſneſs of them that were in power, Menelaus remained ſtill in authority, increaſing in malice, and being a great traitor to the citizens.

CHAP. V.

ABOUT the ſame time Antiochus prepared his ſecond voyage into Egypt:

2 And then it happened, that through all the city, for the ſpace almoſt of forty days, there were ſeen horſemen running in the air, in cloth of gold, and armed with lances like a band of ſoldiers.

3 And troops of horſemen in array encountering and running one againſt another, with ſhaking of ſhields, and multitude of pikes, and drawing of ſwords, and caſting of darts, and glittering of golden ornaments, and harneſs of all ſorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a falſe rumour, as though Antiochus had been dead, Jaſon took at the leaſt a thouſand men, and ſuddenly made an aſſault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the caſtle:

6 But Jaſon ſlew his own citizens without mercy (not conſidering that to get the day of them of his own nation, would be a moſt unhappy day for him: but thinking they had been *his* enemies, and not *his* countrymen whom he conquered)

7 Howbeit, for all this he obtained not the principality, but at the laſt received ſhame for the reward of his treaſon, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accuſed before Aretas the king of the Arabians, fleeing from city to city, purſued of all men, hated as a forſaker of the laws, and being had in abomination, as an open enemy of his country and countrymen, he was caſt out into Egypt.

9 Thus he that had driven many out of their country, periſhed in a ſtrange land, retiring to the Lacedemonians, and thinking *there* to find ſuccour, by reaſon of his kindred.

10 And he that had caſt out many unburied, had none to mourn for him, nor any ſolemn funerals at all, nor ſepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms.

12 And commanded his men of war not to ſpare ſuch as they met, and to ſlay ſuch as went up upon the houſes.

13 Thus there was killing of young and old, making away of men, women, and children, ſlaying of virgins and infants.

14 And there were deſtroyed within the ſpace of three whole days fourſcore thouſand, whereof forty thouſand were ſlain in the conflict; and no fewer ſold than ſlain.

15 Yet was he not content with this, but preſumed to go into the moſt holy temple of all the world; Menelaus that traitor to the laws and to his own country, being his guide:

16 And taking the holy veſſels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away.

17 And ſo haughty was Antiochus in mind, that he conſidered not that the Lord was angry for a while for the ſins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many ſins, this man, as ſoon as he had come, had forthwith been ſcourged, and put back from his preſumption, as Heliodorus was, whom Seleucus the king ſent to view the treaſury.

19 Nevertheleſs, God did not chooſe the people for the place's ſake, but the place for the people's ſake.

20 And therefore the place itſelf, that was partaker with them of the adverſity that happened to the nation, did afterward communicate in the benefits ſent from the Lord: and as it was forſaken in the wrath of the Almighty, ſo again the great Lord being reconciled, it was ſet up with all glory.

21 So when Antiochus had carried out of the temple a thouſand and eight hundred talents, he departed in all haſte unto Antiochia, weening in his pride to make the land navigable, and the ſea paſſable by foot: ſuch was the haughtineſs of his mind.

22 And he left governors to vex the nation: at Jeruſalem, Philip, for his country a Phrygian, and for manners more barbarous than he that ſet him there:

23 And at Garizim, Andronicus; and beſides, Menelaus, who,

CHAP. V. 1 *About the ſame time Antiochus prepared his ſecond voyage into Egypt.*] Whilſt theſe contentions prevailed between Menelaus and the Jews, God was pleaſed to give them ſome fearful warnings of what he was about to bring upon them.

who, worſe than all the reſt, bare an heavy hand over the citizens, having a malicious mind againſt his countrymen the Jews.

24 He ſent alſo that deteſtable ringleader Apollonius, with an army of two and twenty thouſand, commanding him to ſlay all thoſe that were in their beſt age, and to ſell the women, and the younger ſort:

25 Who coming to Jeruſalem, and pretending peace, did forbear till the holy day of the ſabbath, when taking the Jews keeping holy day, he commanded his men to arm themſelves.

26 And ſo he ſlew all them that were gone to the celebrating of the ſabbath, and running through the city with weapons, ſlew great multitudes.

27 But Judas Maccabeus, with nine others, or thereabout, withdrew himſelf into the wilderneſs, and lived in the mountains after the manner of beaſts, with his company, who fed on herbs continually, leſt they ſhould be partakers of the pollution.

CHAP. VI.

NOT long after this, the king ſent an old man of Athens, to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute alſo the temple in Jeruſalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the defender of ſtrangers, as they did deſire that dwelt in the place.

3 The coming in of this miſchief was ſore and grievous to the people:

4 For the temple was filled with riot and revelling, by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and beſides that, brought in things that were not lawful.

5 The altar alſo was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep ſabbath-days, or ancient feaſts, or to profeſs himſelf at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter conſtraint to eat of the ſacrifices; and when the feaſt of Bacchus was kept, the Jews were compelled to go in proceſſion to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the ſuggeſtion of Ptolomee, againſt the Jews, that they ſhould obſerve the ſame faſhions, and be partakers of their ſacrifices:

9 And whoſo would not conform themſelves to the manners of the Gentiles, ſhould be put to death. Then might a man have ſeen the preſent miſery.

10 For there were two women brought who had circumciſed their children, whom, when they had openly led round about the city, the babes hanging at their breaſts, they caſt them down headlong from the wall.

11 And others that had run together into caves near by, to keep the ſabbath-day ſecretly, being diſcovered to Philip, were all burnt together, becauſe they made a conſcience to help themſelves, for the honour of the moſt ſacred day.

12 Now I beſeech thoſe that read this book, that they be not diſcouraged for theſe calamities, but that they judge thoſe puniſhments not to be for deſtruction, but for a chaſtening of our nation.

13 For it is a token of his great goodneſs, when wicked doers are not ſuffered any long time, but forthwith puniſhed.

14 For not as with other nations, whom the Lord patiently forbeareth to puniſh, till they be come to the fulneſs of their ſins, ſo dealeth he with us.

15 Leſt that being come to the height of ſin, afterwards he ſhould take vengeance of us.

16 And therefore he never withdraweth his mercy from us. And though he puniſh with adverſity, yet doth he never forſake his people.

17 But let this that we have ſpoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar, one of the principal ſcribes, an aged man, and of a well-favoured countenance, was conſtrained to open his mouth, and to eat ſwine's fleſh.

19 But he chooſing rather to die gloriouſly, than to live ſtained with ſuch an abomination, ſpit it forth, and came of his own accord to the torment;

20 As it behoved them to come that are reſolute to ſtand out againſt ſuch things as are not lawful for love of life to be taſted.

21 But they that had the charge of that wicked feaſt, for the old acquaintance they had with the man, taking him aſide, beſought him to bring fleſh of his own proviſion, ſuch as was lawful for him to uſe, and make as if he did eat of the fleſh taken from the ſacrifice commanded by the king;

22 That in ſo doing he might be delivered from death, and for the old friendſhip with them, find favour.

23 But he began to conſider diſcreetly, and as became his age, and the excellency of his ancient years, and the honour of his grey head, whereunto he was come, and his moſt honeſt education from a child, or rather the holy law made and given by God: therefore he anſwered accordingly, and willed them ſtraitways to ſend him to the grave.

24 For it becometh not our age *(ſaid he)* in any wiſe to diſſemble, whereby many young perſons might think that Eleazar, being fourſcore years old and ten, were now gone to a ſtrange religion,

25 And ſo they through mine hypocriſy, and deſire to live a little time, and a moment longer, ſhould be deceived by me, and I get a ſtain to mine old age, and make it abominable.

26 For though for the preſent time I ſhould be delivered from the puniſhment of men: yet ſhould I not eſcape the hand of the Almighty, neither alive nor dead.

27 Wherefore now manfully changing this life, I will ſhew myſelf ſuch an one as mine age requireth;

28 And leave a notable example to ſuch as be young, to die willingly and courageouſly for the honourable and holy laws: and when he had ſaid theſe words, immediately he went to the torment.

29 They that led him, changing the good will they bare him a little before, into hatred, becauſe the foreſaid ſpeeches proceeded as they thought from a deſperate mind.

30 But when he was ready to die with ſtripes, he groned, and ſaid, It is manifeſt unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure ſore pains in body, by being beaten: but in ſoul am well content to ſuffer theſe things, becauſe I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

IT came to paſs alſo, that ſeven brethren with their mother were taken, and compelled by the king, againſt the law, to taſte ſwine's fleſh, and were tormented with ſcourges and whips.

2 But one of them that ſpake firſt, ſaid thus, What wouldeſt thou aſk or learn of us? we are ready to die, rather than to tranſgreſs the laws of our fathers.

3 Then the king being in a rage, commanded pans and caldrons to be made hot.

4 Which forthwith being heated, he commanded to cut out the tongue of him that ſpake firſt, and to cut off the utmoſt parts of his body, the reſt of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan: and as the vapour in the pan was for a good ſpace diſperſed, they exhorted one another with the mother, to die manfully, ſaying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moſes in his ſong, which witneſſed to their faces, declared, ſaying, And he ſhall be comforted in his ſervants.

7 So when the firſt was dead after this manner, they brought the ſecond to make him a mocking-ſtock: and when they pulled off the ſkin of his head with the hair, they aſked him, Wilt thou eat before thou be puniſhed throughout every member of thy body?

8 But he anſwered in his own language, and ſaid, No. Wherefore he alſo received the next torment in order as the former did.

9 And when he was at the laſt gaſp, he ſaid, Thou like a fury takeſt us out of this preſent life, but the king of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life.

10 After

CHAP. VI. 1 *Not long after this the king ſent an old man,* &c.] Antiochus, ſtill raging againſt the Jews, and not ſatisfied with deſtroying and maſſacring them by multitudes at a time, now takes another reſolution, tho' as barbarous as any of his former decrees againſt them; which was, to compel them to renounce their religion and the worſhip of the true God, and to embrace idolatry.

CHAP. VII. 1 *It came to paſs alſo that ſeven brethren with their mother were taken, and compelled by the king againſt the law to taſte ſwine's fleſh,* &c.] In this chapter we have a particular account of the martyrdom of a mother and her ſeven ſons, who ſuffered with unparalleled conſtancy and firmneſs the moſt exquiſite tortures that the invention of the tyrant Antiochus could furniſh, or his executioners act, rather than violate a precept of their law, which forbad the eating of ſwine's fleſh.

10 After him was the third made a mocking-ſtock: and when he was required, he put out his tongue, and that right ſoon, holding forth his hands manfully,

11 And ſaid courageouſly, theſe I had from heaven; and for his laws I deſpiſe them, and from him I hope to receive them again.

12 Inſomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead alſo, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he ſaid thus, It is good, being put to death by men, to look for hope from God, to be raiſed up again by him: as for thee, thou ſhalt have no reſurrection to life.

15 Afterward they brought the fifth alſo, and mangled him.

16 Then looked he unto the king, and ſaid, Thou haſt power over men, thou art corruptible, thou doeſt what thou wilt; yet think not that our nation is forſaken of God.

17 But abide awhile, and behold his great power, how he will torment thee and thy ſeed.

18 After him alſo they brought the ſixth, who being ready to die, ſaid, Be not deceived without cauſe: for we ſuffer theſe things for ourſelves, having ſinned againſt our God: therefore marvellous things are done *unto us*.

19 But think not thou that takeſt in hand to ſtrive againſt God, that thou ſhalt eſcape unpuniſhed.

20 But the mother was marvellous above all, and worthy of honourable memory: for when ſhe ſaw her ſeven ſons ſlain within the ſpace of one day, ſhe bare it with a good courage, becauſe of the hope that ſhe had in the Lord.

21 Yea, ſhe exhorted every one of them in her own language, filled with courageous ſpirits; and ſtirring up her womaniſh thoughts with a manly ſtomach, ſhe ſaid unto them,

22 I cannot tell how you came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you.

23 But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own mercy give you breath and life again, as you now regard not your own ſelves for his laws ſake.

24 Now Antiochus thinking himſelf deſpiſed, and ſuſpecting it to be a reproachful ſpeech, whilſt the youngeſt was yet alive, did not only exhort him by words, but alſo aſſured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that alſo he would take him for his friend, and truſt him with affairs.

25 But when the young man would in no caſe hearken unto him, the king called his mother, and exhorted her, that ſhe would counſel the young man to ſave his life.

26 And when he had exorted her with many words, ſhe promiſed him that ſhe would counſel her ſon.

27 But ſhe bowing herſelf towards him, laughing the cruel tyrant to ſcorn, and ſpake in her country language on this manner, O my ſon, have pity upon me that bare thee nine months in my womb, and gave thee ſuck three years, and nouriſhed thee, and brought thee up into this age, and endured the troubles of education.

28 I beſeech thee, my ſon, look upon the heaven and the earth, and all that is therein, and conſider that God made them of things that were not: and ſo was mankind made likewiſe.

29 Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 While ſhe was yet ſpeaking theſe words, the young man ſaid, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moſes.

31 And thou that haſt been the author of all miſchief againſt the Hebrews, ſhall not eſcape the hands of God.

32 For we ſuffer becauſe of our ſin.

33 And though the living Lord be angry with us a little while for our chaſtening and correction, yet ſhall he be at one again with his ſervants.

34 But thou, O godleſs man, and of all others moſt wicked, be not lifted up without a cauſe, nor puffed up with uncertain hopes, lifting up thy hand againſt the ſervants of God:

35 For thou haſt not yet eſcaped the judgment of Almighty God, who ſeeſt all things.

36 For our brethren, who now have ſuffered a ſhort pain, are dead under God's covenant of everlaſting life: but thou, through the judgment of God, ſhalt receive puniſhment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beſeeching God that he would ſpeedily be merciful unto our nation, and that thou by torments and plagues mayeſt confeſs that he alone is God.

38 And that in me and my brethren, the wrath of the Almighty, which is juſtly brought upon all our nation, may ceaſe.

39 Then the king, being in a rage, handled him worſe than all the reſt, and took it grievouſly that he was mocked.

40 So this man died undefiled, and put his whole truſt in the Lord.

41 Laſt of all, after the ſons, the mother died.

42 Let this be enough now to have ſpoken concerning the idolatrous feaſts, and the extreme tortures.

CHAP. VIII.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all ſuch as continued in the Jews religion, and aſſembled about ſix thouſand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all, and alſo pity the temple profaned of ungodly men,

3 And that he would have compaſſion upon the city, ſore defaced, and ready to be made even with the ground, and hear the blood that cried unto him,

4 And remember the wicked ſlaughter of harmleſs infants, and the blaſphemies committed againſt his name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had his company about him, he could not be withſtood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the moſt commodious places, and overcame and put to flight no ſmall number of his enemies.

7 But ſpecially took he advantage of the night for ſuch privy attempts, inſomuch that the bruit of his manlineſs was ſpread every where.

8 So when Philip ſaw that this man increaſed by little and little, and that things proſpered with him ſtill more and more, he wrote unto Ptolemeus the governor of Celoſyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith chooſing Nicanor the *ſon* of Patroclus, one of his ſpecial friends, he ſent him with no fewer than twenty thouſand of all nations under him to root out the whole generation of the Jews; and with him he joined alſo Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make ſo much money of the captive Jews, as ſhould defray the tribute of two thouſand talents, which the king was to pay to the Romans.

11 Wherefore immediately he ſent to the cities upon the ſea-coaſt, proclaiming a ſale of the captive Jews, and promiſing that they ſhould have fourſcore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto thoſe that were with him, that the army was at hand,

13 They that were fearful, and diſtruſted the juſtice of God, fled, and conveyed themſelves away.

14 Others ſold all that they had left, and withal beſought the Lord to deliver them, being ſold by the wicked Nicanor before they met together:

15 And if not for their own ſakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's ſake by which they were called.

16 So Maccabeus called his men together unto the number of ſix thouſand, and exhorted them not to be ſtricken with terror of the enemy, nor to fear the great multitude of the heathen who came wrongfully againſt them, but to fight manfully,

17 And to ſet before their eyes the injury that they had unjuſtly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and alſo the taking away of the government of their forefathers:

18 For they *(ſaid he)* truſt in their weapons, and boldneſs; but our confidence is in the Almighty God, who at a beck can caſt down both them that come againſt us, and alſo all the world.

19 Moreover, he recounted unto them what helps their fore-

CHAP. VIII. 1 *Then Judas Maccabeus, and they that were with him, went privily into the towns*, &c.] The author having concluded his account of the idolatrous feaſt, at which the poor Jews were compelled to be preſent and aſſiſt, and likewiſe of the inhuman cruelties exerciſed on thoſe whoſe faith and reſolution were ſtrong enough to outbrave all the tyrant's barbarities, in this begins his narrative of the noble exploits performed by Judas Maccabeus in defence of their laws, religion, and country.

fathers had found, and how they were delivered, when under Sennacherib an hundred fourſcore and five thouſand periſhed.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thouſand in all to the buſineſs, with four thouſand Macedonians, and that the Macedonians being perplexed, the eight thouſand deſtroyed an hundred and twenty thouſand, becauſe of the help that they had from heaven, and ſo received a great booty.

21 Thus when he had made them bold with theſe words, and ready to die for the laws and the country, he divided his army into four parts:

22 And joined with himſelf his own brethren, leaders of each band, *to wit*, Simon, and Joſeph, and Jonathan, giving each one fifteen hundred men.

23 Alſo *he appointed* Eleazar to read the holy books: and when he had given them this watch-word, The help of God; himſelf leading the firſt band, he joined battle with Nicanor.

24 And by the help of the Almighty, they ſlew above nine thouſand of their enemies, and wounded and maimed the moſt part of Nicanor's hoſt, and ſo put all to flight;

25 And took their money that came to buy them, and purſued them far: but lacking time, they returned.

26 For it was the day before the ſabbath, and therefore they would no longer purſue them.

27 So when they had gathered their armour together, and ſpoiled their enemies, they occupied themſelves about the ſabbath, yielding exceeding praiſe and thanks to the Lord, who had preſerved them unto that day, which was the beginning of mercy diſtilling upon them.

28 And after the ſabbath, when they had given part of the ſpoils to the maimed, and the widows, and orphans, the reſidue they divided among themſelves and their ſervants.

29 When this was done, and they had made a common ſupplication, they beſought the merciful Lord to be reconciled with his ſervants for ever.

30 Moreover, of thoſe that were with Timotheus and Bacchides, who fought againſt them, they ſlew above twenty thouſand, and very eaſily got high and ſtrong holds, and divided amongſt themſelves many ſpoils more, and made the maimed, orphans, widows, yea, and the aged alſo, equal in ſpoils with themſelves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the ſpoils they brought to Jeruſalem.

32 They ſlew alſo Philarches that wicked perſon, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at ſuch time as they kept the feaſt for the victory in their country, they burnt Caliſthenes that had ſet fire upon the holy gates, who was fled into a little houſe, and ſo he received a reward meet for his wickedneſs.

34 As for that moſt ungracious Nicanor, who had brought a thouſand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them of whom he made leaſt account, and putting off his glorious apparel, and diſcharging his company, he came like a fugitive ſervant through the mid-land unto Antioch, having very great diſhonour, for that his hoſt was deſtroyed.

36 Thus he that took upon him to make good to the Romans their tribute, by means of the captives in Jeruſalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, becauſe they followed the laws that he gave them.

CHAP. IX.

ABOUT that time came Antiochus with diſhonour out of the country of Perſia.

2 For he had entered the city called Perſepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themſelves with their weapons, put them to flight; and ſo it happened, that Antiochus being put to flight of the inhabitants, returned with ſhame.

3 Now when he came to Ecbatana, news was brought him what had happened unto Nicanor and Timotheus.

4 Then ſwelling with anger, he thought to avenge upon the Jews the diſgrace done unto him by thoſe that made him flee. Therefore commanded he his chariot-man to drive without ceaſing, and to diſpatch the journey, the judgment of God now following him. For he had ſpoken proudly in this ſort, That he would come to Jeruſalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Iſrael, ſmote him with an incurable and inviſible plague: for as ſoon as he had ſpoken theſe words, a pain of the bowels, that was remedileſs, came upon him, and ſore torments of the inner parts;

6 And that moſt juſtly: for he had tormented other men's bowels with many and ſtrange torments.

7 Howbeit he nothing at all ceaſed from his bragging, but ſtill was filled with pride, breathing out fire in his rage againſt the Jews, and commanding to haſte the journey: but it came to paſs that he fell down from his chariot, carried violently; ſo that having a ſore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the ſea, (ſo proud was he beyond the condition of man) and weigh the high mountains in a balance, was now caſt on the ground, and carried in an horſe-litter, ſhewing forth unto all the manifeſt power of God.

9 So that the worms roſe up out of the body of this wicked man, and whiles he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſome to all his army.

10 And the man, that thought a little afore he could reach to the ſtars of heaven, no man could endure to carry for his intolerable ſtink.

11 He therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himſelf* by the ſcourge of God, his pain increaſing every moment.

12 And when he himſelf could not abide his own ſmell, he ſaid theſe words, It is meet to be ſubject unto God, and that a man that is mortal ſhould not proudly think of himſelf, as if he were God.

13 This wicked perſon vowed alſo unto the Lord (now who no more would have mercy upon him) ſaying thus,

14 That the holy city (to the which he was going in haſte to lay it even with the ground, and to make it a common burying-place) he would ſet at liberty.

15 And as touching the Jews, whom he had judged not worthy to be ſo much as buried, but to be caſt out with their children to be devoured of the fowls and wild beaſts, he would make them all equal to the citizens of Athens.

16 And the holy temple, which before he had ſpoiled, he would garniſh with goodly gifts, and reſtore all the holy veſſels, with many more, and out of his own revenue defray the charges belonging to the ſacrifices:

17 Yea, and that alſo he would become a Jew himſelf, and go through all the world that was inhabited, and declare the power of God.

18 But for all this, his pains would not ceaſe: for the juſt judgment of God was come upon him: therefore deſpairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a ſupplication, after this manner:

19 Antiochus king and governor, to the good Jews his citizens, wiſheth much joy, health, and proſperity.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or elſe I would have remembered kindly your honour and good will. Returning out of Perſia, and being taken with a grievous diſeaſe, I thought it neceſſary to care for the common ſafety of all:

22 Not diſtruſting mine health, but having great hope to eſcape this ſickneſs.

23 But conſidering that even my father at what time he led an army into the high countries, appointed a ſucceſſor,

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the ſtate was left, might not be troubled.

25 Again, conſidering how that the princes that are borderers and neighbours unto my kingdom, and wait for opportunities, and expect what ſhall be the event, I have appointed my ſon Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and requeſt you to remember the benefits that I have done unto you generally, and in ſpecial, and that every man will be ſtill faithful to me and my ſon.

27 For I am perſuaded that he, underſtanding my mind, will favourably and graciouſly yield to your deſires.

28 Thus the murderer and blaſphemer having ſuffered moſt grievouſly, as he entreated other men, ſo died he a miſerable death in a ſtrange country in the mountains.

29 And

CHAP. IX. 1 *About that time came Antiochus with diſhonour out of the country of Perſia.*] Theſe ill ſucceſſes of the arms of Antiochus employed in Judea were not the only misfortunes which befell that monarch; for about the ſame time he himſelf, with the forces under his command in Perſia, was forced to abandon his enterpriſes there, being ſhamefully routed in attempting to rob the temple, and plunder the city of Perſepolis.

29 And Philip that was brought up with him, carried away his body, who alſo fearing the ſon of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

NOW Maccabæus, and his company, the Lord guiding them, recovered the temple and the city.

2 But the altars which the heathen had built in the open ſtreet, and alſo the chapels, they pulled down.

3 And having cleanſed the temple, they made another altar, and ſtriking ſtones, they took fire out of them, and offered a ſacrifice after two years, and ſet forth incenſe and lights, and ſhew bread.

4 When that was done, they fell flat down, and beſought the Lord that they might come no more into ſuch troubles; but if they ſinned any more againſt him, that he himſelf would chaſten them with mercy, and that they might not be delivered unto the blaſphemous and barbarous nations.

5 Now upon the ſame day that the ſtrangers profaned the temple, on the very ſame day it was cleanſed again, even the five and twentieth day of the ſame month, which is Caſleu.

6 And they kept eight days with gladneſs, as in the feaſt of the tabernacles, remembering that not long afore they had held the feaſt of the tabernacles, when as they wandered in the mountains and dens like beaſts.

7 Therefore they bare branches, and fair boughs, and palms alſo, and ſang pſalms unto him that had given them good ſucceſs in cleanſing his place.

8 They ordained alſo by a common ſtatute and decree, that every year thoſe days ſhould be kept of the whole nation of the Jews.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the ſon of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he ſet one Lyſias over the affairs of his realm, and *appointed him* chief governor of Celoſyria and Phenice.

12 For Ptolemeus that was called Macron, chooſing rather to do juſtice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accuſed of *the king's* friends before Eupator, and called traitor at every word, becauſe he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and ſeeing that he was in no honourable place, he was ſo diſcouraged, that he poiſoned himſelf and died.

14 But when Gorgias was governor of the holds, he hired ſoldiers, and nouriſhed war continually with the Jews:

15 And therewithal the Idumeans having gotten into their hands the moſt commodious holds, kept the Jews occupied, and receiving thoſe that were baniſhed from Jeruſalem, they went about to nouriſh war.

16 Then they that were with Maccabeus made ſupplication, and beſought God that he would be their helper; and ſo they ran with violence upon the ſtrong holds of the Idumeans.

17 And aſſaulting them ſtrongly, they wan the holds, and kept off all that fought upon the wall, and ſlew all that fell into their hands, and killed no fewer than twenty thouſand.

18 And becauſe certain (who were no leſs than nine thouſand) were fled together into two very ſtrong caſtles, having all manner of things convenient to *ſuſtain* the ſiege.

19 Maccabeus left Simon and Joſeph, and Zaccheus alſo, and them that were with him, who were enough to beſiege them, and departed himſelf unto thoſe places which more needed his help.

20 Now they that were with Simon being led by covetouſneſs, were perſuaded for money (through certain of thoſe that were in the caſtle) and took ſeventy thouſand drachms, and let ſome of them eſcape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accuſed thoſe men, that they had ſold their brethren for money, and ſet their enemies free to fight againſt them.

22 So he ſlew thoſe that were found traitors, and immediately took the two caſtles.

23 And having good ſucceſs with his weapons in all things he took in hand, he ſlew in the two holds more than twenty thouſand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horſes out of Aſia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus, turned themſelves to pray unto God, and ſprinkled earth upon their heads, and girded their loins with ſackcloth.

26 And fell down at the foot of the altar, and beſought him to be merciful to them, and to be an enemy to their enemies, and an adverſary to their adverſaries as the law declareth.

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themſelves.

28 Now the ſun being newly riſen, they joined both together; the one part having together with their virtue, their refuge alſo unto the Lord, for a pledge of their ſucceſs and victory: the other ſide making their rage leader of their battle.

29 But when the battle waxed ſtrong, there appeared unto the enemies from heaven, five comely men upon horſes, with bridles of gold, and two of them led the Jews.

30 And took Maccabeus betwixt them, and covered him on every ſide with their weapons, and kept him ſafe, but ſhot arrows and lightnings againſt the enemies: ſo that being confounded with blindneſs, and full of trouble, they were killed.

31 And there were ſlain *of footmen* twenty thouſand and five hundred, and ſix hundred horſemen.

32 As for Timotheus himſelf, he fled into a very ſtrong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid ſiege againſt the fortreſs courageouſly four days.

34 And they that were within, truſting to the ſtrength of the place, blaſphemed exceedingly, and uttered wicked words.

35 Nevertheleſs, upon the fifth day early, twenty young men of Maccabeus' company, inflamed with anger becauſe of the blaſphemies, aſſaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewiſe aſcending after them, whiles they were buſied with them that were within, burnt the towers, and kindling fires, burnt the blaſphemers alive; and others broke open the gates, and having received in the reſt of the army, took the city.

37 And killed Timotheus that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praiſed the Lord with pſalms and thankſgiving, who had done ſo great things for Iſrael, and given them the victory.

CHAP. XI.

NOT long after this, Lyſias the king's protector and couſin, who alſo managed the affairs, took ſore diſpleaſure for the things that were done.

2 And when he had gathered about fourſcore thouſand, with all the horſemen, he came againſt the Jews, thinking to make the city an habitation of the Gentiles.

3 And to make a gain of the temple, as of the other chapels of the heathen, and to ſet the high prieſthood to ſale every year:

4 Not at all conſidering the power of God, but puffed up with his ten thouſands of footmen, and his thouſands of horſemen, and his fourſcore elephants.

5 So he came to Judea, and drew near to Bethſura, which was a ſtrong town, but diſtant from Jeruſalem about five furlongs, and he laid ſore ſiege unto it.

6 Now when they that were with Maccabeus heard that he beſieged the holds, they and all the people with lamentation and tears beſought the Lord that he would ſend a good angel to deliver Iſrael.

7 Then Maccabeus himſelf firſt of all took weapons, exhorting the other that they would jeopard themſelves together with him to help their brethren: ſo they went forth together with a willing mind.

8 And as they were at Jeruſalem, there appeared before them on horſeback, one in white clothing, ſhaking his armour of gold.

9 Then they praiſed the merciful God all together, and took heart, inſomuch that they were ready not only to fight with men, but with moſt cruel beaſts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they

CHAP. XI.] 1 *Not long after this, Lyſias the king's protector and couſin, who alſo managed the affairs, took ſore diſpleaſure*, &c.] The news of the great ſucceſſes of Judas reaching the ears of Lyſias, who was the guardian and kinſman of the young king Antiochus, and who had likewiſe the direction and chief adminiſtration of the government, was very much chagrined at the misfortune that had attended the arms of his maſter in Judea. Upon which, muſtering a vaſt army of horſe and foot, he marches with great fury againſt the Jews, not only to revenge himſelf for the diſgraces former generals had ſuffered from that people, but to enrich himſelf with their ſpoils.

slew eleven thousand *footmen*, and sixteen hundred horsemen, and put all the others to flight.

12 Many of them also being wounded, escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable *conditions*, and *promised* that he would persuade the king, that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting.

17 John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then you will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order, both to these, and the other that came from me, to commune with you

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias *sendeth* greeting.

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go chearfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews.

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct, till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before: and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and in the fifteenth day of *the month* Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius, and Titus Manlius, ambassadors of the Romans, *send* greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after you have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

CHAP. XII.

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governors of several places, Timotheus, and Apollonius the *son* of Genneus, also Hieronimus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace; and suspecting nothing: but when they were gone forth into the deep they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready*.

6 And calling upon God the righteous judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up he went backward, as if he would return to root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven, and the navy, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs, in their journey toward Timotheus, no fewer than five thousand *men on foot*, and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle; but Judas' side, by the help of God, got the victory: so that the Nomades of Arabia being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it, put such trust in the strength of the walls, and provision of victuals, that they behaved themselves rudely towards them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world (who without any rams or engines of war, did cast down Jericho in the time of Joshua) gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad, near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children, and the other baggage, unto a fortress called Carnion: (for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.)

22 Bnt when Judas his first band came in sight, the enemies (being smitten with fear and terror, through the appearance of him that seeth all things) fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover, Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews parents, and the brethren of some of them, who, if they had put him to death, should not be regarded.

CHAP. XII. 1 *When these covenants were made, Lysias went unto the king*, &c.] Notwithstanding this treaty of peace so lately concluded, the king's governors in Judea would not suffer the Jews to enjoy the fruits of it. At Joppe no less than two hundred of them were drowned by a trick put upon them by the garrison.

25 So when he had aſſured them with many words, that he would reſtore them without hurt, according to the agreement, they let him go for the ſaving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he ſlew five and twenty thouſand perſons.

27 And after he had put to flight and deſtroyed them, Judas removed the hoſt towards Ephron, a ſtrong city, wherein Lyſias abode, and a great multitude of divers nations, and the ſtrong young men kept the walls, and defended them mightily: wherein alſo was great proviſion of engines and darts.

28 But when Judas and his company had called upon Almighty God (who with his power breaketh the ſtrength of his enemies) they wan the city, and ſlew twenty and five thouſand of them that were within.

29 From thence they departed to Scythopolis, which lieth ſix hundred furlongs from Jeruſalem.

30 But when the Jews that dwelt there had teſtified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adverſity;

31 They gave them thanks, deſiring them to be friendly ſtill unto them: and ſo they came to Jeruſalem, the feaſt of the weeks approaching.

32 And after the *feaſt* called Pentecoſt, they went forth againſt Gorgias the governor of Idumea.

33 Who came out with three thouſand men of foot, and four hundred horſemen.

34 And it happened that in their fighting together, a few of the Jews were ſlain.

35 At which time Doſitheus, one of Bacenor's company, who was on horſeback, and a ſtrong man, was ſtill upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that curſed man alive, a horſeman of Thracia coming upon him, ſmote off his ſhoulder, ſo that Gorgias fled unto Mariſa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would ſhew himſelf to be their helper, and leader of the battle.

37 And with that he began in his own language, and ſung pſalms with a loud voice, and ruſhing unawares upon Gorgias' men, he put them to flight.

38 So Judas gathered his hoſt, and came into the city Odollam. And when the ſeventh day came they purified themſelves (as the cuſtom was) and kept the ſabbath in the ſame place.

39 And upon the day following, as the uſe had been, Judas and his company came to take up the bodies of them that were ſlain, and to bury them with their kinſmen in their fathers graves.

40 Now under the coats of every one that was ſlain, they found things conſecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man ſaw that this was the cauſe wherefore they were ſlain.

41 All men therefore praiſing the Lord the righteous judge, who had opened the things that were hid,

42 Betook themſelves unto prayer, and beſought him, that the ſin committed might wholly be put out of remembrance. Beſides, that noble Judas exhorted the people to keep themſelves from ſin, forſomuch as they ſaw before their eyes the things that came to paſs, for the ſins of thoſe that were ſlain.

43 And when he had made a gathering throughout the company, to the ſum of two thouſand drachms of ſilver, he ſent it to Jeruſalem to offer a ſin offering, doing therein very well, and honeſtly, in that he was mindful of the reſurrection;

44 (For if he had not hoped that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead.)

45 And alſo in that he perceived that there was great favour laid up for thoſe that died godly. (It was an holy and good thought) Whereupon he made a reconciliation for the dead, that they might be delivered from ſin.

CHAP. XIII.

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea.

2 And with him Lyſias his protector, and his ruler of affairs, having either of them a Grecian power of footmen, an hundred and ten thouſand, and horſemen five thouſand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus alſo joined himſelf with them, and with great diſſimulation encouraged Antiochus, not for the ſafe-guard of the country, but becauſe he thought to have been made governor.

4 But the King of kings moved Antiochus' mind againſt this wicked wretch, and Lyſias informed the king, that this man was the cauſe of all miſchief, ſo that the king commanded to bring him unto Berea, and to put him to death as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of aſhes, and it had a round inſtrument, which on every ſide hanged down into the aſhes.

6 And whoſoever was condemned of ſacrilege, or had committed any other grievous crime, there did all men thruſt him unto death.

7 Such a death it happened that wicked man to die, not having ſo much as burial in the earth, and that moſt juſtly.

8 For inſomuch as he had committed many ſins about the altar, whoſe fire and aſhes were holy, he received his death in aſhes.

9 Now the king came with a barbarous and haughty mind, to do far worſe to the Jews than had been done in his father's time.

10 Which things, when Judas received, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now alſo help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not ſuffer the people, that had even now been but a little refreſhed, to be in ſubjection to the blaſphemous nations.

12 So when they had all done this together, and beſought the merciful Lord with weeping and faſting, and lying flat upon the ground three days long, Judas having exhorted them, commanded they ſhould be in a readineſs.

13 And Judas being apart with the elders, determined, before the king's hoſt ſhould enter into Judea, and get the city, to go forth, and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the Creator of the world, and exhorted his ſoldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin.

15 And having given the watch-word to them that were about him, Victory is of God; with the moſt valiant and choice young men, he went in into the king's tent by night, and ſlew in the camp about four thouſand men, and the chieſeſt of the elephants, with all that were upon him.

16 And at laſt they filled the camp with fear and tumult, and departed with good ſucceſs.

17 This was done in the break of the day, becauſe the protection of the Lord did help him.

18 Now when the king had taken a taſte of the manlineſs of the Jews, he went about to take the holds by policy.

19 And marched towards Bethſura, which was a ſtrong hold of the Jews: but he was put to flight, failed, and loſt of his men.

20 For Judas had conveyed unto them that were in it, ſuch things as were neceſſary.

21 But Rhodocus, who was in the Jews hoſt, diſcloſed the ſecrets to the enemies; therefore he was ſought out, and when they had gotten him, they put him in priſon.

22 The king treated with them in Bethſura the ſecond time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was deſperately bent, confounded, intreated the Jews, ſubmitted himſelf, and ſware to all equal conditions, agreed with them, and offered ſacrifice, honoured the temple, and dealt kindly with the place.

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians.

25 Came to Ptolemais: the people there were grieved for the covenants; for they ſtormed becauſe they would make their covenants void.

26 Lyſias went up to the judgment-ſeat, ſaid as much as could be in defence of the cauſe, perſuaded, pacified, made them well-affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP.

CHAP. XIII. 1 *In the hundred forty and ninth year, it was told Judas that Antiochus Eupator was coming with a great power,* &c.] Antiochus with Lyſias, his tutor and prime miniſter, having gathered together a great army of horſe, foot, elephants, and chariots, marched to invade Judea, being inſtigated thereto by Menelaus, with a view to his own obtaining it.

CHAP. XIV.

AFTER three years was Judas informed that Demetrius the *son* of Seleucus having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high-priest, and had defiled himself wilfully in the the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit, having gotten opportunity to further his foolish enterprize, *and* being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto,

6 Those of the Jews that be called Assideans (whose captain is Judas Maccabeus) nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors honour (I mean the high priesthood, am now come hither:

8 First verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery thro' the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high-priest of the great temple.

14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews, to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightways from thence, and came near unto them, at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless, Nicanor hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodorus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed men ready armed in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected towards the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If you will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands towards heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, was pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor, one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent about five hundred men of war to take him.

40 For he thought, by taking him, to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side, fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully amongst the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he pluckt out his bowels,

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CHAP. XIV. 1 *After three years was Judas informed that Demetrius the son of Seleucus, having entered by the haven of Tripolis, had taken the country,* &c.] Three years afterwards Judas received intelligence that Demetrius had recovered his kingdom, and slain Antiochus and his tutor Lysias. Alcimus who had been formerly high-priest, but deposed for favouring and encouraging the idolatries of the heathen, in hopes of regaining the sacerdotal dignity, by a plausible representation of his case to Demetrius, goes to him, and as an earnest of his sincere submission and loyal intentions, presents the king with a crown of gold, a palm, and certain boughs which had been consecrated to the use of the temple.

CHAP. XV. 1 *But Nicanor hearing that Judas and his company were in the strong places,* &c.] Nicanor at length getting intelligence that Judas was in possession of the fortresses in Samaria, and perhaps not confiding much in his own forces, which consisted partly of Jews whom he had compelled into the service, and partly of his own troops, who had been often beat by the Jews, he chose rather to take a cowardly advantage of the piety of the Jews, and to set upon them on the sabbath-day, when he imagined they would make no defence. Against this impious design the Jews in his camp strongly remonstrated. But he blasphemously answered, that though the God of heaven might ordain the keeping holy the sabbath, yet that himself had power on earth sufficient to cancel that duty, when it became inconsistent with the performance of the king's business; which he therefore commanded them to do without hesitation. He was, however, disappointed of his purpose.

Nicanor

bowels, and taking them in both his hands, he caſt them upon the throng, and calling upon the Lord of life and ſpirit to reſtore him thoſe again, he thus died.

CHAP. XV.

BUT Nicanor hearing that Judas and his company were in the ſtrong places about Samaria, reſolved, without any danger, to ſet upon them on the ſabbath-day.

2 Nevertheleſs, the Jews that were compelled to go with him, ſaid, O deſtroy not ſo cruelly and barbarouſly, but give honour to that day, which he that ſeeth all things hath honoured with holineſs above *other days*.

3 Then the moſt ungracious wretch demanded, if there were a mighty One in heaven, that had commanded the ſabbath-day to be kept?

4 And when they ſaid, There is in heaven a living Lord, and mighty, who commanded the ſeventh day to be kept:

5 Then ſaid the other, And I alſo am mighty upon earth, and I command to take arms, and to do the king's buſineſs: yet he obtained not to have his wicked will done.

6 So Nicanor, in exceeding pride and haughtineſs, determined to ſet up a public monument of his victory over Judas, and them that were with him.

7 But Maccabeus had ever ſure confidence that the Lord would help him:

8 Wherefore he exhorted his people, not to fear the coming of the heathen againſt them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid which ſhould come unto them from the Almighty.

9 And ſo comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more chearful.

10 And when he had ſtirred up their minds, he gave them their charge, ſhewing them therewithal the falſhood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not ſo much with defence of ſhields and ſpears, as with comfortable and good words: and beſides that, he told them a dream worthy to be believed, as if it had been ſo indeed, which did not a little rejoice them.

12 And this was his viſion, That Onias, who had been high prieſt, a virtuous and a good man, reverend in converſation, gentle in condition, well ſpoken alſo, and exerciſed from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with grey hairs, and exceeding glorious, who was of a wonderful and excellent majeſty.

14 Then Onias anſwered, ſaying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand, gave to Judas a ſword of gold, and in giving it, ſpake thus,

16 Take this holy ſword, a gift from God, with the which thou ſhalt wound the adverſaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to ſtir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageouſly to ſet upon them, and manfully to try the matter by conflict, becauſe the city and the ſanctuary, and the temple, were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinſfolks, was leaſt in account with them: but the greateſt and principal fear was for the holy temple.

19 Alſo they that were in the city took not the leaſt care, being troubled for the conflict abroad:

20 And now, when as all looked what ſhould be the trial, and the enemies were already come near, and the army was ſet in array, and the beaſts conveniently placed, and the horſemen ſet in wings,

21 Maccabeus ſeeing the coming of the multitude, and the divers preparations of armour, and the fierceneſs of the beaſts, ſtretched out his hands towards heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it ſeemeth good to him, he giveth it to ſuch as are worthy.

22 Therefore in his prayer he ſaid after this manner, O Lord, thou didſt ſend thine angel in the time of Ezekias king of Judea, and didſt ſlay, in the hoſt of Sennacherib, an hundred and fourſcore and five thouſand.

23 Wherefore now alſo, O Lord of heaven, ſend a good angel before us, for a fear and dread unto them.

24 And through the might of thine arm, let thoſe be ſtricken with terror, that came againſt thy people to blaſpheme. And he ended thus.

25 Then Nicanor, and they that were with him, came forward with trumpets and ſongs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they ſlew no leſs than thirty and five thouſand men: for through the appearance of God they were greatly cheared.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harneſs.

29 Then they made a great ſhout, and a noiſe, praiſing the Almighty in their own language.

30 And *Judas*, who was ever the chief defender of the citizens, both in body and mind, and who continued his love towards his countrymen all his life, commanded to ſtrike off Nicanor's head and his hand, with his ſhoulder, and bring them to Jeruſalem.

31 So when he was there, and had called them of his nation together, and ſet the prieſts before the altar, he ſent for them that were of the tower,

32 And ſhewed them vile Nicanor's head, and the hand of that blaſphemer, which with proud brags he had ſtretched out againſt the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they ſhould give it by pieces unto the fowls, and hang up the reward of his madneſs before the temple.

34 So every man praiſed toward the heaven the glorious Lord, ſaying, Bleſſed be he that hath his own place undefiled.

35 He hanged alſo Nicanor's head upon the tower, an evident and manifeſt ſign unto all of the help of the Lord.

36 And they ordained all with a common decree, in no caſe to let that day paſs without ſolemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor, and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the ſtory, it is that which I deſired: but if ſlenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleaſant, and delighteth the taſte: even ſo, ſpeech finely framed delighteth the ears of them that read the ſtory. And here ſhall be an end.

Nicanor became ſo elated with his imagined ſucceſs, and the victory which he did not doubt but he ſhould eaſily obtain, that he determined, in the pride of his ſoul, to perpetuate ſo glorious an action, by erecting a public monument in memory of it. The conduct of Judas in this juncture was very different: he placed his confidence not in an arm of fleſh, in the ſtrength and bravery of his troops, but in the living God, who had often delivered him in the like emergencies. He reads his ſoldiers a lecture out of the law and the prophets; recounts the noble exploits of their fathers, and the eminent deliverances they had received from God; tells them of the perfidy of the heathen; and from ſuch kind of topics he encourages them to fight the enemy, who had no ſuch helps. And as a further argument for inducing them to behave themſelves valiantly, he tells them a dream, in which it was plainly intimated to him, that both they and he were under the Divine protection.

The End of the APOCRYPHA.

THE NEW TESTAMENT.

THE GOSPEL ACCORDING TO ST. MATTHEW.

The ARGUMENT.

St. Matthew *wrote his gospel in* Judea, *at the request of those he had converted. It is thought he began this work about the year forty-one, eight years after our Saviour's resurrection.* Irenæus *is of opinion, that he wrote it while St.* Peter *and St.* Paul *were preaching at* Rome. *It was written according to the unanimous testimony of the ancients, in the* Hebrew *or the* Syriac *language, then common in* Judea. *The* Greek *version of St.* Matthew's *gospel which is now considered as the original, is as old as the time of the apostles. The author of it is unknown; some ascribe it to St.* Matthew *himself; some to St.* James *the less, bishop of* Jerusalem; *some to St.* John *the evangelist; some to St.* Paul; *and others to St.* Luke, *or St.* Barnabas. *But which ever was the author, it was well known to all the apostles, who used it in the* Greek *Churches, and therefore must be authentic.*

CHAP. I.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naason begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achas and Achas begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary of whom was born Jesus, who is called Christ.

Commentary on the Gospel of St. Matthew.

CHAP. I.] 1 *The book of the generation of Jesus Christ*, &c.] If it should be asked why St. Matthew should deduce our Lord's pedigree, by enumerating the ancestors of Joseph, who was only his reputed father? it may be answered, that St. Matthew, who is generally supposed to have written after St. Luke, intended to remove the scruples of those who knew that the Messiah was to be the heir of David's crown; St. Luke having before given his real pedigree, and shewn that his mother was a descendant from the house of David.

17 ¶ So all the generations from Abraham to David, *are* fourteen generations: and from David until the carrying away into Babylon, *are* fourteen generations: and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us.

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife.

25 And knew her not till she had brought forth her first born son; and he called his name JESUS.

CHAP. II.

NOW when Jesus was born in Bethelem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, in Bethelem of Judea: for thus it is written by the prophet;

6 And thou Bethelem *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethelem, and said, Go, and search diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star they rejoyced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethelem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside unto the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

IN those days came John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance.

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good *fruit*, is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the holy Ghost, and *with* fire.

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterwards an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.

6 And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his angels charge concerning thee, and in *their* hands they will bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, it is written again, Thou shalt not tempt the Lord thy God.

8 Again,

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17 *So all the generations from Abraham to David, &c.*] Matthew, designing to show that Jesus was the Messiah, began his genealogy at Abraham, to whom the promise was originally made, that in his seed all the families of the earth should be blessed.

21 *And she shall bring forth a son, and thou shall call his name Jesus, &c.*] She shall be delivered of a son, and his name shall be called Jesus, that is, *The Saviour*.

CHAP. II.] 1 *Behold, there came wise-men from the east to Jerusalem.*] These philosophers in the language of their country were called *Magi*, a name mentioned once in the Old Testament, namely in Is. viii. 19. where in the Hebrew original, with wizzards, and them that have familiar spirits, the *maghghim* are joined.

8 *That I may come and worship him also.*] This profession of respect was mere dissimulation. Herod's intention, as it afterward appeared, being to kill the infant king, who he imagined was to be a temporal prince, and to rest the scepter from him or his descendants; for he had no notion that the Messiah's empire was of a spiritual nature.

CHAP. III.] 1 *In those Days came John the Baptist, &c.*] John, the son of Zacharias, and a forerunner of the blessed Jesus, was a priest by descent, and a prophet by office. He was surnamed the Baptist, from his baptizing or washing the people; and was antiently foretold under the name of Elijah, because he was to come in the spirit and power of that prophet.

4 *His meat was locusts and wild honey.*] The Jews were permitted to eat locusts, and if we may believe Pliny, they made a considerable part of the food of the Parthians and Ethiopians.

11 *I indeed baptize you with water unto repentance, &c.*] I indeed, as a sign to induce you to repent and prepare yourselves for the coming of the Messiah, baptize you with water. But when he himself shall appear, who is so far superior to me, that I am unworthy to do him the meanest offices, he shall baptize you with the powerful influence of his holy spirit, whose appearance shall be like fire.

CHAP. IV.] 1. *Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil.*] After Jesus had been baptized of John in Jordan, he was conducted by the spirit of God into the wilderness, to prepare himself for his ministry, by prayer and fasting, and to resist and vanquish the temptations of the devil.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nepthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nepthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers.)

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence he saw other two brethren, James the *son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAP. V.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness sake: for their's is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and troden under foot of men.

14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast *it* from thee: for *it is* profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, That whosoever shall put a way his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all: neither by heaven, for it is God's throne:

35 Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great king.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whosoever *is* more than these, cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee *to go* a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do you more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP.

8. *And shewed him all the kingdoms of the world, and the glory of them.*] That this temptation was founded on a real, not an imaginary sight of the kingdoms of the world, is evident from the devil's carrying our Lord up into an exceeding high mountain to view them.

Chap. V.] 21, 22. *Ye have heard, that it was said by them of old time, Thou shalt not kill,* &c.] The christian religion, instead of abolishing the moral law, is intended to exalt it in many instances. As for example, the law forbad murder, under the pain of death. But I say unto you, whosoever shall even indulge rash, or causeless anger, or passion, shall be liable to be punished by the almighty in another life, proportional to the severity of that capital one inflicted by the Jews on murderers.

34. *Swear not at all,* &c.] Invoke not the name of God uponlight occasions; but let your conversation be always so sincere and true, that your affirmation may be considered of the same validity as an oath.

48. *Be ye therefore perfect, even as your Father which is in heaven is perfect.*] Let your charity far exceed the common practice of men. Let it extend itself universally in imitation of the divine goodness, which is the greatest excellency and perfection of God.

CHAP. VI.

TAKE heed that ye do not your alms before men, to be ſeen of them: other wiſe ye have no reward of your Father which is in heaven.

2 Therefore, when thou doeſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward.

3 But when thou doſt alms, let not thy left hand know what thy right hand doth:

4 That thine alms may be in ſecret: and thy father which ſeeth in ſecret, himſelf ſhall reward thee openly.

5 ¶ And when thou prayeſt, thou ſhalt not be as hypocrites *are*: for they love to pray ſtanding in the ſynagogues and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee openly.

7 But when ye pray, uſe not vain repetitions, as the heathen do: for they think they ſhall be heard for their much ſpeaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye aſk him.

9 After this manner therefore pray ye: Our father which art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our baily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and glory for ever. Amen.

14 For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you:

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

16 ¶ Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they diſfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, They have their reward.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face:

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret ſhall reward thee openly

19 ¶ Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal:

20 But lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where theives do not break through nor ſteal.

21 For where your treaſure is, there will your heart be alſo.

22 The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs!

24 ¶ No man can ſerve two maſters: for either he will hate the one and love the other; or elſe he will hold to the one and deſpiſe the other. Ye cannot ſerve God and Mammon.

25 Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body what ye ſhall put on: is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his ſtature?

28 And why take ye thought for raiment? conſider the lillies of the field how they grow: they toil not, neither do they ſpin;

29 And yet I ſay unto you, that even Solomon in all his glory was not arrayed like one of theſe.

30 Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore, take no thought, ſaying, What ſhall we eat? or, What ſhall we drink? or, Wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

34 Take therefore no thought for morrow: for the morrow ſhall take thought for the things of itſelf: ſufficient unto the day *is* the evil thereof.

CHAP VII.

JUdge not, that ye be not judged.

2 For with what judgment ye judge, ye ſhall be judged: and with what meaſure ye mete, it ſhall be meaſured to you again.

3 And why beholdeſt thou the mote that is in thy brother's eye: but conſidereſt not the beam that is in thine own eye?

4 Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and behold a beam *is* in thine own eye?

5 Thou hyprocrite, firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brothers eye.

6 ¶ Give not that which *is* holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rent you.

7 ¶ Aſk, and it ſhall be given you: ſeek, and ye ſhall find; knock, and it ſhall be opened unto you;

8 For every one that aſketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.

9 Or what man is there of you whom if his ſon aſk bread, will give him a ſtone?

10 Or if he aſk a fiſh, will he give him a ſerpent?

11 If ye then being evil, know *how* to give good gifts unto your children, how much more ſhall your Father which is in heaven, give good things to them that aſk him?

12 Therefore all things whatſoever ye ſhould that men ſhould do to you, do ye even ſo to them: for this is the law and the prophets.

13 ¶ Enter ye in at the ſtraight gate; for wide *is* the gate, and broad *is* the way, that leadeth to deſtruction, and many there be which go in thereat:

14 Becauſe ſtraight *is* the gate and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves.

16 Ye ſhall know them by their fruits, do men gather grapes of thorns, or figs of thiſtles?

17 Even ſo every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit; neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth forth not good fruit is hewn down and caſt into the fire.

20 Wherefore by their fruits ye ſhall know them.

21 ¶ Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22 Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works?

23 And then will I profeſs unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man, which built his houſe upon a rock:

25 And rain deſcended, and the floods came, and the winds blew, and beat upon that houſe: and it fell not, for it was founded upon a rock.

26 And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand:

27 And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe; and it fell, and great was the fall of it.

28 And

CHAP. VI.] 1 *Take heed that ye do not your alms before men*, &c.] Be careful not to give your alms openly, out of oſtentation, to be ſeen and commended by men; for then this praiſe will be conſidered as a recompence, and you will have no reward in the kingdom of heaven.

20 *But lay up treaſures for yourſelves in heaven*, &c.] Be careful by good works, proceeding from true faith and love, to lay up a treaſure of rewards in heaven, which no power upon earth, nor any accident can poſſibly deſtroy.

CHAP. VII.] 1. *Judge not that ye be not judged.*] Be not ſevere and cenſorious in your judgment upon others, that you do not provoke your heavenly father to uſe ſeverity towards you.

2. *For with what judgment ye judge, ye ſhall be judged*, &c.] For in what manner ye judge, and deal with others, whether with candour, mercy and charity, or with ſeverity and rigour; in the ſame manner will God, when he comes to judgment, deal with you.

7 *Aſk, and it ſhall be given you*, &c.] If you are ſo deſirous of practiſing theſe inſtructions, you muſt apply yourſelves to God in fervent prayer for his aſſiſtance. And if you do this with faith, conſtancy, and importunity, ye ſhall certainly obtain whatever ye deſire; at leaſt ſo far, and in ſuch a degree, as is neceſſary for you.

16 *Ye ſhall know them by their fruits*, &c.] Ye ſhall know them from ſincere preachers of righteouſneſs, by the tendency of their doctrine, and by their works and actions; by their pride or their covetouſneſs, their ſenſuality or contentiouſneſs: for as thorns cannot produce grapes, nor thiſtles figs, ſo the tenor of a man's doctrine, and the actions of his life will diſcover themſelves to be ſuitable to the diſpoſition of his mind.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as *one* having authority, and not as the scribes.

CHAP. VIII.

WHen he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand and touched him, saying, I will; Be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously-tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way: and as thou hast believed so be it done unto thee. And his servant was healed in the very self same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministred unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe, came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his diciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ And when he was entred into a ship, his diciples followed him.

24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he rose, and rebuked the winds and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

CHAP. IX.

AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed: Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain Scribes said within themselves, This man blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether it is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take up thy bed, and go into thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth into an old garment: for that which he put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshiped him, saying, My daughter is even now dead: but come, and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of the garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the rulers house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed

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11. *And shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.*] This expression is agreeable to the phraseology of the scripture, which represents the rewards of the righteous under the idea of a sumptuous entertainment. And though the joys of heaven be all of the spiritual kind, this metaphor need not be thought strange, since we can neither speak ourselves, nor understand others speaking of our state in the life to come, unless phrases taken from the affairs of life be made use of.

32 *And he said unto them, Go.* &c.] Christ permitted the devils to enter into the swine, not only to shew the reality of the possession, but that we might have an instance of the amazing power of evil spirits, and how terrible the effects of their malice would be, if not restrained by the hand of Omnipotence.

Chap. IX.] 2 *Son be of good cheer, thy sins be forgiven thee.*] Physicians, both ancient and modern tell us, that palsies are often occasioned by intemperance: therefore if this paralytic brought his disease upon himself, by drunkenness or lust, the propriety of the terms in which the cure was pronounced, will more fully appear, *thy sins be forgiven thee.*

22 *Daughter be of good comfort; thy faith hath made thee whole,* &c.] Daughter be of good courage, thy remarkable faith has obtained the cure of thy disease. This incidental miracle appears very grand, when the relation it bears to the principal one, the blessed Jesus was going to perform, is considered. Our Lord was going to give a specimen of that almighty power, by which the resurrection of all men to immortality shall be effected at the last day; and behold virtue little inferior to that which is capable of raising the dead to life, issues from him through the border of his garment, and heals a very obstinate disease.

lowed him, crying, and ſaying, Thou ſon of David, have mercy on us.

28 And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith, be it unto you.

30 And their eyes was opened, and Jeſus ſtraightly charged them, ſaying, See that no man know *it*.

31 But they, when they were departed, ſpread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man poſſeſſed with a devil.

33 And when the devil was caſt out, the dumb ſpake: and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34 But the Phariſees ſaid, He caſteth out the devils through the prince of the devils.

35 And Jeſus went about all the cities and villages, teaching in their ſynagogues, and preaching the goſpel of the kingdom, healing every ſickneſs, and every diſeaſe among the people.

36 ¶ But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd.

37 Then ſaith he unto his diſciples, The harveſt truly *is* plenteous, but the labourers *are* few.

38 Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

CHAP. X.

AND when he had called unto his twelve diciples, he gave them power *againſt* unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe.

2 Now the names of the twelve apoſtles are theſe; The firſt, Simon, who is called Peter, and Andrew his brother, James *the ſon* of Zebedee, and John his brother,

3 Phillip, and Bartholomew, Thomas, and Matthew, the publican, James *the ſon* of Alpheus, and Lebbeus, whoſe ſirname was Thaddeus,

4 Simon the Canaanite, and Judas Iſcariot who alſo betrayed him.

5 Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

6 But go rather to the loſt ſheep of the houſe of Iſrael.

7 And as ye go, preach, ſaying, the kingdom of heaven is at hand.

8 Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.

9 Provide neither gold, nor ſilver, nor braſs in your purſes:

10 Nor ſcrip for your journey, neither two coats, neither ſhoes, nor yet ſtaves: (for the workman is worthy of his meat)

11 And in whatſoever city or town ye ſhall enter enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an houſe, ſalute it.

13 And if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whoſoever ſhall not receive you, nor hear your words: when ye depart out of that houſe, or city, ſhake off the duſt of your feet.

15 Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.

16 ¶ Behold, I ſend you forth as a ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and harmleſs as doves.

17 But beware of men, for they will deliver you up to the councils, and they will ſcourge you in their ſynagogues.

18 And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles.

19 But when they deliver you up, take no thought how or what ſhall ye ſpeak, for it ſhall be given in that ſame hour what ye ſhall ſpeak.

20 For it is not ye that ſpeak, but the ſpirit of your Father which ſpeaketh in you.

21 And the brother ſhall deliver up the brother to death, and the father the child: and the children ſhall riſe up againſt *their* parents, and cauſe them to be put to death.

22 And ye ſhall be hated of all men for my name's ſake: but he that endureth to the end, ſhall be ſaved.

23 But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, ye ſhall not have gone over the cities of Iſrael till the Son of man be come.

24 The diſciple is not above *his* maſter, nor the ſervant above his lord.

25 It is enough for the diſciple that he be as his maſter, and the ſervant as his lord: if they have called the maſter of the houſe Beelzebub, how much more *ſhall they call* them of his houſhold?

26 Fear them not therefore; for there is nothing covered, that ſhall not be revealed; and hid, that ſhall not be known.

27 What I tell you in darkneſs, *that* ſpeak ye in light: and what ye hear in the ear, *that* preach ye upon the houſe tops.

28 And fear them not which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

29 Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.

30 But the very hairs of your head are all numbred.

31 Fear ye not therefore, ye are of more value than many ſparrows.

32 Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

33 But whoſoever ſhall deny me before men, him will I deny before my Father which is in heaven.

34 Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword.

35 For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter-in-law againſt mother-in-law.

36 And a man's foes *ſhall be* they of his own houſhold.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me.

38 And he that taketh not his croſs, and followeth after me is not worthy of me.

39 He that findeth his life, ſhall loſe it: and he that loſeth his life for my ſake, ſhall find it.

40 ¶ He that receiveth you, receiveth me; and he that receiveth, me receiveth him that ſent me.

41 He that receiveth a prophet in the name of a prophet, ſhall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous man's reward.

42 And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold *water* only in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.

CHAP. XI.

AND it came to paſs, when Jeſus had made an end of commanding his twelve diſciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples,

3 And ſaid unto him, Art thou he that ſhould come, or do we look for another?

4 Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee:

5 The blind receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the poor have the goſpel preached to them.

6 And bleſſed is he whoſoever ſhall not be offended in me.

7 ¶ And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

8 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft clothing, are in kings houſes.

9 But

37, 38 *The harveſt truly is plenteous*, &c.] There are great numbers of people willing and prepared to receive inſtruction: but the labourers in this harveſt are few; there are but few who are able and fitted to inſtruct theſe people in the ways of righteouſneſs and truth.

CHAP. X.] 2, 3, 4, *Now the names of the twelve apoſtles are theſe*, &c.] In the catalogue of the apoſtles, Simon and Andrew, the ſons of Jonas, are named firſt; not becauſe they were greater in dignity than their brethren of the apoſtolical college, but becauſe they firſt became Chriſt's diſciples.

11, *And into whatever city or town ye ſhall enter, enquire who in it is worthy*, &c.] Anciently they had no houſes of entertainment for the accommodation of travellers, as we have at preſent, but only houſes for lodging them, called by the moderns *caravanſaras*, into which travellers brought their own proviſions, and accommodated themſelves in the beſt manner they could. But it was common for perſons of humane diſpoſitions, ſuch as our Lord here calls *worthy perſons*, to entertain ſtrangers according to their ability.

12 *And when ye come into an houſe, ſalute it.*] The manner of ſalutation in the eaſtern countries was, *peace be to you*, or *to this houſe*. Thus, when Moſes and his father in-law Jethro met, we are told, Exod. xviii. 7. *they aſked each other of their welfare*, or peace, as it is in the original; that is, they aſked for peace, prayed for it, wiſhed it to each other.

14 *When ye depart out of that houſe, or city, ſhake off the duſt of your feet.*] The Jews fancied, that the very duſt of the heathen countries polluted them; for which reaſon, when they returned to their own land, they uſed to ſtop at the borders of it, and wipe their feet, that the holy inheritance might not be defiled. If our Lord had this cuſtom in his eye, his meaning was, look upon thoſe who refuſe you the offices of humanity, and will not liſten to your inſtructions, as no better than heathens.

CHAP. XI.] 3 *Art thou he that ſhould come, or do we look for another?*] The baptiſt had, from the beginning, entertained an opinion, that it was neceſſary for him to preach the goſpel, and prepare men for receiving the kingdom of the Meſſiah; and hence expected that Jeſus would ſoon exert his divine power in procuring his releaſe. But when he heard twelve illiterate fiſhermen were choſen to preach the goſpel, and furniſhed with miraculous powers for that purpoſe; and that two perſons, of no conſideration at all, were raiſed from the dead, while he was ſuffered to lie idle and uſeleſs in priſon, he began to find that Jeſus did not put that value on his ſervices which he thought they deſerved, and conſequently that no miracle would be wrought for his deliverance. His patience therefore being quite tired, he ſent this meſſage to Jeſus, *Art thou he that ſhould come, or do we look for another?* Not that he entertained the leaſt doubt of his being the Meſſiah, but by aſking the queſtion, he complained that Jeſus had not acted the part, which he thought the Meſſiah ſhould have acted.

9 But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets, and the law prophesied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee, Chorazin, wo unto thee, Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAP. XII.

AT that time Jesus went on the sabbath day through the corn, and his disciples were hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him.

4 How he entered into the house of God, and did eat the shew bread which it was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, *how* that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, that in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue.

10 ¶ And behold, there was a man which had *his* hand withered: and they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand: and he stretched *it* forth? and *it* was restored whole; like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all.

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold, my servant whom I have chosen, my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shal be forgiven unto men: but the blasphemy *against the holy* Ghost, shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generations of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater then Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the utermost parts of the earth to hear the wisdom of Solomon, and behold, a greater then Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then

CHAP. XII.] 6 *But I say unto you, that in this place is one greater than the temple.*] The business of men's salvation, which my disciples are going to undertake, together with my presence and permission, will abundantly excuse them for doing so small a thing.

33 *Either make the tree good, or his fruit good.* &c.] In vain do ye Pharisees pretend to holiness and sincerity of heart, while ye suffer your mouths to utter such blasphemies; for as a tree is known by its fruit, so a man's words are signs of the disposition of his heart.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren ſtood without, deſiring to ſpeak with him.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren?

49 And he ſtretched forth his hand towards his diſciples, and ſaid, Behold, my mother and my brethren.

50 For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

CHAP. XIII.

THE ſame day went Jeſus out of the houſe, and ſat by the ſeaſide.

2 And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat, and the whole multitude ſtood on the ſhore.

3 And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow.

4 And when he ſowed, ſome *ſeeds* fell by the way-ſide, and the fowls came and devoured them up.

5 Some fell upon ſtoney places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth:

6 And when the ſun was up, they were ſcorched, and becauſe they had not root, they withered away.

7 And ſome fell among thorns: and the thorns ſprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, ſome an hundred-fold, ſome ſixty-fold, ſome thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

12 For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.

13 Therefore ſpeak to them in parables: becauſe they ſeeing, ſee not: and hearing, they hear not, neither do they underſtand.

14 And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive.

15 For this peoples heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with *their* eyes, and hear with *their* ears, and ſhould underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

16 But bleſſed *are* your eyes, for they ſee; and your ears, for they hear.

17 For verily I ſay unto you, that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen *them:* and to hear thoſe things which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdom, and underſtandeth *it* not, then cometh the wicked one, and catcheth away that which was ſown in his heart: this is he which receive ſeed by the way-ſide.

20 But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation, or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful.

23 But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth *it*, which alſo beareſt fruit, and bringeth forth ſome an hundred-fold, ſome ſixty, ſome thirty.

24 ¶ Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field:

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

28 He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, ſaying, The kingdom of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field.

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable ſpake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

34 All theſe things ſpake Jeſus unto the multitude in parables, and without a parable ſpake he not unto them.

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

37 He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of man:

38 The field is the world: the good ſeed are the children of the kingdom: but the tares are the children of the wicked one:

39 The enemy that ſowed them, is the devil: the harveſt is the end of the world: and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire: ſo ſhall it be in the end of this world.

41 The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity;

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the ſun, in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man, ſeeking goodly pearls:

46 Who when he had found one pearl of great price, he went and ſold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind.

48 Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of this world: the angels ſhall come forth, and ſever the wicked from among the juſt;

50 And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

51 Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them; Therefore every ſcribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

53 ¶ And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence.

54 And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdom, and theſe mighty works?

55 Is not this the carpenters ſon? is not his mother called Mary? and his brethren, James, and Joſes, and Simon, and Judas?

56 And his ſiſters, are they not all with us? whence then hath this men all theſe things?

57 And

CHAP. XIII.] 8 *Some an hundred fold.* &c.] The fruitfulneſs of the ſeed that was ſown on good ground is not to be underſtood of the field's producing an hundred times as much as was ſown on it; but it is to be underſtood of a ſingle ſeed producing an hundred grains, which it might eaſily do where it met with a good ſoil, and was properly nouriſhed. But there are many accidents by which the produce of a field, ſo rich as to be capable of nouriſhing a hundred grains by a ſingle root, is reduced within ordinary bounds. The parable mentioned ſome of them. Part of the ſeed is troddendown by paſſengers, part is picked up by birds, part is ſtarved in bad ſoil among rocks, and part is checked by weeds; ſo that the hundred-fold increaſe of a ſingle ſeed mentioned in the parable is perfectly juſt.

31. *The kingdom of heaven is like to a grain of muſtard-ſeed,* &c.] The goſpel of Chriſt, at its firſt appearance, ſeems mean and contemptible, received only by a few, and thoſe mean perſons: but in time, it ſhall ſpread over all the earth: and that doctrine, which the Jews now reject and deſpiſe, ſhall be embraced and flouriſh among all the nations of the gentiles.

24. *The kingdom of heaven is likened unto a man that ſowed good ſeed in his field.*] Chriſt ſendeth forth good men into the world to conſtitute his church, and to gather up together in one body in holineſs and righteouſneſs.

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

CHAP. XIV.

AT that time Herod the tetrarch heard of the fame of Jesus,
2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew themselves forth in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they said unto him, We have here but five loaves and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and his disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straitway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

30 But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.

36 And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do you also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift by whatsoever thou mightest be profited by me,

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain do they worship me, teaching *for doctrines* the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying!

13 But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up.

14 Let them alone: the blind be leaders of the blind, and and if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding!

17 Do not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

24 But he answered and said, I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them

17 *A prophet is not without honour, save in his own country, and in his own house*, &c.] A prophet is no where so likely to be undervalued and disrespected, as among his own countrymen, and among his relations. For these men, judging of things only by temporal considerations, and despising a man's former meanness, and envying his present honour, are therefore apt to reject him and disbelieve his doctrine: but strangers acknowledge the divine power by which a prophet acts, and admiring the excellency of the doctrine which he preaches, will receive, honour, and believe him.

Chap. XIV.] 2 *This is John the Baptist, he is risen from the dead*, &c.] Erasmus is of opinion, that as Herod was of the sect of the Sadducees, who denied the immortality of the soul, so these words were spoken by way of irony, to ridicule the notions of the vulgar, and those who joined in that opinion. And this solution might have been admitted, had not Herod been perplexed on this occasion. The image of the Baptist, whom he wrongfully put to death, presented itself often to his thoughts, and tormented him: therefore, when it was reported that he was risen from the dead, and working miracles, Herod feared some punishment would be inflicted on him for his crime, and, in the confusion of his thoughts, said that John was risen from the dead, though he was a Sadducee.

31 *And immediately Jesus stretched forth his hand*, &c.] Then Jesus took him by the hand and helped him up, and reproved his diffidence saying, why wast thou so weak, after thou hadst not only seen me walking on the sea, but had also experienced my power in doing the same yourself; yet, at the boisterousness of the winds and waves you should let your faith fail, and suffer distrust to arise in your mind?

Chap. xv.] 26 *It is not meet to take the children's bread and to cast it to dogs.*] It is not fit to take that bread which God hath designed for his own children, and give it to the dogs; I must not dispose of those favours to Gentiles and strangers which the Almighty hath sent me to bestow among his own people the Jews.

28 *Then Jesus answered and said unto her, O woman, great is thy faith*, &c.] At this answer Jesus, as it were surprised and vanquished with the greatness and constancy of the woman's faith, said O woman, very extraordinary is thy faith and trust in the Almighty, far greater than I have generally found even among the Jews themselves; be it therefore unto thee, according to your desire. And her daughter was healed at that very instant.

thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus feet, and he healed them:

31 Inſomuch that the multitude wondered when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael.

32 ¶ Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and having nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

33 And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude?

34 And Jeſus ſaith unto them, How many loaves have ye? And they ſaid, Seven, and a few little fiſhes.

35 And he commanded the multitude to ſit down on the ground.

36 And he took the ſeven loaves and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets full.

38 And they that did eat were four thouſand men, beſide women and children.

39 And he ſent away the multitude, and took ſhip, and came into the coaſts of Magdala.

CHAP. XVI.

THE Phariſees alſo with the Sadducees, came, and tempting, deſired him that he would ſhew them a ſign from heaven.

2 He anſwered and ſaid unto them, When it is evening, ye ſay, *It will be* fair weather: for the ſky is red.

3 And in the morning, *It will be* foul weather to-day: for the ſky is red, and lowring. O ye hypocrites, ye can diſcern the face of the ſky, but can ye not *diſcern* the ſigns of the times?

4 A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given unto it, but a ſign of the prophet Jonas. And he left them, and departed.

5 And when his diſciples were come to the other ſide, they had forgotten to take bread.

6 ¶ Then Jeſus ſaid unto them, Take heed and beware of the leaven of the Phariſees, and of the Sadduces.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread.

8 *Which* when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among yourſelves, becauſe ye have brought no bread?

9 Do ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baſkets ye took up?

10 Neither the ſeven loaves of the four thouſand, and how many baſkets ye took up.

11 How is it that ye do not underſtand, that I ſpake *it* not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees?

12 Then underſtood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phariſees, and of the Sadducees.

13 ¶ When Jeſus came into the coaſts of Ceſarea Philippi, he aſked his diſciples, ſaying, Whom do men ſay, that I, the Son of man, am?

14 And they ſaid, Some *ſay that thou art* John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets.

15 He ſaith unto them, But whom ſay ye that I am?

16 And Simon Peter anſwered and ſaid, Thou art Chriſt the Son of the living God.

17 And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-jona: for fleſh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

20 Then charged he his diſciples, that they ſhould tell no man that he was Jeſus the Chriſt.

21 ¶ From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day.

22 Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee.

23 But he turned, and ſaid unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.

24 ¶ Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs, and follow me.

25 For whoſoever will ſave his life, ſhall loſe it: and whoſoever will loſe his life for my ſake, ſhall find it.

26 For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?

27 For the Son of man ſhall come in the glory of his Father, with his angels; and then he ſhall reward every man according to his works.

28 Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the Son of man coming in his kingdom.

CHAP. XVII.

AND after ſix days, Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was tranſfigured before them, and his face did ſhine as the ſun, and his raiment was white as the light.

3 And behold, there appeared unto them Moſes and Elias talking with him.

4 Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moſes, and one for Elias.

5 While he yet ſpake, behold, a bright cloud overſhadowed them: and behold, a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed; hear ye him.

6 And when the diſciples heard *it*, they fell on their face, and were ſore afraid.

7 And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they had lift up their eyes, they ſaw no man, ſave Jeſus only.

9 And as they came down from the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead.

10 And his diſciples aſked him, ſaying, Why then ſay the ſcribes, that Elias muſt firſt come?

11 And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things:

12 But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the Son of man ſuffer of them.

13 Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

14 ¶ And when they were come to the multitude, there came to him a *certain* man kneeling down to him, and ſaying,

15 Lord, have mercy on my ſon: for he is lunatick, and ſore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy diſciples, and they could not cure him.

17 Then Jeſus anſwered and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18 And Jeſus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20 And Jeſus ſaid unto them, Becauſe of your unbelief: for verily I ſay unto you, If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove; and nothing ſhall be impoſſible unto you.

21 Howbeit this kind goeth not out, but by prayer and faſting.

22 ¶ And while they abode in Galilee, Jeſus ſaid unto them, The Son of man ſhall be betrayed into the hands of men:

23 And they ſhall kill him, and the third day he ſhall be raiſed again: and they were exceeding ſorry.

24 ¶ And when they were come to Capernaum, they that received

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CHAP. XVI.] 2, 3 *He anſwered and ſaid unto them*, &c.] But Jeſus knowing their obſtinacy and malice, ſaid to them, Ye hypocrites, wherefore do you urge me to ſhew you this ſign from heaven; as if the Almighty had not already given you tokens abundantly ſufficient to know both who I am, and wherefore I am ſent?

19 *And I will give unto thee the keys of the kingdom of heaven*, &c.] Thou ſhalt firſt open the kingdom of the Meſſiah, and make the firſt publication of the goſpel to the Gentiles. And whatſoever ordinances you and your companions in the apoſtolate ſhall, by the aſſiſtance of the Holy Ghoſt, make and eſtabliſh, for the orderly ſettlement of the churches; your determinations ſhall be ratified and confirmed by the Almighty in heaven.

CHAP. XVII.] 4 *Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good for us to be here*, &c.] The diſciples who ſaw the glory of their maſter, and heard him talking with his two heavenly viſitants, were confounded in the higheſt degree. But moved with the ſtrangeneſs and glory of the viſion, and recovering a little from their fear, Peter, who was always forwarder than the reſt, ſaid to Jeſus, *Lord, how great is this glory! How heavenly a ſight is this! How happy ſhould we be, if we might always continue here! Give us leave, therefore, to build three apartments for them, for Moſes, and for Elias, and we will dwell here.*

20 *If ye have faith as a grain of muſtard ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove*,] To remove mountains is a proverbial expreſſion, which implies the doing things ſeemingly impoſſible.

received tribute-*money*, came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences: for it must needs be that offences come: but woe unto that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses, every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, commiteth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then there were brought unto him little children, that he should put *his* hands upon them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And behold, one came and said unto him, Good master, what good thing shall I do to have eternal life?

17 And he said unto him, why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus saith, Thou shalt not do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The

Chap. XVIII.] 2, 3, 4 *And Jesus called a little child unto him, and set him in the midst of them,* &c.] Then Jesus set a little child before them, and said, Ye are greatly mistaken; the kingdom of God is not like the kingdom of this world. They who, in their life and conversation shall nearest approach to the unaffected humility, and harmless innocence of this little child, such men shall be considered as the best members of my church on earth, and shall enjoy the greatest degree of glory in heaven.

19, 20 *Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven,* &c.] And whatever two or three of you shall agree to ask of God, in order to your acting conformably to the instructions I have given you, shall certainly be granted. For wherever the smallest congregation of you be gathered together in my name, and according to my appointment, there am I always ready to assist and join with you, and intercede for you to the throne of grace.

Chap. XIX.] 9 *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery,* &c.] The practice of unlimitted divorces which prevailed among the Jews, gave great encouragement to family quarrels, was very destructive of charity, and hindered the good education of their common offspring. Our Lord's prohibition therefore of these divorces is founded on the strongest reasons, and highly tends to the peace and welfare of society.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus saith unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who can be saved?

26 But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses or brethren, or sisters, or father or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that are* first, shall be last; and the last *shall be* first.

CHAP. XX.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them. Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house.

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold we go up to Jerusalem, and the son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him unto death.

19 And shall deliver him to the Gentiles, to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAP. XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straitway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straitway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Zion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them their cloaths, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased.

16 And said unto him, Heareſt thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings, thou hast perfected praise?

17 ¶ And

21 *If thou wilt be perfect*, &c.] It may not be amiss to observe, that the terms of salvation here settled are not different from those mentioned elsewhere in scripture: for, though faith is declared by our Lord himself to be the condition of salvation, it is such a faith as either proceeds from, or influences the general righteousness here described; *If thou wilt enter into life keep my commandments.*

Chap. XX.] 2 *And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.*] "And agreeing with the labourers for a penny a day, "he sent them to work in his vineyard." So God when first he revealed his will to mankind, promised life and happiness as the reward of obedience: and the same condition is offered to every particular man when he first comes to the use of reason, and to understand the difference between good and evil.

13, 14, 15, *But he answered one of them, and said, Friend, I do thee no wrong*, &c.] "But the master replied; Is it not just if I pay you according to your agreement; "and, at the same time, out of my abundant liberality, give your fellow-labourers "the same sum? May I not do what I will with mine own, and be bountiful to "others for their great diligence and sincerity during their time, without injuring "you?" Thus the equity of God's dispensations may be vindicated, in that, while his reward is not only free, but also infinitely greater than any man's work deserves, he injures no man by his extraordinary liberality to others.

Chap. XXI.] 9 *Hosanna to the son of David*, &c.] The word *hosannah* in Hebrew, signifies *save we beseech thee.* Applied to Christ on this occasion, it signifies the same as *God save the king.*

10 *And when he was come into Jerusalem, all the city was moved, saying, who is this?*] There is hardly any passage in the New Testament that has occasioned more profane wit and ridicule than the triumphant entry of our Saviour into Jerusalem. But

17 ¶ And he left them, and went out of the city into Bethany and lodged there.

18 Now in the morning, as he returned into the city, he hungred.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, how soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority.

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven: he will say unto us, why did ye not believe him?

26 But if we shall say, of men; we fear the people; for all hold John as a prophet.

27 And they answered, Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think you? a certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more than the first: and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, this is the heir, come, let us kill him, and let us seize on his inheritance.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto these husbandmen?

41 They say unto him. He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvellous in our eyes?

43 Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth his servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the *high*-ways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might intangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's: and unto God, the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

…t such persons would do well to remember that our blessed Saviour in riding into …rusalem in this manner, fulfilled the predictions of the prophets, and that an ass …as the usual creature used by the Judges and kings of Israel in the most flourishing …mes, and absolutely commanded by God himself.

19 *And when he saw a fig-tree in the way, &c.*] As our blessed Saviour was traveling …om Bethany to Jerusalem, he saw a fig-tree at a small distance from the road, and …ent to it, seeking for fruit, but finding nothing on it but leaves, he cursed it, say…g, *Let no fruit grow on thee for ever*: intimating to his disciples, by this visible simi…tude, that the Jewish nation, having now only a formal profession of religion, …ithout bringing forth any fruit, should suddenly be cursed and rooted out,

40 *When the Lord therefore of the vineyard cometh, what will he do unto those husband…n?*] That is, when the time of God's executing judgment shall come, what pu…ishment will he inflict upon those incorrigible Jews.

CHAP. XXII.] 2 *The kingdom of heaven is likened unto a certain king, which made a …rriage for his son.*] The gracious design of the Almighty in giving the gospel …men, and the success with which the preaching of it will be attended, may be …ustrated by the behaviour of a certain king, who, in honour of his son, made a great feast, to which he invited many guests. This marriage-supper, or great feast, signifies the joys of heaven, which are properly compared to an elegant entertainment, on account of their exquisiteness, fulness, and duration. And they are here said to be prepared in honour of the Son of God, because they are bestowed on men as a reward for their obedience.

3 *And they would not come.*] The Jews, though pressed by the preaching both of the Messiah's forerunner, and the Messiah himself to enter into the kingdom of heaven, would not obey; for they rejected the gospel.

4 *Again he sent forth other servants, saying, Tell them which are bidden, &c.*] After the resurrection and ascension of the blessed Jesus, the apostles were sent forth to inform the Jews, that the gospel-covenant was established, mansions in heaven were prepared, and that nothing was wanting, but that they would chearfully accept of the honour designed them.

18 *Why tempt ye me, ye hypocrites.*] He called them hypocrites to signify, that though they made conscience, and a regard to the divine will, their pretence for asking the question, he saw through their design, and knew they were come to ensnare him.

30 For in the reſurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying,

32 I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were aſtoniſhed at his doctrine.

34 ¶ But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35 Then one of them *which was* a lawyer, aſked *him* a queſtion, tempting him, and ſaying,

36 Maſter, which *is* the great commandment in the law?

37 Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.

38 This is the firſt and great commandment.

39 And the ſecond *is* like unto it, Thou ſhalt love thy neighbour as thyſelf.

40 On theſe two commandments hang all the law and the prophets.

41 ¶ While the Phariſees were gathered together, Jeſus aſked them,

42 Saying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, *The ſon* of David.

43 He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying,

44 The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool?

45 If David then call him Lord, how is he his ſon?

46 And no man was able to anſwer him a word, neither durſt any man (from that day forth) aſk him any more queſtions.

CHAP. XXIII.

THEN ſpake Jeſus to the multitude, and to his diſciples,

2 Saying, The Scribes and the Phariſees ſit in Moſes ſeat.

3 All therefore whatſoever they bid you obſerve, *that* obſerve and do; but do not ye after their works: for they ſay, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's ſhoulders, but they themſelves will not move them with one of their fingers.

5 But all their works they do, for to be ſeen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your maſter, *even* Chriſt, and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called maſters: for one is your Maſter, *even* Chriſt.

11 But he that is greateſt among you, ſhall be your ſervant.

12 And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.

13 ¶ But wo unto you Scribes and Phariſees, hypocrites: for ye ſhut up the kingdom of heaven againſt men: for ye neither go in yourſelves, neither ſuffer ye them that are entring to go in.

14 Wo unto you ſcribes and Phariſees, hypocrites; for ye devour widows houſes, and for a pretence make long prayer; therefore ye ſhall receive the greater damnation.

15 Wo unto you ſcribes and Phariſees, hypocrites; for ye compaſs ſea and land to make one proſelyte, and when he is made ye, make him twofold more the child of hell than yourſelves.

16 Wo unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing: but whoſoever ſhall ſwear by the gold of the temple, he is a debtor.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold.

18 And whoſoever ſhall ſwear by the altar, it is nothing: but whoſoever ſweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that ſanctifieth the gift?

20 Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

22 And he that ſhall ſwear by heaven, ſweareth, by the throne of God, and by him that ſitteth thereon.

23 Wo unto you ſcribes and Phariſees, hypocrites; for ye pay tithe of mint and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: theſe ought ye to have done, and not leave the other undone.

24 Ye blind guides, which ſtrain at a gnat, and ſwallow a camel.

25 Wo unto you ſcribes and Phariſees, hypocrites; for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſs.

26 Thou blind Phariſee, cleanſe firſt that *which is* within the cup and platter, that the outſide of them may be clean alſo.

27 Wo unto you ſcribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanneſs.

28 Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity.

29 Wo unto you ſcribes and Phariſees, hypocrites; becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witneſſes unto yourſelves, that ye are the children of them which killed the prophets.

32 Fill ye up then the meaſure of your fathers.

33 Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?

34 ¶ Wherefore behold, I ſend unto you prophets, and wiſe men, and ſcribes; and *ſome* of them ye ſhall kill and crucify, and *ſome* of them ſhall ye ſcourge in your ſynagogues and perſecute *them* from city to city:

35 That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar.

36 Verily I ſay unto you, all theſe things ſhall come upon this generation.

37 O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold your houſe is left unto you deſolate.

39 For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XXIV.

AND Jeſus went out, and departed from the temple; and his diſciples came to *him*, for to ſhew him the buildings of the temple.

2 And Jeſus ſaid unto them, See ye not all theſe things? Verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down.

3 ¶ And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us when ſhall theſe things be? and what *ſhall be* the ſign of thy coming, and of the end of the world?

4 And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you.

5 For many ſhall come in my name, ſaying, I am Chriſt: and ſhall deceive many.

6 And ye ſhall hear of wars, and rumours of wars: ſee that ye be not troubled: for all *theſe things* muſt come to paſs, but the end is not yet.

7 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in divers places.

8 All theſe *are* the beginning of ſorrows.

9 Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my name's ſake.

10 And

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28 *Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her.*] As the Sadducees believed the ſoul to be nothing more than a refined kind of matter, they thought, if there was any future ſtate, it muſt reſemble the preſent; and that men, being in that ſtate material and mortal, the human race could not be continued, nor individuals made happy, without the pleaſures and conveniencies of marriage. Hence they affirmed it to be a neceſſary conſequence of the doctrine of the reſurrection or future ſtate, that every man's wife ſhall be reſtored to him.

CHAP. XXIII.] 37, 38 *O Jeruſalem, Jeruſalem, thou that killeſt the prophets, &c.*] O Jeruſalem, Jeruſalem, thou that waſt once the holy city, and the beloved of the Almighty, but haſt ſince rejected him, perſecuted his ſervants, ſlain his prophets, and continued obſtinately impenitent; how often has God tendered to thee the offers of pardon and mercy, and invited thee to repentance with all the pity and kindneſs that the tendereſt father can ſhew to his beloved child! but thou refuſedſt to hear.

CHAP. XXIV.] 2 *See ye not all theſe things? Verily I ſay unto you, There ſhall not be left here one ſtone upon another, &c.*] This beautiful and ſuperb building, which ye behold adorned with ſtones of incredible bulk, and coſtly gifts, ſhall be razed to the very foundation. And accordingly, Joſephus tells us, that Titus commanded his ſoldiers to dig up the foundation both of the city and temple.

10 And then shall many be offended, and shall betray one another, and shall hate one another.
11 And many false prophets shall rise and shall deceive many.
12 And because iniquity shall abound, the love of many shall wax cold.
13 But he that shall endure unto the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand)
16 Then let them which be in Judea, flee into the mountains.
17 Let him which is on the house top, not come down to take any thing out of his house.
18 Neither let him which is in the field, return back to take his cloaths.
19 And woe unto them that are with child, and to them that give suck in those days.
20 But pray ye that your flight be not in the winter, neither on the sabbath day:
21 For then shall be a great tribulation, such as was not since the beginning of the word to this time, no, nor ever shall be.
22 And except those days should be shortned, there shall no flesh be saved: but for the elects sake those days shall be shortned.
23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.
24 For there shall arise false Christs and false prophets, and shall shew great signs and wonders, in so much that (if *it* were possible) they shall deceive the very elect.
25 Behold, I have told you before.
26 Wherefore if they shall say unto you, behold he is in the desart, go not forth: behold, he is in the secret chambers, believe *it* not.
27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.
28 For wheresoever the carcase is, there will the eagles be gathered together.
29 ¶ Immediately after the tribulation of those days, shall the sun be darkned, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.
30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory,
31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
32 Now learn the parable of the fig-tree: When his branch is yet tender, and putting forth leaves, ye know the summer is nigh.
33 So likewise ye, when ye see all these things, know that it is near, *even* at the doors.
34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
35 Heaven and earth shall pass away, but my words shall not pass away.
36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
37 But as the days of Noe *were*, so shall also the coming of the Son of man be.
38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
40 Then shall two be in the field, the one shall be taken, and the other left.
41 Two *women shall be* grinding at the mill, the one shall be taken, and the other left.
42 ¶ Watch therefore, for ye know not what hour your Lord doth come.
43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
44 Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.
45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?
46 Blessed *is* that servant, whom his Lord when he cometh, shall find so doing.
47 Verily I say unto you, that he shall make him ruler over all his goods.
48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,
49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken:
50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of;
51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAP. XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
2 And five of them were wise, and five *were* foolish.
3 They that were foolish took their lamps, and took no oil with them:
4 But the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered and slept.
6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.
9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know neither the day nor the hour, wherein the son of man cometh.
14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods:
15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.
16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.
17 And likewise he that *had received* two, he also gained other two.
18 But he that had received one, went and digged in the earth, and hid his lord's money.
19 After a long time the lord of those servants cometh, and reckoneth with them.
20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.
21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.
23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast *that is* thine.
26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
27 Thou oughtest therefore to have put my money to the exchangers,

19 *And woe unto them that are with child, and to them that gives suck in these days.*] In those days of vengeance women with child, and such as have infants hanging at their breasts, shall be particularly unhappy, because they cannot flee from the impending ruin.

CHAP. XXV. 1 *Then shall the kingdom of heaven be likened unto ten virgins,* &c.] In these eastern countries, the bridegroom commonly brought home the bride in the evening: and that she might be received at his house in a suitable manner, his female friends of the younger sort were invited to come and wait with lamps, till some of his retinue, dispatched before the rest, brought word that he was at hand. On this they went forth with their lamps trimmed to welcome him, and conduct him with his bride into the house: and, for this service, they had the honour of being guests at the marriage-feast.

exchangers, and then at my coming I ſhould have received mine own with uſury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away, even that which he hath.

30 And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

31 ¶ When the ſon of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

32 And before him ſhall be gathered all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:

33 And he ſhall ſet the ſheep on his right hand, but the goats on the left.

34 Then ſhall the king ſay unto them on his right hand, Come, ye bleſſed of my father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

36 Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteons anſwer him, ſaying. Lord, when ſaw we thee an hungred, and fed *thee?* or thirſty, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the king ſhall anſwer and ſay unto them, Verily I ſay unto you, in as much as you have done *it* unto one of the leaſt of theſe my brethren, ye have done it unto me.

41 Then ſhall he alſo ſay unto them on the left hand, Depart from me, ye curſed, into everlaſting fire prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink:

43 I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or a-thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

45 Then ſhall he anſwer them, ſaying, verily I ſay unto you, inaſmuch as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me

46 And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

CHAP. XXVI.

AND it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2 Ye know that after two days is *the feaſt of* the paſſover, and the ſon of man is betrayed to be crucified.

3 Then aſſembled together the chief prieſts and the ſcribes, and the elders of the people, unto the palace of the high-prieſt, who was called Caiphas,

4 And conſulted that they might take Jeſus by ſubtilty, and kill *him.*

5 But they ſaid, Not on the feaſt-*day*, leſt there be an uproar among the people.

6 ¶ Now when Jeſus was at Bethany, in the houſe of Simon the leper,

7 There came unto him a woman having an alabaſter box of very precious ointment, and poured *it* on his head, as he ſat at *meat.*

8 But when his diſciples ſaw *it*, they had indignation, ſaying, To what purpoſe *is* this waſte?

9 For this ointment might have been ſold for much, and given to the poor.

10 When Jeſus underſtood it, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me.

11 For ye have the poor always with you, but me ye have not always.

12 For in that ſhe hath poured this oi ntment on my body, ſhe did it for my burial.

13 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, *there* ſhall alſo this that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts.

15 And ſaid *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of ſilver.

16 And from that time he ſought opportunity to betray him.

17 ¶ Now the firſt *day* of the *feaſt of* unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover?

18 And he ſaid, go into the city to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand, I will keep the paſſover at thy houſe with my diſciples.

19 And the diſciples did as Jeſus had appointed them, and they made ready the paſſover.

20 Now when the even was come, he ſat down with the twelve.

21 And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowful, and began every one to ſay unto him, Lord, is it I?

23 And he anſwered and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me?

24 The ſon of man goeth, as It is written of him: but woe unto that man by whom the ſon of man is betrayed? it had been good for that man, if he had not been born.

25 Then Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

26 ¶ And as they were eating, Jeſus took bread, and bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and ſaid, Take, eat: this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye all of it:

28 For this is my blood of the new teſtament, which is ſhed for many, for the remiſſion of ſins.

29 But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom.

30 And when they had ſung an hymn, they went out into the mount of Olives.

31 Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad.

32 But after I am riſen again, I will go before you into Galilee.

33 Peter anſwered and ſaid unto him, Though all men ſhall be offended becauſe of thee, *yet* will I never be offended.

34 Jeſus ſaid unto him, Verily I ſay unto thee, that this night before the cock crow, thou ſhalt deny me thrice.

35 Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36 ¶ Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, ſit ye here, while I go and pray yonder.

37 And he took with him Peter, and the two ſons of Zebedee, and began to be ſorrowful and very heavy.

38 Then ſaith he unto them, My ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou *wilt.*

40 And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, what could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak.

42 He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done.

43 And he came and found them aſleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, ſaying the ſame words.

45 Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take your reſt: behold the hour is at hand, and the ſon of man is betrayed into the hands of ſinners.

46 Riſe, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet ſpake, lo, Judas, one of the twelve came, and with him a great multitude with ſwords and ſtaves, from the chief prieſts and elders of the people.

48 Now he that betrayed him, gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he, hold him faſt.

49 And forthwith he came to Jeſus, and ſaid, Hail maſter, and kiſſed him.

50 And Jeſus ſaid unto him, Friend, wherefore art thou come?

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30 *And caſt ye the unprofitable ſervant into outer darkneſs, &c.*] This puniſhment was greatly embittered to him by the happier lot of his fellow-ſervants, who were highly applauded for their diligence, and gladdened with the proſpect of their reward.

CHAP. XXVI.] 15 *And they covenanted with him for thirty pieces of ſilver.*] Theſe pieces of ſilver are commonly ſuppoſed to have been ſhekels; if ſo, the thirty pieces of ſilver were worth about three pounds eight ſhillings ſterling.

ome? Then came they and laid hands on Jeſus, and took im.

51 And behold, one of them which were with Jeſus, tretched out his hand, and drew his ſword, and ſtruck a ervant of the high prieſt's, and ſmote off his ear.

52 Then ſaid Jeſus unto him, Put up again thy ſword into his place: for all they that take the ſword ſhall periſh with the ſword.

53 Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels?

54 But how then ſhall the ſcriptures be fulfilled, that thus it muſt be?

55 In that ſame hour ſaid Jeſus to the multitudes, Are ye come out as againſt a thief, with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all his diſciples forſook him, and fled.

57 ¶ And they that had laid hold on Jeſus, led *him* away to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled.

58 But Peter followed him afar off, unto the high prieſt's palace, and went in, and ſat with the ſervants to ſee the end.

59 Now the chief prieſts and elders, and all the council, ſought falſe witneſs againſt Jeſus to put him to death.

60 But found none; yea, though many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes,

61 And ſaid, This *fellow* ſaid, I am able to deſtroy the temple of God, and to build it in three days.

62 And the high prieſt aroſe, and ſaid unto him, Anſwereſt thou nothing? what *is it which* theſe witneſs againſt thee?

63 But Jeſus held his peace. And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be Chriſt the ſon of God.

64 Jeſus ſaid unto him, Thou haſt ſaid: nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the ſon of man ſitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high prieſt rent his cloaths, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? behold now ye have heard his blaſphemy.

66 What think ye? They anſwered and ſaid, He is guilty of death.

67 Then did they ſpit in his face, and buffeted him, and others ſmote *him* with the palms of their hands.

68 Saying, Propheſy unto us, thou Chriſt, who is he that ſmote thee?

69 ¶ Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee.

70 But he denied before them all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them that were there, This *fellow* was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art *one* of them, for thy ſpeech bewrayeth thee.

74 Then began he to curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

WHEN the morning was come, all the chief prieſts and elders of the people took council againſt Jeſus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders.

4 Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, what *is that* to us? ſee thou *to that*.

5 And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf.

6 And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood.

7 And they took council, and bought with them the potter's field, to bury ſtrangers in.

8 Wherefore the field was called, The field of blood unto this day.

9 (Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value:

10 And gave them for the potter's field, as the Lord appointed me)

11 And Jeſus ſtood before the governor; and the governor aſked him, ſaying, Art thou the king of the Jews? and Jeſus ſaid unto him, Thou ſayeſt.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee?

14 And he anſwered him to never a word, inſomuch that the governor marvelled greatly.

15 Now at *that* feaſt the governor was wont to releaſe unto the people a priſoner, whom they would.

16 And they had then a notable priſoner, called Barabbas.

17 Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt.

18 For he knew that for envy they had delivered him.

19 ¶ When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him.

20 But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus.

21 The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas.

22 Pilate ſaid unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified.

23 And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, let him be crucified.

24 ¶ When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye *to it*.

25 Then anſwered all the people, and ſaid, his blood *be* on us and our children.

26 ¶ Then releaſed he Barabbas unto them: and when he he had ſcourged Jeſus, he delivered him to be crucified.

27 Then the ſoldiers of the governor took Jeſus into the common hall, and gathered unto him the whole band *of ſoldiers*.

28 And they ſtripped him, and put on him a ſcarlet robe.

29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail, King of the Jews.

30 And they ſpit upon him, and took the reed, and ſmote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs.

33 And when they were come unto a place called Golgotha, that is to ſay, a place of a ſkull.

34 ¶ They gave him vinegar to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, They parted my garments amongſt them, and upon my veſture did they caſt lots.

36 And ſitting down, they watched him there:

37 And ſet up over his head, his accuſation, written, THIS IS JESUS THE KING OF THE JEWS.

38 Then there were two thieves crucified with him: one on the right hand, and the other on the left.

39 ¶ And they that paſſed by, reviled him, wagging their heads.

40 And ſaying, Thou that deſtroyeſt the temple, and build

¶ 74 *And immediately the cock crew.*] It has been objected to this part of hiſtory, that the Jews according to tradition, never kept any cocks within the walls of Jeruſalem, and conſequently that Peter could not hear them crow, while he continued in the high-prieſt's palace. But the objection may be eaſily removed, by calling the tradition itſelf in queſtion, becauſe it contradicts the teſtimony of writers, whoſe veracity is indiſputable.

Chap. XXVII.] 23, *And the governor ſaid, Why, what evil hath he done? &c.*] So determined were they to have him crucified, that though the governor urged them again and again to deſire his releaſe, declared his innocence, and offered three ſeveral times to diſmiſs him, they would not hear him, uttering their rage, ſometimes in hollow, diſtant, inarticulate murmurs, and ſometimes in furious outcries; to ſuch a pitch were their paſſions raiſed by the artful inſinuations of their prieſts.

25 *His blood be on us and our children.*] Dreadful imprecation! Wretched mortals, what did ye utter! Is the vengeance of Omnipotence ſo very light, that you were not afraid to call it down on your own heads! A vengeance which that ſtiff-necked nation feel to this very day.

eſt *it* in three days, ſave thyſelf: if thou be the ſon of God, come down from the croſs.

41 Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid,

42 He ſaved others, himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him.

43 He truſted in God; let him deliver him now, if he will have him: for he ſaid I am the Son of God.

44 The thieves alſo which were crucified with him, caſt the ſame in his teeth.

45 Now from the ſixth hour there was darkneſs over all the land unto the ninth hour.

46 And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me?

47 Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias.

48 And ſtraightway one of them ran, and took a ſponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50 ¶ Jeſus, when he had cried again with a loud voice, yielded up the ghoſt.

51 And behold the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent,

52 And the graves were opened, and many bodies of ſaints which ſlept, aroſe,

53 And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

55 And many woman were there (beholding afar off) which followed Jeſus from Galilee, miniſtring unto him.

56 Among whom was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedee's children.

57 When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple.

58 He went to Pilate and begged the body of Jeſus: then Pilate commanded the body to be deliverd.

59 And when Joſeph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary ſitting over againſt the ſepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

64 Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt.

65 Pilate ſaid unto them, Ye have a watch, go your way, make *it* as ſure as you can.

66 So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

CHAP. XXVIII.

IN the end of the ſabbath, as it began to dawn towards the firſt *day* of the week, came Mary Magdalene, and the other Mary to ſee the ſepulchre.

2 And behold, there was a great earthquake; for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it.

3 His countenance was like lightning, and his raiment white as ſnow.

4 And for fear of him the keepers did ſhake, and became as dead men.

5 And the angel anſwered and ſaid unto the women, Fear not ye: for I know that ye ſeek Jeſus, which was crucified.

6 He is not here: for he is riſen, as he ſaid: come ſee the place were the Lord lay.

7 And go quickly, and tell his diſciples that he is riſen from the dead, and behold, he goeth before you into Galilee, there ſhall ye ſee him, lo, I have told you.

8 And they departed quickly from the ſepulchre, with fear and great joy, and did run to bring his diſciples word.

9 ¶ And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came, and held him by the feet, and worſhipped him.

10 Then ſaid Jeſus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there ſhall they ſee me.

11 ¶ Now when they were going, behold, ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done.

12 And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers,

13 Saying, ſay ye, His diſciples came by night and ſtole him away while we ſlept.

14 And if this come to the governor's ears, we will perſuade him, and ſecure you.

15 So they took the money, and did as they were taught; and this ſaying is commonly reported among the Jews until this day.

16 ¶ Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

20 Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

CHAP. XXVIII.] 18, 19, 20 *All power is given unto me in heaven and in earth*, &c.] God hath now committed to me full power and authority over all things both in heaven and earth. Go ye therefore and preach the goſpel to all the world; making diſciples out of every nation, and baptizing them with water, in the name of the Father, and of the Son, and of the Holy Ghoſt.

THE GOSPEL according to St. MARK.

The ARGUMENT.

This evangelist wrote his gospel at Rome; *whither he accompanied St.* Peter *in the year of Christ* 44. Tertullian *and others pretend, that St.* Mark *was no more than an emanuensis to St.* Peter *who dictated this gospel to him. Others affirm, that he wrote it after St.* Peters *death. Nor are the learned less divided with regard to the language this gospel was written in; some affirming it was composed in* Greek *and others in* Latin. *But* Greek *now passes, with most critics, for the original of St.* Mark; *tho'* Baronius *and* Selden *have declared for the other opinion. They shew at* Venice *a manuscirpt, which they pretend to be the original, in St.* Mark's *own hand; but the whole is so defaced by time that not a letter of it is legible. Father* Montfaucon, *who saw it, conjectured that it was written in* Latin, *though others who had viewed it before him took the characters to be* Greek.

CHAP. I.

THE beginning of the gospel of Jesus Christ the Son of God.

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camels hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey.

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness,

13 And he was there in the wilderness, forty days tempted of Satan, and was with the wild beasts, and the angels ministred unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea: (for they were fishers)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit, and he cried out.

24 Saying Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And

CHAP. I.] 4 *John did baptize in the wilderness, &c.*] According to the predictions of the prophets, when the time drew near that the Son of God was to be manifested in the flesh, John the Baptist appeared in the wilderness of Judea, preaching to all people the necessity of repentance, of forsaking their sins, and reforming their lives, and signifying this to them by the sensible and external sign of baptizing with water; that they might be prepared to receive the gospel, and fitted to be made partakers of that salvation whereof Jesus was the author and publisher.

7, 8, *And preached, saying, there cometh one mightier than I after me, &c.*] And he declared to all those that professed their repentance, and were baptized by him, that he himself was not the Messiah who was to save them from their sins, but only his forerunner, to prepare them by repentance to receive and be capable of that salvation.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue they entred into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministred unto them.

32 And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

35 And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

AND again he entered into Capernaum after *some* days, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

3 And they came unto him, bringing one sick of the palsy, which was born of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit, that they reasoned so within themselves, he said unto them, Why reason you these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi *the son* of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, how is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, and of the Pharisees used to fast; and they came, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come, when the bride-groom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spoiled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day, and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath.

28 Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

AND he entered again into the synagogue, and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea.

8 And from Jerusalem, and from Idumen, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him to touch him, as many as had plagues.

11 And unclean spirits when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straightly charged them, that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils:

16 An

CHAP. II. 17 *They that are whole have no need of the physician*, &c.] The principle design of my coming into the world was to convert such persons as these from a life of sin to righteousness and holiness. As therefore ye blame not a physician for conversing with sick men, but on the contrary look upon it, as his proper business and duty; so neither ought ye to find fault with me for keeping company with wicked men, whom I am sent into the world on purpose to reclaim by my doctrine and conversation.

CHAP. IV.] *Is it lawful to do good on the sabbath-days, or to do evil?* &c.] I appeal to yourselves, which is the best method of keeping the sabbath, and most acceptable to God; to do a good work of great necessity and charity, or neglect it under pretence of resting on the sabbath?

16 And Simon he ſirnamed Peter.
17 And James *the ſon* of Zebedee, and John the brother of James (and he ſirnamed them Boanerges, which is, The ſons of thunder.)
18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſon* of Alpheus, and Thaddeus, and Simon the Canaanite,
19 And Judas Iſcariot, which alſo betrayed him: and they went into an houſe.
20 And the multitude cometh together again, ſo that they could not eat bread.
21 And when his friends heard *of it*, they went out to lay hold on him: for they ſaid, He is beſide himſelf.
22 ¶ And the ſcribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and by the prince of the devils caſteth he out devils.
23 And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan?
24 And if a kingdom be divided againſt itſelf, that kingdom cannot ſtand.
25 And if a houſe be divided againſt itſelf, that houſe cannot ſtand.
26 And if Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but hath an end.
27 No man can enter into a ſtrong man's houſe, and ſpoil his goods, except he will firſt bind the ſtrong man, and then ſpoil his houſe.
28 Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:
29 But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation.
30 Becauſe they ſaid, He hath an unclean ſpirit.
31 ¶ There came then his brethren, and his mother, and ſtanding without, ſent unto him, calling him.
32 And the multitude ſat about him, and they ſaid unto him, Behold thy mother and thy brethren without ſeek for thee.
33 And he anſwered them, ſaying, Who is my mother or my brethren?
34 And he looked round about on them which ſat about him, and ſaid, Behold my mother, and my brethren,
35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

CHAP. IV.

AND he began to teach by the ſea-ſide: and there were gathered unto him a great multitude, ſo that he entered into a ſhip, and ſat in the ſea, and the whole multitude was by the ſea, on the land.
2 And he taught them many things by parables, and ſaid unto them in his doctrine,
3 Hearken, behold, there went out a ſower to ſow:
4 And it came to paſs as he ſowed, ſome fell by the way-ſide, and the fowls of the air came, and devoured it up.
5 And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.
6 But when the ſun was up, it was ſcorched, and becauſe it had no root, it withered away.
7 And ſome fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
8 And other fell upon good ground, and did yield fruit that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixty, and ſome an hundred.
9 And he ſaid unto them, He that hath ears to hear, let him hear.
10 And when he was alone, they that were about him with the twelve, aſked of him the parable.
11 And he ſaid unto them, Unto you it is given to know the myſtery of the kingdom of God: but unto them that are without, all *theſe* things are done in parables:
12 That in ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand; leſt at any time they ſhould be converted, and *their* ſins ſhould be forgiven them.
13 And he ſaid unto them, Know ye not this parable? and how then will you know all parables?
14 ¶ The ſower ſoweth the word.
15 And theſe are they by the way-ſide, where the word is ſown, but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts.
16 And theſe are they likewiſe which are ſown on ſtony ground, who when they heard the word, immediately receive it with gladneſs:
17 And have no root in themſelves, and ſo endure but for a time: afterward when affliction or perſecution ariſeth for the word's ſake, immediately they are offended.
18 And theſe are they which are ſown among thorns: ſuch as hear the word,
19 And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things entring in, choke the word, and it becometh unfruitful.
20 And theſe are they which are ſown on good ground, ſuch as hear the word, and receive *it*, and bring forth fruit, ſome thirty-fold, ſome ſixty, and ſome an hundred.
21 ¶ And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed? and not to be ſet on a candleſtick?
22 For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad.
23 If any man have ears to hear, let him hear.
24 And he ſaid unto them, Take heed what you hear: with what meaſure ye meet, it ſhall be meaſured to you, and unto you that hear more ſhall be given.
25 For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.
26 ¶ And he ſaid, So is the kingdom of God, as if a man ſhould caſt ſeed into the ground,
27 And ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how.
28 For the earth bringeth forth fruit of herſelf, firſt the blade, then the ear, after that the full corn in the ear.
29 But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.
30 ¶ And he ſaid, Whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it?
31 *It is* like a grain of muſtard-ſeed, which when it is ſown in the earth, is leſs than all the ſeeds that be in the earth.
32 But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the fowls of the air may lodge under the branches of it.
33 And with many ſuch parables ſpake he the word unto them, as they were able to hear *it*.
34 But without a parable ſpeak he not unto them: and when they were alone, he expounded all things to his diſciples.
35 And the ſame day when the even was come, he ſaith unto them, Let us paſs over unto the other ſide.
36 And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips.
37 And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full.
38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?
39 And he aroſe and rebuked the wind, and ſaid unto the ſea, Peace, be ſtill: and the wind ceaſed, and there was a great calm.
40 And he ſaid unto them, Why are ye ſo fearful? how is it that ye have no faith?
41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

CHAP. V.

AND they came over unto the other ſide of the ſea, into the country of the Gaderenes.
2 And when he was come out of the ſhip, immediately there met him out of the tombs, a man with an unclean ſpirit.
3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:
4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him.
5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones.
6 But when he ſaw Jeſus afar off, he ran and worſhipped him.
7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou torment me not.
8 (For he ſaid unto him, Come out of the man, thou unclean ſpirit.)
9 And he aſked him, What *is* thy name? And he anſwered, ſaying, My name *is* Legion: for we are many.
10 And he beſought him much, that he would not ſend them away out of the country.
11 Now there was there nigh unto the mountains a great herd of ſwine feeding.
12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.
13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entered into the ſwine, and the herd ran violently

Chap. IV.] 24 *Take heed what you hear*, &c.] Take heed that the things I teach you, fail not of having their due effect upon your minds and lives, ſo that my inſtruction may not prove vain and uſeleſs.

violently down a steep place into the sea (they were about two thousand) and were choaked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting and cloathed, and in his right mind, and they were afraid.

16 And they tha saw *it*, told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea.

22 And behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her, that she may be healed, and she shall live.

24 And *Jesus* went with him, and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years.

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

21 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house*, *certain* which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel (I say unto thee) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years: and they were astonished with a great astonishment.

43 And he charged them straightly that no man should know it; and commanded that something should be given her to eat.

CHAP. VI.

AND he went out from thence, and came into his own country, and his disciples followed him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this man these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? And are not his sisters with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hand upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power *over* unclean spirits,

8 And commanded them that they should take nothing for *their* journey, save a staff only: no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals: and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him* (for his name was spread abroad) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him:

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains and chief estates of Galilee:

22 And when the daughter of the said Herodias came in, and danced and pleased Herod, and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee unto the half of my kingdom.

24 And she went forth, and said unto her mother. What shall I ask? And she said, the head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry, *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corps, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desart place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desart place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And

CHAP. V.] 20 *And he departed, and began to publish in Decapolis, &c.*] Accordingly the man returned home, and reported, in all the cities of Decapolis, how great a miracle Jesus had wrought for him: and all the people of that country, well knowing the man's former condition, and seeing the certainty of his present cure, were convinced of the power of Jesus with astonishment and admiration.

CHAP. VI.] 6 *And he marvelled because of their unbelief.*] He wondered at their perverseness in rejecting him upon such unreasonable grounds, as the meanness of his parentage.

34 And Jeſus when he came out ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

35 And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſart place, and now the time *is* far paſſed.

36 Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread: for they have nothing to eat?

37 He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, ſhall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, they ſay, Five, and two fiſhes.

39 And he commanded them to make all ſit down by companies upon the green graſs.

40 And they ſat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave *them* to his diſciples to ſet before them; and the two fiſhes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baſkets full of the fragments and of the fiſhes.

44 And they that did eat of the loaves, were about five thouſand men.

45 And ſtraightway he conſtrained his diſciples to get into the ſhip, and go to the other ſide before unto Bethſaida, while he ſent away the people.

46 And when he had ſent them away, he departed into a mountain to pray.

47 And when even was come, the ſhip was in the midſt of the ſea, and he alone on the land.

48 And he ſaw them toiling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them.

49 But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

50 (For they all ſaw him, and were troubled) And immediately he talked with them, and ſaith unto them, be of good cheer, it is I, be not afraid.

51 And he went up unto them into the ſhip, and the wind ceaſed: and they were ſore amazed in themſelves beyond meaſure, and wondered.

52 For they conſidered not *the miracle* of the loaves, for their heart was hardened.

53 And when they had paſſed over, they came into the land of Genneſaret, and drew to the ſhore.

54 And when they were come out of the ſhip, ſtraightway they knew him.

55 And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56 And whitherſoever he entered, into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment: and as many as touched him, were made whole.

CHAP. VII.

THEN came together unto him the Phariſees, and certain of the ſcribes, which came from Jeruſalem.

2 And when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay, with unwaſhen) hands, they found fault.

3 For the Phariſees, and all the Jews, except they waſh *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they waſh, they eat not: And many other things there be, which they have received to hold, *as* the waſhing of cups and pots, braſen veſſels, and of tables.

5 Then the Phariſees and ſcribes aſked him, Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands?

6 He anſwered and ſaid unto, them Well hath Eſaias propheſied of you hyprocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 How beit, in vain do they worſhip me, teaching for doctrines the commandments of men.

8 For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do.

9 And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moſes ſaid, Honour thy father and thy mother: and Whoſo curſeth father or mother, let him die the death.

11 But ye ſay, If a man ſhall ſay to his father or mother, *It is* Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me: *he ſhall be free.*

12 And ye ſuffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many ſuch like things do ye.

14 ¶ And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand.

15 There is nothing from without a man that entring into him can defile him: but the things which come out of him, thoſe are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entred into the houſe from the people, his diſciples aſked him concerning the parable.

18 And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not percieve, that whatſoever thing from without entreth into the man, it cannot defile him.

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he ſaid, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Theſts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs.

23 All theſe evil things come from within, and defile the man.

24 ¶ And from thence he aroſe and went into the borders of Tyre of Sidon, and entred into an houſe, and would have no man know *it*; but he could not be hid.

25 For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation) and ſhe beſought him that he would caſt forth the devil out of her daughter.

27 But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the children's bread, and to caſt *it* unto the dogs.

28 And ſhe anſwered and ſaid unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he ſaid unto her, For this ſaying go thy way, the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the Coaſt of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him.

33 And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit and touched his tongue:

34 And looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*.

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear and the dumb to ſpeak.

CHAP. VIII.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them,

2 I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat:

3 And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far.

4 And his diſciples anſwered him, from whence can a man ſatisfy theſe with bread here in the wilderneſs?

5 And he aſked them, How many loaves have ye? And they ſaid ſeven.

41 *And he looked up to heaven, and bleſſed, and brake the loaves,* &c.] This being one of the moſt aſtoniſhing, and, at the ſame time, the moſt extenſively convincing of all the miracles Jeſus performed during the whole courſe of his miniſtry, every one of the evangeliſts has recorded it, and, what is remarkable, it is the only one found in each of their hiſtories.

CHAP. VII. 34 *He ſighed,* &c.] Perhaps there were circumſtances to us unknown, which rendered this dumb perſon a peculiar object of pity. Or by this example of bodily deafneſs or dumbneſs, our Lord might be led to reflect on the ſpiritual deafneſs and dumbneſs of men. But whatever was the caſe, Chriſt's ſighing on this occaſion evidently diſplayed the great love he bore to the human race; for certainly nothing elſe could move him to compaſſionate our miſeries, whether general or particular, in ſo affectionate a manner.

6 And he commanded the people to sit down on the ground: And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*: and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded also to set them before *them*.

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets,

9 And they that had eaten were about four thousand; and he sent them away.

10 ¶ And straightway he entred into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entring into the ship again, departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it* he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your hearts yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored and saw every man clearly.

26 And he sent him away to his house saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others one of the prophets.

29 And he saith unto them, But whom say ye that I am? and Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, get thee behind me Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.

35 For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake, and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his father, with the holy angels.

CHAP. IX.

AND he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved son, hear him.

8 And suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, why say the scribes that Elias must first come?

12 and he answered and told them, Elias verily cometh first, and restoreth all things, and how is it written of the son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straitway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, what question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit.

18 And wheresoever he taketh him, he teareth him; and foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tear him, and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came to him? and he said, Of a child.

22 And oft times it hath cast him into the fire, and into the water to destroy him: but if thou canst do any thing, have compassion on us and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him; and he was as one dead, insomuch as many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto him, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves, by the way?

34 But they held their peace: for by the way they had disputed among themselves who *should* be greatest.

35 And

CHAP. VIII.] 10 *The parts of Dalmanutha.*] What the evangelist calls here Dalmanutha, is by St. Matthew called Magdala, probably because these two places were near each other. Perhaps Dalmanutha is in the province of Magdala.

CHAP. IX.] 1 *Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.*] Be not surprized that I speak of appearing hereafter in glory: for I tell you that some who are now present with me, shall live to see the kingdom of the Messiah begin to be graciously established by the terrible destruction of his enemies, and by the wonderful success and propagation of the gospel, with great and glorious manifestations of the divine power.

35 And he ſat down and called the twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.

36 And he took a child, and ſet him in the midſt of them: and when he had taken him in his arms, he ſaid unto them,

37 Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and whoſoever ſhall receive me, receiveth not me, but him that ſent me.

38 ¶ And John anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followeth not us; and we forbad him, becauſe he followeth not us

39 But Jeſus ſaid, Forbid him not: for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.

40 For he that is not againſt us, is on our part.

41 For whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.

42 And whoſoever ſhall offend one of *theſe* little ones that believe in me, it is better for him that a milſtone were hanged about his neck, and he were caſt into the ſea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be caſt into hell, into the fire that never ſhall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be caſt into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.

50 Salt *is* good: but if the ſalt have loſt his ſaltneſs, wherewith will you ſeaſon it? Have ſalt in yourſelves, and have peace one with another.

CHAP. X.

AND he aroſe from thence, and cometh into the coaſt of Judea, by the farther ſide of Jordan: and the people reſort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Phariſees came to him, and aſked him, Is it lawful for a man to put away his wife? tempting him.

3 And he anſwered and ſaid unto them, What did Moſes command you?

4 And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away,

5 And Jeſus anſwered and ſaid unto them, For the hardneſs of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cauſe ſhall a man leave his father and mother, and cleave to his wife;

8 And they twain ſhall be one fleſh: ſo then they are no more twain, but one fleſh.

9 What therefore God hath joined together, let not man put aſunder.

10 And in the houſe his diſciples aſked him again of the ſame matter.

11 And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her.

12 And if a woman ſhall put away her huſband, and be married to another, ſhe committeth adultery.

13 ¶ And they brought young children to him, that he ſhould touch them; and *his* diſciples rebuked thoſe that brought *them*.

14 But when Jeſus ſaw *it*, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.

15 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein.

16 And he took them up in his arms, put his hand upon them, and bleſſed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and aſked him, Good maſter, what ſhall I do that I may inherit eternal life?

18 And Jeſus ſaid unto him, Why calledſt thou me good? *there is* none good, but one, *that is* God.

19 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother.

20 And he anſwered and ſaid unto him, Maſter, all theſe have I obſerved from my youth.

21 Then Jeſus beholding him, loved him, and ſaid unto him, One thing thou lackeſt: go thy way, ſell whatſoever thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven; and come, take up the croſs, and follow me.

22 And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

23 ¶ And Jeſus looked round about and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God!

24 And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, How hard is it for them that truſt in riches to enter into the kingdom of God!

25 It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved?

27 And Jeſus looking upon them, ſaith, With men *it is* impoſſible, but not with God: for with God all things are poſſible.

28 ¶ Then Peter began to ſay unto him, Lo, we have left all, and have followed thee:

29 And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the goſpel's,

30 But he ſhall receive an hundred-fold, now in this time, houſes, and brethren, and ſiſters, and mothers, and children and lands, with perſecutions; and in the world to come eternal life.

31 But many *that are* firſt, ſhall be laſt; and the laſt, firſt.

32 ¶ And they were in the way going up to Jeruſalem, and Jeſus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things ſhould happen unto him.

33 *Saying*, Behold, we go up to Jeruſalem, and the Son of man ſhall be delivered unto the chief prieſts, and unto the ſcribes: and they ſhall condemn him to death, and ſhall deliver him to the Gentiles;

34 And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him: and the third day he ſhall riſe again.

35 ¶ And James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldſt do for us whatſoever we ſhall deſire.

36 And he ſaid unto them, What would ye that I ſhould do for you.

37 They ſaid unto him, Grant unto us that we may ſit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of? and be baptized with the baptiſm that I am baptized with.

39 And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal, ſhall ye be baptized:

40 But to ſit on my right hand and on my left hand, is not mine to give, but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much diſpleaſed with James and John.

42 But Jeſus called them to him, and ſaith unto them, Ye know that they which are accounted to rule over the Gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them.

43 But ſo it ſhall not be among you: but whoſoever will be great among you, ſhall be your miniſter:

44 And whoſoever of you will be the chiefeſt, ſhall be ſervant of all.

45 For even the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho

CHAP. X.] 27 *With men it is impoſſible*, &c.] This, indeed, may appear impoſſible to the common judgment and vulgar affections of men; but to the grace of God, nothing is impoſſible, or difficult. God can and will afford his ſincere ſervants, ſuch aſſiſtance, as ſhall enable them not only to raiſe riches well, but alſo to part with them readily; and if any thing elſe be yet more dear to them, to relinquiſh even that alſo with the greateſt chearfulneſs, when God ſhall require it for the ſake of religion.

richo with diſciples, and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the highway-ſide, begging.

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus thou ſon of David, have mercy on me.

48 And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou ſon of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called: and they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee.

50 And he caſting away his garment, roſe and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaith unto him, Lord that I might receive my ſight.

52 And Jeſus ſaid unto him, Go thy way; thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

CHAP. XI.

AND when they came nigh to Jeruſalem, unto Bethpage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples,

2 And ſaith unto them, Go your way into the village over-againſt you; and as ſoon as ye be entered into it, ye ſhall find a colt tied, whereon never man ſat; looſe him, and bring *him*.

3 And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him: and ſtraightway he will ſend him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met: and they looſe him.

5 And certain of them that ſtood there, ſaid unto them, What do ye looſing the colt?

6 And they ſaid unto them even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed *them* in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna, bleſſed *is* he that cometh in the name of the Lord.

10 Bleſſed *be* the kingdom of our father David, that cometh in the name of the Lord; Hoſanna in the higheſt.

11 And Jeſus entered into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungred.

13 And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his deſciples heard *it*.

15 ¶ And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves;

16 And would not ſuffer that any man ſhould carry any veſſel through the temple.

17 And he taught, ſaying unto them, Is it not written, my houſe ſhall be called of all nations the houſe of prayer? but ye have made it a den of thieves.

18 And the ſcribes and chief prieſts heard *it*, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning as they paſſed by, they ſaw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig-tree which thou curſedſt, is withered away.

22 And Jeſus anſwering ſaith unto them, Have faith in God.

23 For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith.

24 Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive *them*, and ye ſhall have *them*.

25 And when ye ſtand praying, forgive, if ye have ought againſt any: that your father alſo which is in heaven may forgive you your treſpaſſes.

26 But if you do not forgive, neither will your Father which is in heaven forgive your treſpaſſes.

27 ¶ And they come to Jeruſalem: and as he was walking in the temple, there come to him the chief prieſts and the ſcribes, and the elders,

28 And ſay unto him, By what authority doſt thou theſe things? and who gave thee this authority to do theſe things?

29 And Jeſus anſwered and ſaid unto them, I will alſo aſk of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things.

30 The baptiſm of John, was it from heaven, or of men? anſwer me.

31 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not believe him?

32 But if we ſhall ſay, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering ſaith unto them, Neither do I tell you by what authority I do theſe things.

CHAP. XII.

AND he began to ſpeak unto them by parables. A *certain* man planted a vineyard, and ſet an hedge about it, and digged *a place for* the wine-fat, and built a tower, and let it out to huſbandmen, and went into a far country.

2 And at the ſeaſon he ſent to the huſbandmen a ſervant, that he might receive from the huſbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and ſent *him* away empty.

4 And again, he ſent unto them another ſervant; and at him they caſt ſtones, and wounded *him* in the head, and ſent *him* away ſhamefully handled.

5 And again, he ſent another; and him they killed: and many others, beating ſome, and killing ſome.

6 Having yet therefore one ſon, his well-beloved, he ſent him alſo at laſt unto them, ſaying, They will reverence my ſon.

7 But thoſe huſbandmen ſaid among themſelves, This is the heir; come, let us kill him, and the inheritance ſhall be ours.

8 And they took him, and killed *him*, and caſt *him* out of the vineyard.

9 What ſhall therefore the Lord of the vineyard do? he will come and deſtroy the huſbandmen, and will give the vineyard unto others.

10 And have you not read this ſcripture? The ſtone which the builders rejected is become the head of the corner.

11 This was the Lord's doing, and it is marvellous in our eyes.

12 And they ſought to lay hold on him, but feared the people; for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

13 ¶ And they ſend unto him certain of the Phariſees and of the Herodians, to catch him in *his* words.

14 And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man: for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Ceſar, or not?

15 Shall we give, or ſhall we not give? But he knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a penny that I may ſee *it*.

16 And they brought *it*; and he ſaith unto them, Whoſe *is* this image and ſuperſcription? and they ſaid unto him, Cæſar's.

17 And Jeſus anſwering ſaid unto them, Render to Cæſar the things that are Cæſar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which ſay there is no reſurrection; and they aſked him, ſaying,

19 Maſter, Moſes wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that wife

CHAP. XI.] 25, 26, *And when ye ſtand praying, forgive*, &c.] As the things you pray for ought to be juſt and good, ſuch as may tend to the glory of God, and the happineſs of men; ſo the diſpoſitions with which you pray, ought to be pious and charitable, merciful and ready to forgive; ſuch as may move the Almighty to extend his mercy and forgiveneſs to you: for if, when ye pray, ye be in a diſpoſition and readineſs to forgive others who have offended you, God will alſo forgive your offences againſt him, and graciouſly hear and anſwer your prayers. But if ye will not forgive others, neither will God forgive you or regard your prayers.

his brother ſhould take his wife, and raiſe up ſeed unto his brother.

20 Now there were ſeven brethren: and the firſt took a wife, and dying left no ſeed.

21 And the ſecond took her, and died, neither left he any ſeed: the third likewiſe.

22 And the ſeven had her, and left no ſeed: laſt of all the woman died alſo.

23 In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them? for the ſeven had her to wife.

24 And Jeſus anſwering ſaid unto them, Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God?

25 For when they ſhall riſe from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they riſe: have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I *am* the God of Abraham, and the God of Iſaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, aſked him, Which is the firſt commandment of all?

29 And Jeſus anſwered him, The firſt of all the commandments *is*, O Iſrael; the Lord our God is one Lord:

30 And thou ſhalt love the Lord thy God with all thy heart and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt commandment.

31 And the ſecond *is* like, *namely* this, Thou ſhalt love thy neighbour as thyſelf: there is none other commandment greater than theſe.

32 And the ſcribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God and there is none other but he.

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love *his* neighbour as himſelf, is more than all whole burnt-offerings and ſacrifices.

34 And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt aſk him any queſtion.

35 ¶ And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Chriſt is the ſon of David?

36 For David himſelf ſaid by the holy **Ghoſt**, The Lord ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

37 David therefore himſelf calleth him Lord; and whence is he *then* his ſon? And the common people heard him gladly.

38 ¶ And he ſaid unto them in his doctrine, Beware of the ſcribes which love to go in long clothing, and *love* ſalutations in the market-places.

39 And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts:

40 Which devour widows houſes, and for a pretence make long prayers: Theſe ſhall receive greater damnation.

41 ¶ And Jeſus ſat over againſt the treaſury, and beheld how the people caſt money into the treaſury; and many that were rich caſt in much.

42 And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43 And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow, hath caſt more in than all they which have caſt into the treaſury.

44 For all they did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, *even* all her living.

CHAP. XIII.

AND as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones and what buildings *are here*.

2 And Jeſus anſwering, ſaid unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

3 And as he ſat upon the mount of Olives, over againſt the temple, Peter, and James, and John, and Andrew, aſked him privately,

4 Tell us when ſhall theſe things be? and what *ſhall be* the ſign when all theſe things ſhall be fulfilled?

5 And Jeſus anſwering them, began to ſay, Take heed leſt any man deceive you.

6 For many ſhall come in my name, ſaying, I am *Chriſt*, and ſhall deceive many.

7 And when ye ſhall hear of wars, and rumours of war: be ye not troubled: for *ſuch things* muſt needs be: but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in *divers* places, and there ſhall be famines, and troubles: theſe *are* the beginning of ſorrows.

9 ¶ But take heed to yourſelves: for they ſhall deliver you up to councils; and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt them.

10 And the goſpel muſt firſt be publiſhed among all nations.

11 But when they ſhall lead *you*, and deliver you up, take no thought beforehand what ye ſhall ſpeak, neither do ye premeditate: but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the holy Ghoſt.

12 Now the brother ſhall betray the brother to death, and the father the ſon: and children ſhall riſe up againſt *their* parents, and ſhall cauſe them to be put to death.

13 And ye ſhall be hated of all men for my name's ſake; but he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 ¶ But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding where it ought not (let him that readeth underſtand) then let them that be in Judea flee to the mountains:

15 And let him that is on the houſe-top, not go down into the houſe, neither enter therein to take any thing out of his houſe.

16 And let him that is in the field, not turn back again to take up his garment.

17 But wo to them that are with child, and to them that give ſuck in thoſe days.

18 And pray ye, that your flight be not in the winter.

19 For in thoſe days ſhall be affliction, ſuch as was not from the beginning of the creation, which God created, unto this time, neither ſhall be.

20 And except that the Lord had ſhortened thoſe days, no fleſh ſhould be ſaved: but for the elects ſake, whom he hath choſen, he hath ſhortened the days.

21 And then, if any man ſhall ſay to you, Lo, here *is* Chriſt, or lo, *he is* there: believe *him* not.

22 For falſe Chriſt, and falſe prophets ſhall riſe, and ſhall ſhew ſigns, and wonders, to ſeduce, if *it were* poſſible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in thoſe days after that tribulation, the ſun ſhall be darkened, and the moon ſhall not give her light:

25 And the ſtars of heaven ſhall fall, and the powers that are in heaven ſhall be ſhaken.

26 And then ſhall they ſee the Son of man comeing in the clouds, with great power and glory.

27 And then ſhall he ſend his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth to the uttermoſt part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that ſummer is near:

29 So ye in the like manner, when ye ſhall ſee theſe things come to paſs, know that it is nigh, *even* at the doors.

30 Verily I ſay unto you, that this generation ſhall not paſs till all theſe things be done.

31 Heaven and earth ſhall paſs away: but my words ſhall not paſs away:

32 ¶ But of that day and *that* hour knoweth no man no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journry, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore (for ye know not when the maſter of the houſe cometh; at even or at midnight, or at the cock-crowing, or in the morning)

36 Leſt coming ſuddenly, he find you ſleeping.

37 And what I ſay unto you, I ſay unto you all, Watch.

CHAP.

38, 39, 40 *Beware of the ſcribes which love to go in long cloathing*, &c. Beware of the hypocriſy of the Scribes and Phariſees, for under all their pretences to extraordinary piety, they are ſecretly guilty of fraud, oppreſſion, extortion and rapine; and it is only to cover theſe vile practices, that they make ſuch outward appearances of devotion. Wherefore they ſhall receive a double puniſhment at the hands of the Almighty.

CHAP. XIII.] 21, *Lo here is Chriſt, or lo, he is there: believe him not.*] The retreat of Ceſtius Gallus from the city with ſome loſs, inſpiring the Jews with hopes of victory, many falſe Chriſts aroſe, promiſing deliverance. This expreſſion therefore refers, to that period.

CHAP. XIV.

AFTER two days was *the feast* of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast-*day*, least there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there come a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always.

8 She hath done what she could: she has come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall you meet a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber where I shall eat the passover with my disciples?

15 And he shall shew you a large upper-room furnished and prepared: there make ready for us,

16 And his disciples went forth, and came into the city, and found as he said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you that eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another *said* is it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the son of man is betrayed: good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it*, to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scatterd.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, if I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Set ye here while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy.

34 And saith unto them, my soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him.

36 And he said Abba, Father, all things *are* possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away and prayed, and spake the same words.

40 And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come: behold, the son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, are ye come out as against a thief, with swords and *with* staves to take me.

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answereth thou nothing? what is it that these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power and comeing in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And

CHAP. XIV.] 6, 9, *Let her alone, why trouble ye her?* &c.] Do not disturb the woman who hath done a very good work in testifying her respect, and paying this last honour to me before my death: for, with regard to the poor you mention, you have them always with you, and may relieve them whenever you please; but I have only a very short time to continue among you, so that you need not think much of what is now spent upon me. In a few days I shall breathe out my soul, and my body will be laid in the chambers of the dust.

65 *And some began to spit on him* &c.] By comparing the two evangelists, Saint Matthew and Saint Mark together, it appears, that the blessed Jesus was smitten, blindfolded, and buffeted even by some of the council, who, to ridicule him for having pretended to be the great prophet, bad him exercise his prophetical gift in guessing who the person was that struck him. And surely it was hardly possible for those miscreants, those monsters in the human shape, to invent any thing more expressive of the contempt, in which they held our Lord's pretensions of being the Messiah.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high-prieſt.

67 And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew.

69 And a maid ſaw him again, and began to ſay to them that ſtood by, This is *one* of them.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy ſpeech agreeth *therto*.

71 But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak.

72 And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon he wept.

CHAP. XV.

AND ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate aſked him, Art thou the king of the Jews? And he anſwering and ſaid unto him, Thou ſayeſt it.

3 And the chief prieſts accuſed him of many things: but he anſwered nothing.

4 And Pilate aſked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee.

5 But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

6 Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired.

7 And there was *one* named Barabbas, which lay bound with them that had made inſurrection with him, who had commited murder in the inſurrection.

8 And the multitude crying aloud, began to deſire *him to do* as he had ever done unto them.

9 But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews?

10 (For he knew that the chief prieſts had delivered him for envy)

11 But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them.

12 And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do *unto him* whom ye call the king of the Jews?

13 And they cried out again Crucify him.

14 Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *ſo* Pilate willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged *him*, to be crucified.

16 And the ſoldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*.

18 And began to ſalute him, Hail, king of the Jews.

19 And they ſmote him on the head with a reed, and did ſpit upon him, and bowing *their* knees, worſhipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs.

22 And they bring him unto the place Golgotha, which is, being interpretred, the place of a ſkull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take.

25 And it was the third hour, and they crucified him.

26 And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand and the other on his left.

28 And the ſcripture was fulfilled which ſaith, and he was numbered with the tranſgreſſors.

29 And they that paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt *it* in three days,

30 Save thyſelf, and come down from the croſs.

31 Likewiſe alſo the chief prieſts mocking, ſaid among themſelves with the ſcribes, He ſaved others, himſelf he cannot ſave.

32 Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him, reviled him.

33 And when the ſixth hour was come, there was darkneſs over the whole land, untill the ninth hour.

34 And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Elio, lama ſabachthani? which is, being interpretred, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard *it*, ſaid, Behold, he calleth Elias.

36 And one ran, and filled a ſpunge full of vinegar, and put *it* on a reed, and gave him to drink, ſaying, Let alone; let us ſee whether Elias will come to take him down.

37 And Jeſus cried with a loud voice, and gave up the ghoſt.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the ſon of God.

40 There were alſo women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the leſs, and of Joſes, and Salome;

41 Who alſo when he was in Galilee, followed him, and miniſtred unto him; and many other women which came up with him unto Jeruſalem.

42 ¶ And now when the even was come (becauſe it was the preparation, that is, the day before the ſabbath)

43 Joſeph of Arimathea, an honourable counſeller, which alſo waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he aſked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joſeph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre.

47 And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

CHAP. XVI.

AND when the ſabbath was paſt, Mary Magdalene and Mary *the mother* of James, and Salome, had brought ſweet ſpices, that they might come and anoint him.

2 And very early in the morning, the firſt *day* of the week, they came unto the ſepulchre at the riſing of the ſun.

3 And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre?

4 (And when they looked, they ſaw that the ſtone was rolled away) for it was very great.

5 And entring into the ſepulchre, they ſaw a young man ſitting on the right ſide, clothed in a long white garment; and they were affrighted.

6 And he ſaith unto them, be not affrighted: ye ſeek Jeſus of Nazareth, which was crucified: he is riſen, he is not here: Behold the place where they laid him.

7 But go your way, tell his diſciples and Peter, that he goeth before you into Galilee: there ſhall ye ſee him, as he ſaid unto you.

8 And they went out quickly, and fled from the ſepulchre; for they trembled and were amazed: neither ſaid they any thing to any man: for they were afraid.

9 ¶ Now when *Jeſus* was riſen early, the firſt *day* of the week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils.

10 *And* ſhe went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been ſeen of her believed not.

12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.

33 *And when the ſixth hour was come, there was darkneſs over the whole land unto the ninth hour.*] This account of the darkneſs which happened at our Lord's crucifixion, is confirmed even by the teſtimony of heathen authors. Phlegon tells us, that on the fourth year of the two hundred and ſecond Olympiad, (which exactly anſwers to the year of our Lord's crucifixion) there was the greateſt eclipſe of the ſun that had ever been ſeen before. Thalus, a Greek hiſtorian, alſo mentions this ſurpriſing darkneſs, and in like manner, calls it an eclipſe.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues,

18 They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the words with signs following. Amen.

CHAP. XVII] 17, 18 *And these signs shall follow*, &c.] And, for the more speedy and effectual propagation of the gospel, against all opposition, ye shall be endued with such great and extraordinary gifts of the Holy Ghost, as shall enable you to work all kinds of miracles for the conviction of unbelievers, and for the establishment of the truth.

THE GOSPEL according to St. LUKE.

The ARGUMENT.

It is generally supposed, that St. Matthew *and St.* Mark *wrote their gospels before St.* Luke *wrote his. But the preface the latter has prefixed to his work serves to prove, that his was the first gospel that appeared. At first sight, indeed we may be apt to think that* Luke *speaks of the other gospels and their authors. But the character he gives of the writers he had in view, renders it evident that they were historians of a different kind from the evangelists properly so called: for they wrote according to the information they had received from the eye-witnesses and ministers of the word: whereas the evangelists, being eye-witnesses themselves, wrote from their own personal knowledge improved by inspiration.*

St. Luke's *style has a great resemblance to that of his master St.* Paul; *and like to him he had a learned and liberal education.*

CHAP. I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word:

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 THERE was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and

CHAP. I.] 3 *Most excellent Theophilus.*] Who this Theophilus was is not agreed on by the learned. Many of the antients suppose it to be a feigned name, as is signifies a lover of God, a title common to every christian. But others think, it was some person in power. Perhaps it was some magistrate whom St. Luke had converted, and instructed in the doctrines of the gospel.

5, *Herod the king of Judea*, &c.] This is the person commonly known by the name of *Herod the great*, a cruel ambitious man, who, without any title, obtained the crown of Judea from the Roman senate, to whom he was recommended by Mark Anthony.

and his wife *was* of the daughters of Aaron, and her name was Eliſabeth.

6 And they were both righteous before god, walking in all the commandments and ordinances of the Lord blameleſs.

7 And they had no child, becauſe that Eliſabeth was barren and they both were *now* well ſtricken in years.

8 And it came to paſs, that while he executed the prieſt's office before God in the order of his courſe.

9 According to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incenſe.

11 And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe.

12 And when Zacharias ſaw *him*, he was troubled, and fear fell upon him.

13 But the angel ſaid unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Eliſabeth ſhall bear thee a ſon, and thou ſhalt call his name John.

14 And thou ſhalt have joy and gladneſs, and many ſhall rejoice at his birth.

15 For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink; and he ſhall be filled with the holy Ghoſt, even from his mother's womb.

16 And many of the children of Iſrael, ſhall he turn to the Lord their God.

17 And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord.

18 And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife well ſtricken in years.

19 And the angel anſwering ſaid unto him, I am Gabriel that ſtand in the preſence of God: and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.

20 And behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed, becauſe thou believeſt not my words, which ſhall be fulfilled in their ſeaſon.

21 And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple.

22 And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the temple: for he beckoned unto them, and remained ſpeechleſs.

23 And it came to paſs, that as ſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

24 And after thoſe day his wife Eliſabeth conceived, and hid herſelf five months, ſaying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the ſixth month, the angel Gabriel was ſent from God, unto a city of Galilee, named Nazareth.

27 To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and ſaid, Hail thou that art highly favoured, the Lord *is* with thee: bleſſed *art* thou among women.

29 And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.

30 And the angel ſaid unto her, Fear not Mary: for thou haſt found favour with God.

31 And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus.

32 He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the throne of his father David.

33 And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

34 Then ſaid Mary unto the angel, How ſhall this be, ſeeing I know not a man.

35 And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo the holy thing which ſhall be born of thee, ſhall be called the Son of God.

36 And behold thy couſin Eliſabeth, ſhe hath alſo conceived a ſon in her old age: and this is the ſixth month with her, who was called barren.

37 For with God nothing ſhall be impoſſible.

38 And Mary ſaid, Behold the hand-maid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary aroſe in thoſe days, and went into the hill-country with haſte, into a city of Juda.

40 And went into the houſe of Zacharias, and ſaluted Eliſabeth.

41 And it came to paſs, that when Eliſabeth heard the ſalutation of Mary, the babe leaped in her womb: and Eliſabeth was filled with the holy Ghoſt.

42 And ſhe ſpake with a loud voice, and ſaid, Bleſſed *art* thou among women, and bleſſed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord ſhould come to me?

44 For lo, as ſoon as the voice of thy ſalutation ſounded in mine ears, the babe leaped in my womb for joy.

45 And bleſſed *is* ſhe that believed: for there ſhall be a performance of thoſe things which were told her from the Lord.

46 And Mary ſaid, my ſoul doth magnify the Lord.

47 And my ſpirit hath rejoiced in God my Saviour.

48 For he hath regarded the low eſtate of his handmaiden: for behold, from henceforth all generations ſhall call me bleſſed.

49 For he that is mighty hath done me great things, and holy is his name.

50 And his mercy *is* on them that fear him, from generation to generation.

51 He hath ſhewed ſtrength with his arm, he hath ſcattered the proud, in the imagination of their hearts.

52 He hath put down the mighty from *their* ſeats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he ſent empty away.

54 He hath holpen his ſervant Iſrael, in remembrance of *his* mercy.

55 As he ſpake to our fathers, to Abraham and to his ſeed for ever.

56 And Mary abode with her about three months, and returned to her own houſe.

57 Now Eliſabeth's full time came, that ſhe ſhould be delivered; and ſhe brought forth a ſon.

58 And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her; and they rejoiced with her.

59 And it came to paſs, that on the eighth day they came to circumciſe the child; and they called him Zacharias, after the name of his father.

60 And his mother anſwered and and ſaid, Not *ſo*; but he ſhall be called John.

61 And they ſaid unto her, There is none of thy kindred that is called by this name.

62 And they made ſigns to his father, how he would have him called.

63 And he aſked for a writing table, and wrote, ſaying his name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue *looſed*, and he ſpake and praiſed God.

65 And fear came on all that dwelt round about them: and all theſe ſayings were noiſed abroad throughout all the hill-country of Judea.

66 And all they that heard *them*, laid *them* up in their hearts, ſaying, what manner of child ſhall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying.

68 Bleſſed be the Lord God of Iſrael, for he hath viſited and redeemed his people.

69 And hath raiſed up an horn of ſalvation for us, in the houſe of thy ſervant David;

70 As he ſpake by the mouth of his holy prophets, which have been ſince the world began;

71 That we ſhould be ſaved from our enemies, and from the hand of all that hate us.

72 To perform the mercy *promiſed* to our fathers, and to remember his holy covenant:

73 The oath which he ſware to our father Abraham.

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear,

75 In holineſs and righteouſneſs before him, all the days of our life.

76 And thou, child, ſhalt be called the prophet of the higheſt: for thou ſhalt go before the face of the Lord, to prepare his ways;

33 *Of his kingdom there ſhall be no end.*] This kingdom of Chriſt is two-fold. 1ſt. His ſpiritual kingdom, or the dominion of righteouſneſs in the minds of men. 2d. His temporal kingdom, or the outward diſpenſation of the goſpel, together with an exerciſe of government over the world, by which all events are ordered ſo as to promote the empire of righteouſneſs in the hearts of men.

77 To give knowledge of ſalvation unto his people, by the remiſſion of their ſins.

78 Through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us,

79 To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed ſtrong in ſpirit, and was in the deſerts till the day of his ſhewing unto Iſrael.

CHAP. II.

AND it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed.

2 (And this taxing was firſt made when Cyrenius was governor of Syria)

3 And all went to be taxed, every one into his own city.

4 And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (becauſe he was of the houſe and lineage of David.)

5 To be taxed with Mary his eſpouſed wife, being great with child.

6 And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling cloaths, and laid him in a manger, becauſe there was no room for them in the inn.

8 And there were in the ſame country ſhepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them; and they were ſore afraid.

10 And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord;

12 And this *ſhall be* a ſign unto you; ye ſhall find the babe wrapped in ſwaddling clothes, lying in a manger.

13 And ſuddenly there was with the angel a multitude of the heavenly hoſt praiſing God, and ſaying,

14 Glory to God in the higheſt, and on earth peace, good will towards men.

15 And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known unto us.

16 And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger.

17 And when they had ſeen *it*, they made known abroad the ſaying which was told them concerning this child.

18 And all they that heard *it*, wondered at thoſe things which were told them by the ſhepherds.

19 But Mary kept all theſe things, and pondered *them* in her heart.

20 And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.

21 And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb.

22 And when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent him to the Lord.

23 (As it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord)

24 And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 And behold, there was a man in Jeruſalem, whoſe name *was* Simeon; and the ſame man *was* juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him.

26 And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt.

27 And he came by the ſpirit into the temple: and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law.

28 Then took he him up in his arms, and bleſſed God, and ſaid,

29 Lord, now letteſt thou thy ſervant depart in peace, according to thy word.

30 For mine eyes have ſeen thy ſalvation:

31 Which thou haſt prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this *child* is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt:

35 (Yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed.

36 And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity:

37 And ſhe *was* a widow of about four ſcore and four years; which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him.

41 Now his parents went to Jeruſalem every year at the feaſt of the paſſover.

42 And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt.

43 And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it*.

44 But they ſuppoſing him to have been in the company, went on a day's journey: and they ſought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days, they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 And when they ſaw him they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs?

50 And they underſtood not the ſaying which he ſpake unto them.

51 And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

CHAP. III.

NOW in the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachnitis, and Lyſanias the tetrarch of Abilene.

2 Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias, in the wilderneſs.

3 And he came into all the country about Jordan, preaching the baptiſm of repentance, for the remiſſion of ſins;

4 As it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth;

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to ſay within yourſelves, We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

9 And

CHAP. II.] 1 *There went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed.*] This affair of the taxing is mentioned by St. Luke, not ſo much to mark the time of Chriſt's birth, as to prove two things. 1ſt. That he was born in Bethlehem. 2d. That his parents were at that time univerſally known to be branches of the royal family of David. The importance of aſcertaining theſe two points aroſe from hence, that they were vexed by the prophets as expreſs characters of the Meſſiah.

34 *Behold, this child,* &c.] In this prediction Simeon was directed to uſe a metaphor, correſponding to that found in Iſaiah, viii. 6, which paſſages St. Paul has joined in one citation, and applied it to the Meſſiah. *Behold I lay in Zion a ſtumbling ſtone, and rock of offence, and whoſoever believeth in him ſhall not be aſhamed.* Rom. ix. 33. In alluſion to this metaphor, Simeon holding up the child in his arms, cried, *Behold, this child is ſet for the fall and riſing again of many in Iſrael.*

JESUS disputing with the Doctors.

They found him in the temple, sitting in the midst of the doctors, both hearing them & asking them questions. Luke II.46.

9 And now also the ax is laid at the root of the tree; every tree therefore, which bringeth forth not good fruit, is hewn down and cast into the fire.

10 And the people asked him, saying, what shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than what is appointed you.

14 And the soldiers likewise demanded of him, saying, and what shall we do? And he answered unto them, Do violence to no man, neither accuse *any* falsly, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not.

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the holy Ghost and with fire.

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

19 But Herod the tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended in a bodily shape upon him, and a voice came from heaven which said, Thou art my beloved son, in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli.

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph.

25 Which was *the son* of Matthias, which was *the son* of Amos: which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Matthias, which was *the son* of Simei, which was *the son* of Joseph, which was *the son* of Judea.

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *tht son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi.

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim.

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminidab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech.

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan.

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAP. IV.

AND Jesus being full of the holy Ghost returned from Jordan, and was led by the spirit into the wilderness,

2 Being forty days tempted of the devil; and in those days he did eat nothing: and when they were ended, he afterwards hungred.

3 And the devil said unto him, If thou be the Son of God command this stone that it be made bread.

4 And Jesus answered him, saying, It is written that man shall not live by bread alone, but by every word of God.

5 And the devil taking up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the lord thy God.

13 And when the devil had ended all his temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Isaias, and when he had opened the book, he found in the place where it was written,

18 The spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastened on him.

21 And began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondred at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said Verily I say unto you, no prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filed with wrath.

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the mids of them went his way.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

CHAP. III.] 23 *And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Eli.*] These words when properly joined and translated, will run thus: *And Jesus himself, when he began his ministry was about thirty years of age, being (as was supposed the son of Joseph) which was the son of Heli.* He was the son of Joseph by common report, but in reality the son of Heli by his mother, who was Heli's daughter.

Our Lord's genealogy given by St. Luke will appear with a beautiful propriety, if the place which it holds in his history is attended to. It stands immediately after Jesus is said to have received the testimony of the spirit, declaring him the Son of God, or the Messiah; and before he entered on his ministry, the first act of which was his encountering with and vanquishing the strongest temptations of the arch-enemy of mankind.

33 ¶ And in the ſynagogue there was a man which had a ſpirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art; the holy one of God.

35 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not.

36 And they were all amazed, and ſpake among themſelves, ſaying, What a word *is* this! for with authority and power he commandeth the unclean ſpirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he aroſe out of the ſynagogue, and entred into Simon's houſe: and Simon's wife's mother was taken with a great fever; and they beſought him for her.

39 And he ſtood over her, and rebuked the fever, and it left her. And immediately ſhe aroſe and miniſtred unto them.

40 ¶ Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils alſo come out of many, crying out and ſaying Thou art Chriſt the Son of God. And he rebuking them, ſuffered them not to ſpeak: for they knew that he was Chriſt.

42 And when it was day, he departed and went into a deſert place: and the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them.

43 And he ſaid unto them, I muſt preach the kingdom of God to other cities alſo: for therefore am I ſent.

44 And he preached in the ſynagogues of Galilee.

CHAP. V.

AND it came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Gennesareth,

2 And ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing *their* nets.

3 And he entered into one of the ſhips which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip.

4 Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon anſwering, ſaid unto him, Maſter, we toiled all the night, and have taken nothing: nevertheleſs at thy word I will let down the net.

6 And when they had this done, they incloſed a great multitude of fiſhes; and their net brake.

7 And they beckoned unto *their* partners which were in the other ſhip, that they ſhould come and help them. And they came, and filled both the ſhips, ſo that they began to ſink.

8 When Simon Peter ſaw *it*, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord.

9 For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken:

10 And ſo *was* alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men.

11 And when they had brought their ſhips to land, they forſook all, and followed him.

12 ¶ And it came to paſs, when he was in a certain city, behold a man full of leproſy: who ſeeing Jeſus, fell on *his* face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean.

13 And he put forth *his* hand and touched him, ſaying, I will; be thou clean. And immediately the leproſy departed from him.

14 And he charged him to tell no man: but go and ſhew thyſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.

15 But ſo much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himſelf into the wilderneſs, and prayed.

17 And it came to paſs on a certain day, as he was teaching, that there were Phariſees and doctors of the law ſitting by, which where come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was *preſent* to heal them.

18 ¶ And behold, men brought in a bed a man which was taken ill of the palſy: and they ſought means to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe-top, and let him down through the tiling with *his* couch, into the midſt before Jeſus.

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee.

21 And the ſcribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins but God alone?

22 But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Riſe up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive ſins (he ſaid unto the ſick of the palſy) I ſay unto thee, Ariſe, take up thy couch, and go into thine houſe.

25 And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

27 ¶ And after theſe things he went forth, and ſaw a publican named Levi, ſitting at the receipt of cuſtom: and he ſaid unto him, Follow me.

28 And he left all, roſe up, and followed him.

29 And Levi made him a great feaſt in his own houſe: and there was a great company of publicans, and of others that ſat down with them.

30 But their ſcribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicans and ſinners?

31 And Jeſus anſwering, ſaid unto them, They that are whole need not a phyſician: but they that are ſick.

32 I came not to call the righteous, but ſinners to repentance.

33 ¶ And they ſaid unto him, Why do the diſciples of John faſt often, and make prayers, and likewiſe *the diſciples* of the Phariſees; but thine eat and drink.

34 And he ſaid unto them, Can ye make the children of the bride-chamber faſt, while the bridegroom is with them?

35 But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.

36 ¶ And he ſpake alſo a parable unto them, No man putteth a piece of a new garment upon an old: if otherwiſe, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh.

38 But new wine muſt be put into new bottles; and both are preſerved.

39 No man alſo having drunk old *wine*, ſtraightway deſireth new: for he ſaith, The old is better.

CHAP. VI.

AND it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn-fields: and his diſciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawful to do on the ſabbath days?

3 And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, what David did, when himſelf was an hungred, and they which were with him:

4 How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawful to eat but for the prieſts alone?

5 And he ſaid unto them, That the Son of man is Lord alſo of the ſabbath.

6 And it came to paſs alſo on another ſabbath, that he entered into the ſynagogue and taught: and there was a man whoſe right hand was withered.

7 And the ſcribes and Phariſees watched him, whether he would heal on the ſabbath-day: that they might find an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had

CHAP. V.] 8 *Depart from me, for I am a ſinful man, O Lord.*] We have ſeveral inſtances, both in the Old and New Teſtament, of perſons being ſtruck with dreadful apprehenſions at the preſence of the divine Majeſty, or even of an angel, or a prophet, delivering ſome meſſage from him. And therefore Grotius ſuppoſes, that Peter's caſe was much the ſame with that of the widow of Sarepta, when ſhe complained to Elijah, *What have I to do with thee, O thou man of God, art thou come hither to call my ſins to remembrance, &c.* 1 Kings xviii. 18.

had the withered hand, Riſe up, and ſtand forth in the mids. And he aroſe, and ſtood forth.

9 Then ſaid Jeſus unto them, I will aſk you one thing, Is it lawful on the ſabbath-days to do good, or to do evil? to ſave life, or to deſtroy *it?*

10 And looking round about them all, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored whole as the other.

11 And they were filled with madneſs; and communed one with another what they might do to Jeſus.

12 And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his diſciples: and of them he choſe twelve, whom alſo he named apoſtles:

14 Simon (whom he alſo named Peter) and Andrew his brother, James and John, Phillip and Bartholomew,

15 Matthew and Thomas, James *the ſon* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas Iſcariot, which alſo was the traitor.

17 And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judea, and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes;

18 And they that were vexed with unclean ſpirits: and they were healed.

19 And the whole multitude ſought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his diſciples, and ſaid, Bleſſed *be* ye poor: for yours is the kingdom of God.

21 Bleſſed *are* ye that hunger now: for ye ſhall be filled. Bleſſed *are* ye that weep now: for ye ſhall laugh.

22 Bleſſed are ye when men ſhall hate you, and when they ſhall ſeperate you *from their company*, and ſhall reproach *you*, and caſt out your name as evil, for the Son of man's ſake.

23 Rejoice ye in that day, and leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But wo unto you that are rich: for ye have received your conſolation.

25 Wo unto you that are full: for ye ſhall hunger. Wo unto you that laugh now: for ye ſhall mourn and weep.

26 Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets.

27 ¶ But I ſay unto you which hear, Love your enemies, do good to them which hate you.

28 Bleſs them that curſe you, and pray for them which deſpitefully uſe you.

29 And unto him that ſmiteth thee on the *one* cheek, offer alſo the other: and him that taketh away thy cloke, forbid not *to take thy* coat alſo.

30 Give to every man that aſketh of thee; and of him that taketh away thy goods, aſk *them* not again.

31 And as ye would that men ſhould do to you, do ye alſo to them likewiſe.

32 For if ye love them which love you, what thank have ye? for ſinners alſo love thoſe that love them.

33 And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward ſhall be great, and ye ſhall be the children of the Higheſt: for he is kind unto the unthankful, and *to* the evil.

36 Be ye therefore merciful, as your Father alſo is merciful.

37 Judge not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven.

38 Give, and it ſhall be given unto you; good meaſure, preſſed down and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again.

39 And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch?

40 The diſciple is not above his maſter: but every one that is perfect ſhall be as his maſter.

41 And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye?

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble buſh gather they grapes.

45 A good man out of the good treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I ſay?

47 Whoſoever cometh to me, and heareth my ſayings, and doth them, I will ſhew you to whom he is like.

48 He is like a man who built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

49 But he that heareth and doth not, is like a man that without a foundation built an houſe upon the earth; againſt which the ſtream did bear vehemently, and immediately it fell, and the ruin of that houſe was great.

CHAP. VII.

NOW when he had ended all his ſayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's ſervant, who was dear unto him, was ſick and ready to die.

3 And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant.

4 And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this.

5 For he loveth our nation, and he built us a ſynagogue.

6 Then Jeſus went with them. And when he was not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thyſelf, for I am not worthy that thou ſhouldeſt enter under my roof.

7 Wherefore, neither thought I myſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed.

8 For I alſo am a man ſet under authority, having under me ſoldiers. and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it.

9 When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him. I ſay unto you, I have not found ſo great faith, no not in Iſrael.

10 And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

11 ¶ And it came to paſs the day after, that he went into a city called Naïn; and many of his diſciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much of the people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, weep not.

14 And he came and touched the bier (and they that bore him ſtood ſtill) and he ſaid, young man, I ſay unto thee, Ariſe.

15 And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the regions round about.

18 And the diſciples of John ſhewed him of all theſe things.

19 ¶ And

CHAP. VI.] 24 *Wo unto you that are rich*, &c.] The parable of the rich man and Lazarus may be conſidered as a beautiful illuſtration of this malediction.

29 *And unto him that ſmiteth thee in one cheek, offer alſo the other*, &c.] So far be it from you to return evil for evil, that, on the contrary, if a man abuſes you by violence, or wrongs you by extortion and cannot be reviled by juſt and chriſtian authority, according to the rules, and in the bonds of peace and charity; chuſe to ſuffer him ſtill injure you, and yield even more to him, than endeavour to right yourſelf in the heat of private revenge, or enter into the ſpirit of contention with him.

CHAP. VII.] 2 *And a certain centurion's ſervant, who was dear unto him, was ſick*, &c.] The kindneſs of this centurion to his ſlave, and the anxiety he ſhewed to get him healed, was ſuitable to the character of a humane maſter, and exhibits an excellent pattern of duty, very proper for the imitation of chriſtian maſters, among whom it is but too common to uſe their ſlaves and dependants, as if they were not creatures of the ſame rank with themſelves.

19 ¶ And John calling unto him two of his disciples, sent *them* unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And at that same hour he cured many of *their* infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind.

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the publicans justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers, rejected the council of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children setting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The son of man is come eating and drinking: and ye say, Behold, a gluttonous man, and a wine bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also!

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAP. VIII.

AND it came to pass afterward, that he went throughout every city and village preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him;

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministred unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacketh moisture.

7 And some fell among thorns, and the thorns sprang up with it and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way-side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which when then hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground, are they, which in an honest and good heart, having heard the word, kept it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed: but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither any thing hid that shall not be known, and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondred, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

28 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and wear no clothes, neither abode in *any* house, but in the tombs.

28 When

CHAP. VIII.] *He went throughout every city and village preaching, and shewing the glad tidings, of the kingdom of God &c.*] That is, the joyful tidings of God's reconciliation to men, the necessity of reformation, and the acceptableness of repentance even in the chief of sinners.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice, said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For often times it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him saying, What is thy name? And he said Legion: because many devils were entred into him.

31 And they besought him, that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils, was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people *gladly* received him; for they were all waiting for him.

41 ¶ And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus feet and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age and she lay a dying. (But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee* and sayst thou, Who touched me?

46 And Jesus said, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAP. IX.

THEN he called he his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the apostles when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city, called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

18 ¶ And it came to pass as he was alone praying, his disciple were with him: and he asked them, saying, Whom say the peoples that I am?

19 They answering, said, John the Baptist: but some *say* Elias: and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them and commanded *them* to tell no man that thing.

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

CHAP. IX.] 25, 26, *For what is a man advantaged, if he gain the whole world, and lose himself, &c.*] For what comparison is there between preserving this mortal life, even tho' a man could, at the same time, gain possession of all the riches, honours, and pleasures of the world; and the saving or loosing his immortal soul? Or, what advantage can it be to a man, to gain all other things, if, at the same time, he eternally looses and destroys himself? Yet this is the very case of every one, who, for temporal advantages or, for the saving of his life, disowns his religion, or forfeits his virtue.

32 But Peter, and they that were with him, were heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him.

33 And it came to paſs, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here; let us make three tabernacles, one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid.

34 While he thus ſpake, there came a cloud, and overſhadowed them: and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, ſaying, This is my beloved Son, hear him.

36 And when the voice was paſt, Jeſus was found alone: and they kept *it* cloſe, and told no man in thoſe days any of thoſe things which they had ſeen.

37 ¶ And it came to paſs, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee look upon my ſon, for he is mine only child.

39 And lo, a ſpirit taketh him, and he ſuddenly crieth out, and it teareth him that he foameth again, and bruiſing him, hardly departeth from him.

40 And I beſought thy diſciples to caſt him out, and they could not.

41 And Jeſus anſwering, ſaid, O faithleſs and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy ſon hither.

42 And as he was yet a coming, the devil threw him down, and tare *him:* and Jeſus rebuked the unclean ſpirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: But while they wondred every one at all things which Jeſus did, he ſaid unto his diſciples,

44 Let theſe things ſink into your ears: for the Son of man ſhall be delivered into the hands of men.

45 But they underſtood not this ſaying, and it was hid from them that they perceived it not: and they feared to aſk him of that ſaying.

46 ¶ Then there aroſe a reaſoning among them, which of them ſhould be greateſt.

47 And Jeſus perceiving the thought of their heart, took a child, and ſet him by him,

48 And he ſaid unto them, Whoſoever ſhall receive this child in my name receiveth me: and whoſoever ſhall receive me, receiveth him that ſent me: for he that is leaſt among you all, the ſame ſhall be great.

49 ¶ And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name; and we forbad him, becauſe he followeth not us.

50 And Jeſus ſaid unto him, Forbid *him* not: for he that is not againſt us is for us.

51 ¶ And it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem.

52 And ſent meſſengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, becauſe his face was as though he would go to Jeruſalem.

54 And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did?

55 But he turned and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of.

56 For the Son of man is not come to deſtroy men's lives, but to ſave *them.* And they went to another village.

57 ¶ And it came to paſs, that as they went in the way, a certain man ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt.

58 And Jeſus ſaid unto him, Foxes have holes, and birds of the air *have* neſts, but the Son of man hath not where to lay *his* head.

59 And he ſaid unto another, Follow me: But he ſaid, Lord, ſuffer me firſt to go and bury my father.

60 Jeſus ſaid unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another alſo ſaid, Lord, I will follow thee: but let me firſt go bid them farewel which are at home at my houſe.

62 And Jeſus ſaid unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

AFTER theſe things, the Lord apointed other ſeventy alſo, and he ſent them two and two before his face into every city and place, whither he himſelf would come.

2 Therefore ſaid he unto them, The harveſt truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers unto his harveſt.

3 Go your ways: behold, I ſend you forth as lambs among wolves.

4 Carry neither purſe, nor ſcrip, nor ſhoes: and ſalute no man by the way.

5 And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe.

6 And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again.

7 And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe.

8 And in whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you.

9 And heal the ſick that are therein, and ſay unto them, The kingdom of God is come nigh unto you.

10 But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay,

11 Even the very duſt of your city which cleaveth on us, we do wipe off againſt you: notwithſtanding be ſure of this, that the kingdom of God is come nigh unto you.

12 But I ſay unto you, that it ſhall be more tolerable in that day for Sodom, than for that city.

13 Wo unto thee, Chorazin, wo unto thee, Bethſaidia: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſack cloth and aſhes.

14 But it ſhall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, ſhalt be thruſt down to hell.

16 He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name.

18 And he ſaid unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy; and nothing ſhall by any means hurt you.

20 Notwithſtanding in this rejoice not, that the ſpirits are ſubject unto you: but rather rejoice, becauſe your names is written in heaven.

21 ¶ In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father, for ſo it ſeemed good in thy ſight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal *him.*

23 ¶ And he turned him unto his diſciples, and ſaid privately, Bleſſed *are* the eyes which ſee the things that ye ſee.

24 For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen *them*; and to hear thoſe things which ye hear, and have not heard *them.*

25 ¶ And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life?

26 He ſaid unto him, What is written in the law? how readeſt thou?

27 And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thyſelf.

28 And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

29 But he, willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour?

30 And

52, 53 *And ſent meſſengers before his face,* &c.] The Samaritans could not refuſe lodging to all travellers that went to Jeruſalem; for the high road lay through their country; ſuch travellers only as went thither profeſſedly to worſhip, were the objects of their indignation. Hence the expreſſion, *becauſe his face was as though he would go to Jeruſalem,* muſt imply, that this deſign of worſhipping in Jeruſalem, was known to the Samaritans.

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half-dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

34 And went to him, and bound up his wounds, putting in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two-pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was cumbred about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful. And Mary hath chosen that part, which shall not be taken away from her.

CHAP. XI.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondred.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

16 And others tempting *him*, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation: and a house *divided* against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that hear the word of God and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man unto this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at at the preaching of Jonas; and behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as you have: and behold, all things are clean unto you.

42 But wo unto you, Pharisees: for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Wo unto you, Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 ¶ Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Wo unto you also, ye lawyers: for ye lade men with burdens grievous to be born, and ye yourselves touch not the burdens with one of your fingers.

CHAP. X.] 30 *A certain man went down from Jerusalem to Jericho, and fell among thieves*, &c.] All the circumstances of this beautiful parable are formed with the finest skill imaginable, to work the conviction designed; so that had the lawyer been ever so much disposed to reckon none his neighbours but men of his own religion, it was not in his power to do it on this occasion. And although favours from a Samaritan had always been represented to him as an abomination more detestable than the eating of swine's flesh, he was obliged to acknowledge, that not the priest, nor the levite but the Samaritan, by discharging a great office of humanity towards the Jew in distress, was truely his neighbour.

CHAP. XI.] 23 *He that is not with me, is against me: and he that gathereth not with me, scattereth.*] When two great powers are at such irreconcileable enmity, the advancement of the one must tend to the ruin of the other.

41 *But rather give alms of such things as you have*, &c.] We are not to imagine, that almsgiving was particularly mentioned by Christ, because it was of greater value and necessity than the other virtues: he recommended it to that sect, because they were generally remarkable for their covetousness and extortion.

47 Wo unto you: for ye build the ſepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witneſs that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres.

49 Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall ſlay and perſecute:

50 That the blood of all the prophets, which was ſhed from the foundation of the world, may be required of this generation;

51 From the blood of Abel, unto the blood of Zacharias, which periſhed between the altar and the temple: verily I ſay unto you, it ſhall be required of this generation.

52 Wo unto you, lawyers: for ye have taken away the key of knowledge: ye entered not in yourſelves, and them that were entering in, ye hindered.

53 And as he ſaid theſe things unto them, the ſcribes and the Phariſees began to urge *him* vehemently, and to provoke him to ſpeak of many things:

54 Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

CHAP. XII.

IN the mean time, when they were gathered together an innumerable multitude of people, inſomuch that they trod one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſy.

2 For there is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known.

3 Therefore whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light: and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſe-tops.

4 And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom you ſhall fear: Fear him, which after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbred. Fear not therefore: ye are of more value than many ſparrows.

8 Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God.

9 But he that denieth me before men, ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the holy Ghoſt, it ſhall not be forgiven.

11 And when they bring you unto the ſynagogues, and *unto* magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay:

12 For the holy Ghoſt ſhall teach you in the ſame hour, what ye ought to ſay.

13 ¶ And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge, or a divider over you?

15 And he ſaid unto them, Take heed, and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth.

16 And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, *and* be merry.

20 But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

21 So *is* he that layeth up treaſure for himſelf, and is not rich towards God.

22 ¶ And he ſaid unto his diſciples, Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Conſider the ravens: for they neither ſow nor reap; which neither have ſtore-houſe, nor barn; and God feedeth them: How much more are ye better than the fowls?

25 And which of you with taking thought can add to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lilies how they grow: They toil not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe.

28 If then God ſo clothe the graſs, which is to day in the field, and to-morrow is caſt into the oven: how much more *will he clothe* you, O ye of little faith!

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 ¶ But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you.

32 Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom.

33 Sell that ye have, and give alms: provide yourſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Bleſſed *are* thoſe ſervants whom the Lord when he cometh ſhall find watching: verily, I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and find *them* ſo, bleſſed are thoſe ſervants.

39 And this known, that if the good-man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom *his* lord ſhall make ruler over his houſhold, to give *them their* portion of meat in due ſeaſon?

43 Bleſſed *is* that ſervant, whom his lord when he cometh ſhall find ſo doing.

44 Of a truth I ſay unto you, that he will make him ruler over all that he hath.

45 But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin to beat the men-ſervants, and maidens, and to eat and drink, and to be drunken:

46 The Lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers.

47 And that ſervant which knew his lord's will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many *ſtripes*.

48 But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few *ſtripes*. For unto whomſoever much is given, of him ſhall much be required: and to whom men have committed much, of him they will aſk the more.

49 ¶ I am come to ſend fire on the earth, and what will I if it be already kindled?

50 But I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed!

51 Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion.

52 For

CHAP. XII.] 24 *Conſider the ravens: for they neither ſow nor reap,* &c.] Conſider the other creatures of god; the birds, the beaſts, and plants, things far inferior to you, and of much leſs value in the ſight of God. Conſider how God, without their being able to provide for themſelves before hand, or ſo much as to foreſee their own wants, preſerves and nouriſhes even theſe meaner creatures, and wonderfully furniſhes things neceſſary for their ſubſiſtence in their ſeveral ſeaſons. How much more then will his all-wiſe Providence provide for you, whom he hath created with ſo much greater excellencies, and ſo much nobler ends?

32 *Fear not, little flock,* &c.] Fear not ye little flock, ye who have forſaken this wicked world, and left the multitude to become my diſciples.

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 The father ſhall be divided againſt the ſon, and the ſon againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother-in law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.

54 ¶ And he ſaid alſo to the people, When ye ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhower; and ſo it is.

55 And when *ye ſee* the ſouth-wind blow, ye ſay, There will be heat; and it cometh to paſs.

56 Ye hypocrites, ye can diſcern the face of the ſky, and of the earth: but how is it, that ye do not diſcern this time?

57 Yea, and why even of yourſelves judge ye not what is right?

58 ¶ When thou goeſt with thine adverſary to the magiſtrate, *as thou art* in the way, give diligence that thou mayſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon.

59 I tell thee, thou ſhalt not depart thence, till thou haſt paid the very laſt mite.

CHAP. XIII.

THERE were preſent at the ſeaſon, ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.

2 And Jeſus anſwering ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

4 Or thoſe eighteen, upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?

5 I tell ye Nay: but except ye repent, ye ſhall all likewiſe periſh.

6 ¶ He ſpake alſo this parable: A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none.

7 Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why combreth it the ground?

8 And he anſwering ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou ſhalt cut it down.

10 And he was teaching in one of the ſynagogues on the ſabbath.

11 ¶ And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up *herſelf.*

12 And when Jeſus ſaw her, he called *her* to him, and ſaid unto her, Woman, thou art looſed from thine infirmity.

13 And he laid *his* hands on her: and immediately ſhe was made ſtraight, and glorified God.

14 And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day.

15 The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox, or *his* aſs from the ſtall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo theſe eighteen years, be looſed from this bond on the ſabbath-day?

17 And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it?

19 It is like a grain of muſtard-ſeed, which a man took, and caſt into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he ſaid, Whereunto ſhall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching and journeying towards Jeruſalem.

23 Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them,

24 ¶ Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are:

26 Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 But he ſhall ſay, I tell you, I know ye not whence you are; depart from me, all ye workers of iniquity.

28 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you *yourſelves* thruſt out.

29 And they ſhall come from the eaſt, and *from* the weſt, and *from* the north, and *from* the ſouth, and ſhall ſit down in the kingdom of God.

30 And, behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

31 ¶ The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he ſaid unto them, Go ye tell that fox, Behold I caſt out devils, and I do cures to-day and to-morrow, and the third day I ſhall be perfected.

53 Nevertheleſs, I muſt walk to-day, and to morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

34 O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered my children together, as a hen *doth gather* her brood under *her* wings, and ye would not?

35 Behold, your houſe is left unto you deſolate: And verily a ſay unto you, ye ſhall not ſee me, until the time come when ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

CHAP. XIV.

AND it came to paſs, as he went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropſy.

3 And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day?

4 And they held their peace. And he took *him*, and he healed him, and let him go:

5 And anſwered them, ſaying, which of you ſhall have an aſs or an ox fall into a pit, and will not ſtraightway pull him out on the ſabbath day?

6 And they could not anſwer him again to theſe things.

7 ¶ And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them,

8 When thou art bidden of any man to a wedding, ſit not down in the higheſt room: leſt a more honourable man than thou be bidden of him.

9 And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room.

10 But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

11 For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

12 ¶ Then ſaith he alſo to him that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor *thy* rich neighbours; leſt they alſo bid thee again, and a recompenſe be made thee.

13 But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind;

Chap. XIII] 23 24 *Lord, are there few that will be ſaved,* &c.] Lord, is not the number of theſe that ſhall be ſaved very ſmall, in compariſon of thoſe that periſh? to this more curious than uſeful queſtion, Jeſus, according to his cuſtom, made no direct anſwer; but took occaſion from thence to inſtruct his hearers, how they themſelves ought to take care by ſincerity and diligence, to be found in the number of thoſe that ſhall be ſaved, how few ſoever they may be. If ye will be ſure, ſaid he, to obtain eternal life, be diligent to follow the ſtrict precepts of virtue, ſtrive to deny yourſelves the ſinful pleaſures and vanities of the world, and confine yourſelves within the bounds of a truely holy and religious life.

14 And thou ſhalt be bleſſed: for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, Bleſſed is he that ſhall eat bread in the kingdom of God.

16 Then ſaid he unto him, A certain man made a great ſupper, and bade many:

17 And ſent his ſervant at ſupper-time, to ſay to them that were bidden, Come, for all things are now ready.

18 And they all with one *conſent* began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

21 So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the lord ſaid unto the ſervant, Go out into the high-ways and hedges, and compel them to come in, that my houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper,

25 ¶ And there were great multitudes with him: and he turned and ſaid unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and ſiſters, yea, and his own life alſo, he cannot be my diſciple.

27 And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple.

28 For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether ye have *ſufficient* to finiſh *it*.

29 Leſt haply after he hath laid the foundation, and is not able to finiſh *it*, all that behold *it*, begin to mock him.

30 Saying, This man began to build, and was not able to finiſh.

31 Or what king going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32 Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.

34 ¶ Salt *is* good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men caſt it out. He that hath ears to hear, let him hear.

CHAP. XV.

THEN drew near unto him all the publicans and ſinners for to hear him.

2 And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

3 ¶ And he ſpake this parable unto them, ſaying,

4 What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which was loſt, until he find it?

5 And when he hath found *it*, he layeth *it* on his ſhoulders rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance.

8 ¶ Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find *it*?

9 And when ſhe hath found *it*, ſhe calleth *her* friends, and *her* neighbours together, ſaying, rejoice with me, for I have found the piece which I had loſt.

10 Likewiſe, I ſay unto you. There is joy in the preſence of the angels of God, over one ſinner that repenteth.

11 ¶ And he ſaid, A certain man had two ſons:

12 And the younger of them ſaid to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance in riotous living.

14 And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want.

15 And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine.

16 And he would fain have filled his belly with the huſks that the ſwine did eat: and no man gave unto him.

17 And when he came to himſelf, he ſaid, How many hired ſervants of my father's have bread enough to ſpare, and I periſh with hunger!

18 I will ariſe, and go to my father, and will ſay unto him Father, I have ſinned againſt heaven, and before thee,

19 And am no more worthy to be called thy ſon: make me as one of thy hired ſervants.

20 And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck and kiſſed him.

21 And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put *it* on him, and put a ring on his hand, and ſhoes on *his* feet.

23 And bring hither the fatted calf, and kill *it*; and let us eat and be merry.

24 For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry.

25 Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

26 And he called one of the ſervants, and aſked what theſe things meant.

27 And he ſaid unto him. Thy brother is come; and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering, ſaid to *his* father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends:

30 But as ſoon as this thy ſon was come which hath devoured thy living with harlots, thou haſt killed for him the fatted calf,

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

CHAP. XVI.

AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward; and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lord's debters unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred meaſures of oil. And he ſaid unto

CHAP. XIV.] 26 27 *If any man come to me*, &c. God does indeed ſincerely deſire your converſion and happineſs, and earneſtly invites you to embrace the goſpel and eternal life. But be not deceived; it is indiſpenſably neceſſary, in order to your attaining this happineſs, that you prepare yourſelves with reſolution and conſtancy, to perform the conditions required of you, and to preſerve in that way of life.

CHAP. XV.] 11 *A certain man had two ſons.* Thus God, who is the Creator and Governor of all things is the common Father both of the Jews and Gentiles, of the obedient and diſobedient.

20 *And he aroſe, and came to his father*, &c.] Thus God, in great mercy, received the Gentiles upon their true repentance, into his family the church. And thus alſo he readily accepts of all penitent ſinners, who return to him with hearty ſorrow for their paſt offences, and ſincere reſolutions of amendment of life.

25 28 *Now his elder brother was in the field*, &c.] Thus the Jews were diſpleaſed at the mercy of the Almighty in receiving the Gentiles. And thus many particular perſons, who, by the happineſs of a good education, have never fallen into the habitual practice of any enormous crimes, may, with great infirmity, be tempted to be offended at God's equalling the repentance of notorious ſinners, to their conſtant uninterrupted profeſſion of obedience.

unto him, Take thy bill, and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundren meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore.

8 And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light.

9 And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

10 He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true *riches*?

12 And if he have not been faithful in that which is another man's, who ſhall give you that which is your own?

13 ¶ No ſervant can ſerve two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and mammon.

14 And the Phariſees alſo, who were covetous, heard all theſe things: and they derided him.

15 And he ſaid unto them, Ye are they which juſtify yourſelves before men; but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God.

16 The law and the prophets *were* until John: ſince that time the kingdom of God is preached, and every man preſſeth into it.

17 And it is eaſier for heaven and earth to paſs, then one tittle of the law to fail.

18 Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from *her* huſband committeth adultry.

19 ¶ There was a certain rich man, which was clothed in purple, and fine linen, and fared ſumptuouſly every day.

20 And there was a certain beggar named Lazarus, which was laid at his gate full of ſores,

21 And deſiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his ſores.

22 And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried.

23 And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.

24 And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham ſaid, Son, remember that thou in thy lifetime receivedſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.

26 And beſides all this, between us and you there is a great gulph fixed: ſo that they which would paſs from hence to you, cannot: neither can they paſs to us, that *would come* from thence.

27 Then he ſaid, I pray thee therefore, father, that thou wouldſt ſend him to my father's houſe:

28 For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment.

29 Abraham ſaith unto him, They have Moſes and the prophets; let them hear them.

30 And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, though one roſe from the dead.

CHAP. XVII.

THEN ſaid he unto the diſciples, It is impoſſible but that offences will come: but wo *unto him* through whom they come.

2 It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.

3 ¶ Take heed to yourſelves: If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him.

4 And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhall forgive him.

5 And the apoſtles ſaid unto the Lord, increaſe our faith.

6 And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the root, and be thou planted in the ſea; and it ſhould obey you.

7 But which of you having a ſervant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the field, Go, and ſit down to meat?

8 And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thyſelf, and ſerve me, till I have eaten and drunken: and afterward thou ſhalt eat and drink;

9 Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

10 So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

11 ¶ And it came to paſs, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which ſtood afar off.

13 And they lifted up *their* voices, and ſaid, Jeſus Maſter, have mercy on us.

14 And when he ſaw *them*, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed.

15 And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where *are* the nine?

18 There are not found that returned to give glory to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe go thy way; thy faith hath made thee whole.

20 ¶ And when he was demanded of the Phariſees, when the kingdom of God ſhould come; he anſwered them, and ſaid, The kingdom of God cometh not with obſervation.

21 Neither ſhall they ſay, Lo here, or, lo there: for behold, the kingdom of God is within you.

22 And he ſaid unto the diſciples, The days will come when ye ſhall deſire to ſee one of the days of the Son of man, and ye ſhall not ſee *it*.

23 And they ſhall ſay to you, See here, or, ſee there: go not after *them*, nor follow *them*.

24 For as the lightning that lightneth out of the one *part* under heaven, ſhineth unto the other *part* under heaven: ſo ſhall alſo the Son of man be in his day.

25 But firſt muſt he ſuffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, ſo ſhall it be alſo in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came and deſtroyed them all.

28 Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded:

29 But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all:

30 Even thus ſhall it be in the day when the Son of man is revealed.

31 In that day, he which ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take away: and he that is in the field, let him likewiſe not return back.

32 Remember

Chap. XVI.] 9 *Make to yourſelves friends of the mammon of unrighteouſneſs*, &c.] Our Lord's advice is worthy of the moſt ſerious attention; the beſt uſe we can make of our riches being to employ them in promoting the ſalvation of others: for, if we uſe our abilities and intereſts in bringing ſinners to God, if we ſpend our money in this excellent ſervice, we ſhall conciliate the good-will of all heavenly beings, who greatly rejoice at the converſion of ſinners; ſo that they will receive us with open arms into the manſions of felicity.

Chap. XVII.] 3, 4, 5 *If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him*, &c.] Sentiments of this kind delivered immediately after our bleſſed Lord had been affronted by the falſeſt teachers, for inculcating the pureſt doctrine, prove how truely he forgave them all the perſonal injuries they had committed againſt him, throws a beautiful light on the few ſevere things he ſaid of them in the courſe of his miniſtry, and are powerful recommendations of that amiable virtue, the forgiveneſs of injuries.

17 *But where are the nine?* The ingratitude of the Jews will appear monſtrous, if we conſider, that leproſy, the malady from which they were delivered, is in itſelf one of the moſt loathſome diſeaſes incident to human nature, and a diſeaſe which, by the law of Moſes, ſubjected them to greater hardſhips than any diſtemper whatſoever.

32 Remember Lot's wife.
33 Whoſoever ſhall ſeek to ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life ſhall preſerve it.
34 I tell you in that night there ſhall be two men in one bed; the one ſhall be taken, and the other ſhall be left.
35 Two women ſhall be grinding together: the one ſhall be taken, and the other left.
36 Two men ſhall be in the field; the one ſhall be taken, and the other left.
37 And they anſwered and ſaid unto him, Where, Lord? And he ſaid unto them, Whereſoever the body *is*, thither will the eagles be gathered together.

CHAP. XVIII.

AND he ſpake a parable unto them, *to this end*, that men ought always to pray, and not to faint;
2 Saying, There was in a city a judge, which feared not God, neither regarded man.
3 And there was a widow in that city, and ſhe came unto him, ſaying, Avenge me of mine adverſary.
4 And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man;
5 Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me.
6 And the Lord ſaid, Hear what the unjuſt judge ſaith.
7 And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8 I tell you that he will avenge them ſpeedily. Nevertheleſs, when the Son of man cometh, ſhall he find faith on the earth?
9 And he ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others:
10 Two men went up into the temple to pray; the one a Phariſee and the other a publican.
11 The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men *are*, extortioners, unjuſt, adulterers, or even as this publican.
12 I faſt twice in the week, I give tithes of all that I poſſeſs.
13 And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be mercifnl to me a ſinner.
14 I tell you, this man went down to his houſe juſtified *rather* than the other: for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.
15 And they brought unto him alſo infants that he would touch them, but when *his* diſciples ſaw *it*, they rebuked them.
16 But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God.
17 Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, ſhall in no wiſe enter therein.
18 And a certain ruler aſked him, ſaying, Good Maſter, what ſhall I do to inherit eternal life?
19 And Jeſus ſaid unto him, Why calleſt thou me good? none *is* good ſave one, *that is*, God.
20 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father and thy mother.
21 And he ſaid, All theſe have I kept from my youth up.
22 Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven: and come, follow me.
23 And when he heard this, he was very ſorrowful: for he was very rich.
24 And when Jeſus ſaw that he was very ſorrowful, he ſaid, how hardly ſhall they that have riches enter into the kingdom of God!
25 For it is eaſier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
26 And they that heard *it*, ſaid, Who then can be ſaved?
27 And he ſaid, The things which are impoſſible with men, are poſſible with God.
28 Then Peter ſaid, Lo, we have left all, and followed thee.
29 And he ſaid unto them, Verily I ſay unto you, There is no man that hath left houſe, or parents, or brethren, or wife, or children, for the kingdom of God's ſake,
30 Who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.
31 ¶ Then he took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed.
32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked. and ſpitefully entreated, and ſpitted on;
33 And they ſhall ſcourge *him*, and put him to death: and the third day he ſhall riſe again.
34 And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken.
35 ¶ And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way ſide begging.
36 And hearing the multitude paſs by, he aſked what it meant.
37 And they told him, that Jeſus of Nazareth paſſeth by.
38 And he cried, ſaying, Jeſus, thou ſon of David, have mercy on me.
39 And they which went before rebuked him that he ſhould hold his peace: but he cried ſo much the more, Thou ſon of David have mercy on me.
40 And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him,
41 Saying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my ſight.
42 And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee.
43 And immediately he received his ſight and followed him, glorifying God: and all the people when they ſaw *it*, gave praiſe unto God.

CHAP. XIX.

AND *Jeſus* entered and paſſed through Jericho.
2 And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.
3 And he ſought to ſee Jeſus who he was, and he could not for the preſs, becauſe he was little of ſtature.
4 And he ran before, and climbed up into a ſycamore-tree to ſee him: for he was to paſs that way.
5 And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down; for to-day I muſt abide at thy houſe.
6 And he made haſte and came down, and received him joyfully.
7 And when they ſaw *it*, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner.
8 And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore *him* four-fold.
9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is the ſon of Abraham.
10 For the ſon of man is come to ſeek and to ſave that which was loſt.
11 And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear.
12 He ſaid therefore, A certain nobleman went into a far country to receive for himſelf a kingdom, and to return.
13 And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come.
14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us.
15 And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him. to whom he had given the money, that he might know much every man had gained by trading.
16 Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.
17 And he ſaid unto him, well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.
18 And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19 And

CHAP. XVIII.] 1 *And he ſpake a parable unto them*, &c.] The evangeliſt ſays this parable was deſigned to ſhew that men ought always to pray and not to faint that is, ought frequently to addreſs themſelves to the throne of grace.

CHAP. XIX.] 17 *And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities.*] Share thou with me in the pleaſures of the kingdom which I have lately received.—Hypocrites ſhall be ſpoiled of all the advantages on which they relied, and ſtripped of thoſe falſe virtues for which they valued themſelves: ſo that, being ſhewed to all the world in their proper colours, their pride ſhall be utterly mortified, and they themſelves loaded with eternal infamy.

Little Children brought to Christ. *St. Luke Ch. 18. Ver. 16.*

But Jesus called them unto him, and said, Suffer little Children to come unto me, and forbid them not: for of such is the kingdom of God.

Jesus
appeareth to
Mary.

Jesus saith unto Mary, touch me not, for I am not yet
Ascended to my Father. John Ch. XX. ver. 17.

19 And he said likewise unto him, Be thou also over five cities.
20 And another came, saying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin:
21 For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.
22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.
23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.
25 (And they said unto him, Lord, he hath ten pounds)
26 For I say unto you, That unto every one which hath, shall be given: and from him that hath not, even that he hath shall be taken away from him.
27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.
28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.
29 And it came to pass, when he was come nigh to Bethphage and Bethany, at a mount called *the mount* of Olives, he sent two of his disciples.
30 Saying, Go ye into the village over against *you*: in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* hither.
30 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him.
32 And they that were sent, went their way, and found even as he had said unto them.
33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
34 And they said, The Lord hath need of him.
35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.
36 And as he went, they spread their clothes in the way.
37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works they had seen.
38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.
39 And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples.
40 And he answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out.
41 ¶ And when he was come near, he beheld the city, and wept over it.
42 Saying, if thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.
43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
44 And shall lay thee even with the ground, and thy children within the ; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.
45 And he went into the temple, and began to cast out them that sold therein, and them that bought.
46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.
47 And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him.
48 And could not find what they might do: for all the people were very attentive to hear him.

CHAP. XX.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes, came upon him, with the elders,
2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?
3 And he answered and said unto them, I will also ask you one thing; and answer me:
4 The baptism of John, was it from heaven, or of men?
5 And they reasoned with themselves, saying, if we shall say, From heaven; he will say, why then believed ye him not?
6 But if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.
7 And they answered, that they could not tell whence *it was.*
8 And Jesus said unto them, Neither tell I you by what authority I do these things.
9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.
11 And again he sent another servant; and they beat him also, and entreated *him* shamefully, and sent *him* away empty.
12 And again he sent the third; and they wounded him also, and cast *him* out.
13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they may reverence *him*, when they see him.
14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come let us kill him, that the inheritance may be ours.
15 So they cast him out of the vineyard, and killed *him.* What therefore shall the lord of the vineyard do unto them?
16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.
17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it fall, it will grind him to powder.
19 ¶ And the chief priests and scribes the same hour sought to lay hands on him; and they feared the people: for they perceived he had spoken this parable against them.
20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him into the power and authority of the governor.
21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly.
22 Is it lawful for us to give tribute unto Cæsar, or no?
23 But he perceived their craftiness, and said unto them, why tempt ye me?
24 Shew me a penny: whose image and superscription hath it? They answered and said, Cæsar's.
25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.
26 And they could not take hold of his words before the people; and they marvelled at his answer, and held their peace.
27 ¶ Then come to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,
28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
29 There were therefore seven brethren: and the first took a wife, and died without children.
30 And the second took her to wife, and he died childless.
31 And the third took her; and in like manner the seven also. And they left no children, and died.
32 Last of all the woman died also.
33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:
35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.
36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

24 *And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds*] The kingdom of Christ spoken of in the parable is his mediatorial kingdom, in which he rules men by his word and spirit, and exercises the highest acts of kingly power, calls all his subjects without distinction to his tribunal, judges them, and rewards or punishes them, according as he knows they deserve.

Chap. XX.] 9 *A certain man planted a vineyard, and let it forth to husbandmen,* &c.] Thus God delivered his law to his peculiar people the Jews, with great temporal advantages, and promises of future blessings.

10 *And at the season, he sent a servant to the husbandmen,* Thus God expecting from the Jews, to whom he had vouchsafed a particular revelation of his will, a return of their obedience according to their knowledge and advantages, sent his prophets to remind them of their duty, and to persuade them to obedience; but they reviled his prophets, and slighted their exhortations.

37 Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he called the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob

38 For he is not the God of the dead, but the God of the living: for all live unto him.

39 ¶ Then certain of the ſcribes anſwering, ſaid Maſter, thou haſt well ſaid.

40 And after that they durſt not aſk him any queſtion at all.

41 And he ſaid unto them, How ſay they Chriſt is David's ſon?

42 And David himſelf ſaith in the book of Pſalms, The Lord ſaid unto my Lord, Sit thou on my right hand.

43 Till I make thine enemies thy footſtool.

44 David therefore calleth him Lord, how is he then his ſon?

45 ¶ Then in the audience of all the people he ſaid unto his diſciples,

46 Beware of the ſcribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts.

47 Which devour widows houſes, and for a ſhew make long prayers: the ſame ſhall receive greater damnation.

CHAP. XXI.

AND he looked up, and ſaw the rich men caſting their gifts into the treaſury.

2 And he ſaw alſo a certain poor widow caſting in thither two mites.

3 And he ſaid of a truth I ſay unto you, that this poor widow hath caſt in more than they all.

4 For all theſe have of their abundance caſt in unto the offerings of God: but ſhe of her penury have caſt in all the living that ſhe had.

5 ¶ And as ſome ſpake of the temple, how it was adorned with goodly ſtones, and gifts, he ſaid,

6 *As for* theſe things which ye behold, the days will come, in the which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

7 And they aſked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign *will there be* when theſe things ſhall come to paſs?

8 And he ſaid, Take heed that ye be not deceived: for many ſhall come in my name, ſaying, I *am Chriſt*; and the time draweth near: go ye not therefore after them.

9 But when ye ſhall hear of wars, and commotions, be not terrified: for theſe things muſt firſt come to paſs, but the end *is* not by and by.

10 Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdom againſt kingdom:

11 And great earthquakes ſhall be in divers places, and famines, and peſtilences, and fearful ſights, and great ſigns ſhall there be from heaven.

12 But before all theſe, they ſhall lay their hands on you, and perſecute *you*, delivering *you* up to the ſynagogues, and into priſons, being brought before kings and rulers for my name's ſake.

13 And it ſhall turn to you for a teſtimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye ſhall anſwer.

15 For I will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to gain-ſay, nor reſiſt.

16 And ye ſhall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *ſome* of you ſhall they cauſe to be put to death.

17 And ye ſhall be hated of all men for my name's ſake.

18 But there ſhall not an hair of your head periſh.

19 In your patience poſſeſs ye your ſouls.

20 And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains; and let them which are in the midſt of it, depart out; and let not them that are in the countries, enter thereinto.

22 For theſe be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give ſuck in thoſe days: for there ſhall be great diſtreſs in the land, and wrath upon this people.

24 And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations: and Jeruſalem ſhall be troden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars, and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after thoſe things, which are coming on the earth, for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Son of man coming in a cloud with power and great glory.

28 And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he ſpake to them a parable, Behold, the fig-tree, and all the trees;

30 When they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand.

31 So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand.

32 Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled.

33 Heaven and earth ſhall paſs away: but my words ſhall not paſs away.

34 ¶ And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares.

35 For as a ſnare ſhall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

NOW the feaſt of unleavened bread drew nigh, which is called the paſſover.

2 And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people.

3 ¶ Then entred Satan into Judas ſirnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

7 ¶ Then came the day of unleavened bread, when the paſſover muſt be killed.

8 And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entreth in.

11 And ye ſhall ſay unto the good man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?

12 And he ſhall ſhew you a large upper room furniſhed: there make ready.

13 And they went and found as he had ſaid unto them: and they made ready the paſſover.

14 And when the hour was come, he ſat down, and the twelve apoſtles with him.

15 And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer.

16 For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide *it* among yourſelves.

18 For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, ſaying, This is my body which is given for you: this do in rememberance of me.

20 Likewiſe

CHAP. XXI.] 18, 19 *But there ſhall not a hair of your head periſh*, &c.] But be not afraid, God is able to protect you in the greateſt of dangers. And if, notwithſtanding all oppoſition, ye perſevere ſtedfaſtly in your faith and obedience to the end, he will often reward you with wonderful and unexpected deliverances here, and certainly with life eternal hereafter.

34 *And take heed to yourſelves*, &c.] Since therefore theſe heavy judgements will come upon the land ſo certainly and ſpeedily, take great care, that you do not at any time indulge yourſelves in exceſs, luxury, or any worldly or ſinful pleaſures; leſt when God comes to execute his vengeance, he overtakes you in a ſtate of ſin.

CHAP. XXII. 18 *For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.*] For I will have this Jewiſh paſſover no longer continued: but the ſubſtances ſhall henceforth ſucceed in the room of the ſhadows: and the things themſelves, of which the Paſchal commemoration of the Iſraelites departure out of Egypt, and alſo that deliverance itſelf, were but types and ſhadows, ſhall now be fulfilled and accompliſhed in the kingdom of the Meſſiah.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But behold, the hand of him that betrayeth me, *is* with me on the table.

22 And truly the Son of man goeth as it was determined: but wo unto that man by whom do this thing.

23 And they began to enquire among themselves, which of them it was that should he is betrayed.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them, are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment and buy one.

37 For I say unto you, that this that is written must be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray, that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about a space of an hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter, said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus, mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him in the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their council,

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ask *you*, you will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAP. XXIII.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbiding to give tribute to Cæsar, saying, that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests, and *to* the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him: and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

53 *When I was daily with you in the temple, ye stretched forth no hands against me, &c.*] Have I ever in a seditious manner gathered any strength about me? or have, I ever hid and concealed myself from you? did not I preach openly in the temple every day, and might you not have laid hold on me whenever you pleased, if you had any crime to lay to my charge? But this is the time, when the infinite wisdom of God hath appointed me to suffer.

CHAP. XXIII.] 1 *And the whole multitude of them arose, and led him unto Pilate.*] Having thus gained from Jesus a confession of being the Messiah, the council thought they had now sufficient ground to carry him before the Roman governor with a grievous accusation of blasphemy against God, and sedition against the emperor; by which means they hoped to procure that he might be condemned to die. And accordingly, putting him in bonds, they brought him before Pilate, who was at that time governor of Judea.

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him.

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast in prison)

20 Pilate therefore willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Cavalry, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding: and the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar.

37 And saying, If thou be the king of the Jews save thyself.

38 And a superscription also was written over him in letters of Greek and Latin, and Hebrew. THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors, which were hanged, railed on him, saying, if thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth, until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the mids.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 And all his acquaintance, and the women that followed him from Galilee stood afar off beholding these things.

50 ¶ And behold, *there was* a man named Joseph, a counsellor, *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them) *he was* of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

24 And that day was the preparation, and the sabbath drew on.

55 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.

CHAP. XXIV.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entred in, and they found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words.

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed unto them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondring in himself at that which was come to pass.

13 ¶ And behold two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted, that it had been he, which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And

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42 *Lord, remember me when thou comest into thy kingdom.*] The faith of the penitent thief has in it something very remarkable: For, not to mention the just sentiments he had conceived, both of his own conduct and of Christ's character, he seems to have entertained a more rational and exalted notion of the Messiah's kingdom than the disciples themselves. They expected nothing but a secular empire: he gave strong intimations of his having an idea of Christ's spiritual dominion; for, at the very time that Jesus was dying on the cross, he begged to be remembered by him, when he came into his kingdom.

CHAP. XIV.] 1 *Now upon the first day of the week*, &c.] I have given no notes on the accounts of the evangelists relating to our blessed Saviour's resurrection, intending to give a connected series of all the particulars attending this transaction, at the conclusion of St. John's gospel, whither the reader is referred.

S^{t} Luke Chap. 24, Ver: 31.

And their eyes were opened, & they knew him.

The RECORD of JOHN.

St. John, Chap. I. Ver. 36.

And looking upon Jesus as he walked, he saith,
Behold the Lamb of God.

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, the Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany: and he lift up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

46, 47 *And said unto them, Thus it is written, and thus it behoved Christ to suffer*, &c.] And he shewed them plainly, out of the writings of the prophets, how it was necessary for Christ thus to suffer, and to rise again from the dead; and that by this means was to be established a new and gracious covenant of repentance and forgiveness of sins, which should be preached in his name, first to the Jews, and afterwards to the Gentiles in all the nations of the world.

THE GOSPEL according to St. JOHN.

The ARGUMENT.

The three evangelists, St. Matthew, St. Mark, *and* St. Luke, *have treated our blessed Saviour's life in a very narrow compass, and in a very succinct manner, which was sufficient for their purpose, the conversion of the* Jews; *and their being silent where they might have related*

lated things greatly to the honour of their Master adds a very great weight to their testimony, and beautifully displays the modesty with which they wrote. The world therefore has suffered no loss by the brevity of the first historians; especially as the Holy Spirit from the beginning intended to raise up one to write a history of Jesus, *in which some of the principal transactions of his life, omitted by the former historians, should be supplied, to the great praise of their modesty, to the recommendation of their works, and to the edification of the church. From what has been said, it clearly appears, that St.* John *wrote his gospel for the use of the world in general, and published it in some of the Gentile countries, long after the writings of the other evangelists were sent abroad.*

CHAP. I.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness comprehendeth it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the light, that all men through him might believe.

8 He was not that light, but was sent to bear witness of that light.

9 *That* was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent, were of the pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, nor that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoes latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record, that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples:

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith to him, Behold an Israelite indeed, in whom is no guile.

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAP. II.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bear *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many days.

13 ¶ And the Jews passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and powered out the changers money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, what sign shewest thou unto us, seeing that thou dost these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But

CHAP I.] 1 *In the beginning was the Word*, &c.] The evangelist, to impress every reader with a sense of Christ's dignity as God, has given an account of his pre-existence in quality of the *Logos*, or *Word of God*, and creator of the world. The word *Logos*, which St. John applies to the eternal Son of God, signifies, according to the Greek etymology, both discourse and reason.

CHAP. II.] 4 *Woman, what have I to do with thee? mine hour is not yet come.*] The season of my public ministry in this country is not yet come. Before I work miracles in Galilee, I must go into Judea and preach the gospel, where the Baptist, my forerunner, has been preparing my way.

13 *And the Jews passover*, &c.] This was the principal of all the Jewish festivals, being instituted and celebrated the first time in Egypt on the night when God destroyed the first-born of that land, but spared the children of Israel.

24 But Jeſus did not commit himſelf unto them, becauſe he knew all men,
25 And needed not that any ſhould teſtify of man: for he knew what was in man.

CHAP. III.

THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews:
2 The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doſt, except God be with him.
3 Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God.
4 Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born?
5 Jeſus anſwered, Verily, verily, I ſay unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God.
6 That which is born of the fleſh is fleſh; and that which is born of the Spirit, is ſpirit.
7 Marvel not that I ſaid unto thee, Ye muſt be born again.
8 The wind bloweth were it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.
9 Nicodemus anſwered and ſaid unto him, How can theſe things be?
10 Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?
11 Verily, verily, I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs.
12 If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you of heavenly things?
13 And no man hath aſcended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.
14 ¶ And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up,
15 That whoſoever believeth in him, ſhould not periſh, but have eternal life.
16 ¶ For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.
17 For God ſent not his Son into the world to condemn the world; but that the world through him might be ſaved.
18 ¶ He that believeth on him, is not condemned: but he that believeth not, is condemned already, becauſe he hath not believed in the name of the only begotten Son of God.
19 And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.
20 For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved.
21 But he that doth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.
22 ¶ After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them, and baptized.
23 ¶ And John alſo was baptizing in Enon, near to Salim, becauſe there was much water there: and they came and were baptized.
24 For John was not yet caſt into priſon.
25 ¶ Then there aroſe a queſtion between *ſome* of John's diſciples and the Jews about purifying.
26 And they came unto John, and ſaid unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bareſt witneſs, behold the ſame baptizeth, and all men come to him.
27 John anſwered and ſaid, A man can receive nothing, except it be given him from heaven.
28 Ye yourſelves bear me witneſs, that I ſaid, I am not the Chriſt, but that I am ſent before him.
29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which ſtandeth and heareth him, rejoiceth greatly becauſe of the bridegroom's voice: this my joy therefore is fulfilled.
30 He muſt increaſe, but I *muſt* decreaſe.
31 He that cometh from above, is above all: he that is of the earth, is earthly, and ſpeaketh of the earth: he that cometh from heaven, is above all.
32 And what he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony.
33 He that hath received his teſtimony, hath ſet to his ſeal, that God is true.
34 For he whom God hath ſent, ſpeaketh the words of God: for God giveth not the Spirit by meaſure *unto him*.
35 The Father loveth the Son, and hath given all things into his hand.
36 He that believeth on the Son hath everlaſting life: and he that believeth not the Son, ſhall not ſee life: but the wrath of God abideth on him.

CHAP. IV.

WHEN therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John,
2 (Though Jeſus himſelf baptized not, but *his* diſciples)
3 He left Judea, and departed again into Galilee.
4 And he muſt needs go through Samaria.
5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his ſon Joſeph.
6 Now Jacob's well was there. Jeſus therefore being wearied with *his* journey, ſat thus on the well: and it was about the ſixth hour.
7 There cometh a woman of Samaria to draw water: Jeſus ſaith unto her, Give me to drink.
8 For his diſciples were gone away unto the city to buy meat.
9 Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, aſketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
10 Jeſus anſwered and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldſt have aſked of him, and he would have given thee living water.
11 The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep: from whence then haſt thou that living water?
12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himſelf, and his children, and his cattle?
13 Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water ſhall thirſt again:
14 But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water, ſpringing up into everlaſting life.
15 The woman ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.
16 Jeſus ſaith unto her, Go call thy huſband, and come hither.
17 The woman anſwered and ſaid, I have no huſband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no huſband:
18 For thou haſt had five huſbands, and he whom thou now haſt, is not thy huſband: in that ſaidſt thou truly.
19 The woman ſaith unto him, Sir, I perceive that thou art a prophet.
20 Our fathers worſhipped in this mountain; and ye ſay, that in Jeruſalem is the place where men ought to worſhip.
21 Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem, worſhip the father.
22 Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the Jews.
23 But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him.
24 God *is* a Spirit, and they that worſhip him, muſt worſhip *him* in ſpirit, and in truth.
25 The woman ſaith unto him, I know that Meſſias cometh which is called Chriſt: when he is come, he will tell us all things.
26 Jeſus ſaith unto her, I that ſpeak unto thee am *he*.
27 ¶ And upon this came his diſciples, and marvelled that he talked with the woman: yet no man ſaid, What ſeekeſt thou? or, Why talkeſt thou with her?
28 The woman then left her water-pot, and went her way into the city, and ſaith to the men,
29 Come, ſee a man which told me all things that ever I did: is not this the Chriſt?
30 Then they went out of the city, and came unto him.
31 ¶ In the mean while his diſciples prayed him, ſaying, Maſter, eat.
32 But he ſaid unto them, I have meat to eat that ye know not of.
33 Therefore ſaid the diſciples one to another, Hath any man brought him *aught* to eat?
34 Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.
35 Say not ye, There are yet four months, and *then* cometh harveſt? behold I ſay unto you, lift up your eyes, and look upon the fields: for they are white already to harveſt.
36 And he that reapeth, receiveth wages, and gathereth fruit unto life eternal: that both he that ſoweth, and he that reapeth, may rejoice together.
37 And herein is that ſaying true, One ſoweth and another reapeth.
38 I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entered into their labours.
39 ¶ And many of the Samaritans of that city believed on him, for the ſaying of the woman, which teſtified, He told me all that ever I did.
40 So when the Samaritans were come unto him, they beſought him that he would tarry with them: and he abode there two days.
41 And many more believed, becauſe of his own word:
42 And ſaid unto the woman, Now we believe, not becauſe of thy

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Chap. III.] 1 *There was a man of the Phariſees named Nicodemus*, &c.] This Nicodemus was a member of the great council, or, as others ſuppoſe, a ruler of ſome ſynagogue. This doctor had heard our Lord's miracles often mentioned, perhaps had ſeen ſome of them; and, like many of his countrymen, was thinking, that he who performed ſuch things muſt be the Meſſiah. On the other hand, the meanneſs of his appearance occaſioned ſcruples which he could not remove. In this ſtate of doubt, he reſolved to wait upon Jeſus, that, by perſonally converſing with him, he might diſcover the truth.

35 *The Father loveth the Son*, &c.] God the Father has given him all power and dominion, and made him head over all things to the church.

Chap. IV.] 13, 14 *Whoſoever drinketh of this water ſhall thirſt again*, &c.] It was common for the bleſſed Jeſus to introduce his diſcourſes from the objects that ſurrounded him; and being now ſitting by Jacob's well, he under the image of living or ſpringing water beautifully deſcribed the efficacy of grace: for, as water quenches thirſt, grace, by quieting the agitation, and cooling the fervency of earthly deſires, begets an unſpeakable inward peace. By this image alſo he diſplayed the plenitude and perpetuity of celeſtial joys flowing from grace.

37 *And herein is that ſaying true. One ſoweth, and another reapeth.*] For you muſt know, that others before you have been greatly inſtrumental in making way for the ſucceſs of your labours, by preparing the world to receive the doctrine of the goſpel. So that *herein is the ſaying true. One ſoweth, and another reapeth.*

thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence and went into Galilee:

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then required he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

AFTER this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-*market* a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus said unto him, Rise, take up thy bed and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also, that God was his Father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*: even so the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33 Ye sent unto John, and he bear witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath born witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only.

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which de did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lift up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to prove him: for he himself knew what he would do)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea.

17 And entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So

CHAP. V.] 2 *A pool which is called—Bethesda*, &c.] That is, the house of mercy.

17 *But Jesus answered them, My Father*, &c.] But Jesus answered their malicious and superstitious charge, saying, As God my Father, whom ye pretend to serve and worship, though he instituted indeed the sabbath, in memory of his ceasing from his work of creation, yet continues at all times and seasons to preserve and govern, and do good to his creatures: So I also, who came down from him, and act by his power and commission, have sufficient authority to do acts of kindness and mercy to men at all times.

19 So when they rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he said unto them, It is I, be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

36 But I say unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven?

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the father.

47 Verily, verily I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove amongst themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the Flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ the Son of the living God.

70 Jesus answered them, Have I not chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot, *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAP. VII.

AFTER these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou dost.

4 For *there is* no man *that* doth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

Chap. VI.] 38 *For I came down from Heaven, &c.*] For I came down from heaven, not to act arbitrarily, uncertainly, or violently; but to bring men to salvation, in such a manner, and upon such conditions, as my father has thought fit to appoint.

Chap. VII.] 16 *Jesus answered them and said, my doctrine is not mine, but his that sent me.*] As the Jews had, by representing the meanness of his education, endeavoured to depreciate, as much a possible that very doctrine which they could not at the same time, forbear to admire; Jesus answered, The doctrine I teach is not indeed a doctrine of human learning and wisdom; but the doctrine which I preach is the plain doctrine of God, fitted not to please your curiosity, but to reform your hearts and lives, and communicated to me immediately from the Father, whose glory alone I seek, and not my own.

29 But I know him, for I am from him, and he hath ſent me.
30 Then they ſought to take him: but no man laid hands on him, becauſe his hour was not yet come.
31 And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this *man* hath done?
32 ¶ The Phariſees heard that the people murmured ſuch things concerning him: and the Phariſees and the chief prieſts ſent officers to take him.
33 Then ſaid Jeſus unto them, Yet a little while am I with you, and *then* I go unto him that ſent me.
34 Ye ſhall ſeek me and ſhall not find *me:* and where I am, *thither* ye cannot come.
35 Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the diſperſed among the Gentiles, and teach the Gentiles?
36 What *manner* of ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find *me:* and where I am, *thither* ye cannot come?
37 In the laſt day, that great *day* of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.
38 He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.
39 (But this ſpake he of the Spirit, which they believe on him ſhould receive: for the holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet glorified)
40 ¶ Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the prophet.
41 Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee?
42 Hath not the ſcripture ſaid, That Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was?
43 So there was a diviſion among the people becauſe of him.
44 And ſome of them would have taken him; but no man laid hands on him.
45 ¶ Then came the officers to the chief prieſts and Phariſees; and they ſaid unto them, Why have ye not brought him?
46 The officers anſwered, Never man ſpake like this man.
47 Then anſwered them the Phariſees, Are ye alſo deceived?
48 Have any of the rulers, or of the Phariſees believed on him?
49 But this people who knoweth not the law are curſed.
50 Nicodemus ſaith unto them (he that came to Jeſus by night, being one of them)
51 Doth our law judge any man before it hear him, and know what he doth?
52 They anſwered and ſaid unto him, Art thou alſo of Galilee? Search and look: for out of Galilee ariſeth no prophet.
53 And every man went unto his own houſe.

CHAP. VIII.

JESUS went unto the mount of Olives:
2 And early in the morning he came again into the temple, and all the people came again unto him; and he ſat down and taught them.
3 And the ſcribes and Phariſees brought unto him a woman taken in adultery; and when they had ſet her in the midſt,
4 They ſaid unto him, Maſter, this woman was taken in adultery, in the very act.
5 Now Moſes in the law commanded us, that ſuch ſhould be ſtoned: but what ſayeſt thou?
6 This they ſaid, tempting him, that they might have to accuſe him. But Jeſus ſtooped down, and with *his* finger wrote on the ground, as though he had heard them not.
7 So when they continued aſking him, he lift up himſelf, and ſaid unto them, He that is without ſin among you, let him firſt caſt a ſtone at her.
8 And again he ſtooped down, and wrote on the ground.
9 And they which heard *it*, being convicted by their own conſcience, went out one by one, beginning at the eldeſt, *even* unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt.
10 When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?
11 She ſaid, No man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: go and ſin no more.
12 ¶ Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.
13 The Phariſees therefore ſaid unto him, Thou beareſt record of thyſelf; thy record is not true.
14 Jeſus anſwered and ſaid unto them, Though I bear record of myſelf, *yet* my record is true: for I know whence I come, and whither I go; but ye cannot tell whence I come, and whither I go.
15 Ye judge after the fleſh, I judge no man.
16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that ſent me.
17 It is alſo written in your law, that the teſtimony of two men is true.
18 I am one that bear witneſs of myſelf, and the Father that ſent me, beareth witneſs of me.
19 Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo.
20 Theſe words ſpake Jeſus in the treaſury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.
21 Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins; whither I go, ye cannot come:
22 Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go, ye cannot come.
23 And he ſaid unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.
24 I ſaid therefore unto you, that ye ſhall die in your ſins: for if ye believe not that I am *he*, ye ſhall die in your ſins.
25 Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, Even *the ſame* that I ſaid unto you from the beginning.
26 I have many things to ſay, and to judge of you: but he that ſent me, is true; and I ſpeak to the world thoſe things which I have heard of him.
27 They underſtood not that he ſpake to them of the Father.
28 Then ſaid Jeſus unto them, When ye have lift up the Son of man, then ſhall ye know that I am *he*, and *that* I do nothing of myſelf; but as my Father hath taught me, I ſpeak theſe things.
29 And he that ſent me, is with me: the Father hath not left me alone: for I do always thoſe things that pleaſe him.
30 As he ſpake theſe words, many believed on him.
31 Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, *then* are ye my diſciples indeed;
32 And he ſhall know the truth, and the truth ſhall make you free.
33 ¶ They anſwered him, We be Abraham's ſeed, and were never in bondage to any man; how ſayeſt thou, Ye ſhall be made free?
34 Jeſus anſwered them, Verily, verily I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin.
35 And the ſervant abideth not in the houſe for ever: *but* the Son of man abideth for ever.
36 If the Son therefore ſhall make you free, ye ſhall be free indeed:
37 I know that ye are Abraham's ſeed; but ye ſeek to kill me, becauſe my word hath no place in you.
38 I ſpeak that which I have ſeen with my Father: and ye do that which you have ſeen with your father.
39 They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abraham's children, ye would do the works of Abraham.
40 But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
41 Ye do the deeds of your father. Then ſaid they to him, We be not born of fornication; we have one father, *even* God.
42 Jeſus ſaid unto them, If God were your Father, you would love me: for I proceeded forth, and came from God; neither came I of myſelf, but he ſent me.
43 Why do ye not underſtand my ſpeech? *even* becauſe ye cannot hear my word.
44 Ye are of *your* father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own: for he is a liar, and the father of it.
45 And becauſe I tell *you* the truth, ye believe me not.
46 Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me?
47 He that is of God, heareth God's words: ye therefore hear *them* not, becauſe ye are not of God.
48 Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil?
49 Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me.
50 And I ſeek not mine own glory: there is one that ſeeketh and judgeth.
51 Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death.
52 Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death.
53 Art thou greater than our father Abraham, which is dead? and the prophets are dead; whom makeſt thou thyſelf?
54 Jeſus anſwered, If I honour myſelf, my honour is nothing: it is my father that honoureth me, of whom ye ſay, that he is your God:
55 Yet ye have not known him; but I know him: and if I ſhould ſay I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying.
56 Your father Abraham rejoiced to ſee my day: and he ſaw *it*, and was glad.
57 Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?
58 Jeſus ſaid unto them, Verily, verily I ſay unto you, Before Abraham was, I am.
59 Then

CHAP. VIII. 12 *Then ſpake Jeſus again unto them,* &c.] I am the light of the world, ſent down from heaven to diſpel the darkneſs of ignorance, ſuperſtition, and wickedneſs, and to reveal the will of God, and the way to eternal life and happineſs, clearly and fully to mankind. As he that travels in the day-time, and not in the night, cannot eaſily err, but may ſee both whither and which way he goes; ſo whoever believes and follows my doctrine ſhall not remain under any great miſtake or uncertainty concerning the way to ſalvation, but ſhall have a ſufficient knowledge of all things neceſſary to eternal life.

32 *And ye ſhall know the truth.* &c.] And as by believing me you begin to know the truth, ſo by doing according to my word you ſhall know it more perfectly; and by this means you may gain the greateſt and moſt deſirable freedom in the world.

59 Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going thro the midſt of them, and ſo paſſed by.

CHAP. IX.

AND as *Jeſus* paſſed by, he ſaw a man which was blind from *his* birth.

2 And his diſciples aſked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was born blind?

3 Jeſus anſwered, neither this man ſinned nor his parents: but that the works of God ſhould be made manifeſt in him.

4 I muſt work the works of him that ſent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus ſpoken, he ſpat on the ground, and made clay on the ſpittle, and he anointed the eyes of the blind with the clay;

7 And ſaid unto him, Go waſh in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and waſhed, and came ſeeing.

8 ¶ The neighbours therefore, and they which before had ſeen him that he was blind, ſaid, Is not this he that ſat and begged?

9 Some ſaid, This is he: others *ſaid*, He is like him; *but* he ſaid, I am *he*.

10 Therefore ſaid they unto him, How were thine eyes opened?

11 He anſwered and ſaid, A man that is called Jeſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the pool Siloam, and waſh: and I went and waſhed, and I recieved ſight.

12 Then ſaid they unto him. Where is he? He ſaid I know not,

13 ¶ They brought to the Phariſees him that aforetime was blind.

14 And it was the ſabbath-day when Jeſus made the clay, and opened his eyes.

15 Then again the Phariſees alſo aſked him how, he had received his ſight. He ſaid unto them, He put clay upon mine eyes, and I waſhed and do ſee.

16 Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner do ſuch miracles? And there was a diviſion among them.

17 They ſay unto to the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet

18 But the Jews did not believe concerning him, that he had been blind, and received his ſight, until they called the parents of him that had received his ſight.

19 And they aſked them, ſaying, Is this your ſon, who ye ſay was born blind? How then doth he now ſee?

20 His parents anſwered them, and ſaid, We know that this is our ſon, and that he was born blind:

21 But by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age, aſk him, he ſhall ſpeak for himſelf.

22 Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue.

23 Therefore ſaid his parents, He is of age, aſk him.

24 Then again called they the man that was blind, and ſaid unto him Give God the praiſe: we know that this man is a ſinner.

25 He anſwered and ſaid, Whether he be a ſinner *or no*, I know not: one thing I know, that whereas I was blind, now I ſee.

26 Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27 He anſwered them, I have told you already, and ye did not hear, wherefore will ye hear *it* again? will ye alſo be his diſciples?

28 Then they reviled him, and ſaid, Thou art his diſciple: but we are Moſes diſciples.

29 We know that God ſpake unto Moſes: as for this fellow, we know not from whence he is.

30 The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They anſwered and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out.

35 Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe in the ſon of God?

36 He anſwered and ſaid, Who is he, Lord that I might believe on him?

37 And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee,

38 And he ſaid, Lord, I believe. And he worſhipped him.

39 ¶ And Jeſus ſaid, For judgment I am come into this world; that they which ſee not, might ſee, and that they which ſee might be made blind.

40 And *ſome* of the Phariſees which were with him heard theſe words, and ſaid unto him, Are we blind alſo?

41 Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin: but now ye ſay, We ſee; therefore your ſin remaineth.

CHAP. X.

VERILY, verily I ſay unto you, He that entreth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber.

2 But he that entreth in by the door, is the ſhepherd of the ſheep.

3 To him the porter openeth; and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out.

4 And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice.

5 And a ſtranger they will not follow, but will flee from him: for they know not the voice of ſtrangers.

6 This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Jeſus unto them, again, Verily, verily I ſay unto you, I am the door of the ſheep.

8 All that ever came before me: are thieves and robbers: but the ſheep did not hear them.

9 I am the door: by me, if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture.

10 The thief cometh not, but for to ſteal, and to kill, and to deſtroy, I am come that they might have life, and that they might have *it* more abundantly

11 I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep

12 But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming and leaving the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep.

13 The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep.

14 I am the good ſhepherd, and know my *ſheep*, and am known of mine.

15 As the father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep.

16 And other ſheep I have, which are not of this fold: them alſo muſt I bring, and they ſhall hear my voice; and there ſhall be one fold, *and* one ſhepherd.

17 Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a diviſion therefore again among the Jews for theſe ſayings.

20 And many of them ſaid, He hath a devil, and is mad; why hear ye him?

21 Others ſaid, Theſe are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 ¶ And it was at Jeruſalem the feaſt of the dedication, and it was winter.

23 And Jeſus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly.

25 Jeſus anſwered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witneſs of me.

26 But ye believe not; becauſe you are not of my ſheep, as I ſaid unto you.

27 My ſheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluk cthem out of my hand.

29 My Father which gave *them* me, is greater than all: and none is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my Father; for which of thoſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not; but for blaſphemy, and becauſe that thou, being a man, makeſt thyſelf God.

34 Jeſus anſwered them, Is it not written in your law, I ſaid, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken:

36 Say ye of him whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God:

37 If I do not the works of my Father, believe me not.

CHAP. IX.] *Therefore ſaid they unto him*, &c.] Then they aſked him, If you are the ſame man, that uſed to ſit here begging, and was born blind, how came you by the uſe of your ſight?

11 *He anſwered and ſaid, a man*, &c.] The man anſwered, As I was ſitting by the way-ſide begging, after my uſual manner, there happened to paſs by a man, whoſe name they ſaid was Jeſus; who, obſerving me to be blind, ſtopped, and came towards me, intending, as I expected, to give me alms; but, inſtead of that, he, to my great ſurpriſe, after a little talk, anointed my eyes with a kind of clay that he had made, and then bid me go waſh in the pool of Siloam, which having done, I immediately received the uſe of my eyes.

CHAP. X.] *I am the good ſhepherd*, &c.] I am the good ſhepherd, the true leader and guide of the flock of God. I deſire only the ſafety and good of thoſe which are committed to my charge; and am ſo far from ſeeking any worldly advantages to myſelf from them, that, on the contrary, I will undergo all labours, and expoſe myſelf to all dangers and ſufferings, and am ready even to lay down my life for their ſakes.

17 *Therefore doth my Father*, &c.] For this great end it is, that I am willing to lay down my life, that I may thus purchaſe to myſelf a church out of all nations and ranks of men, who, by the efficacy of my death, ſhall be redeemed from the wickedneſs and miſery of a corrupt world to the profeſſion of my true religion upon earth, and the enjoyment of my eternal happineſs in heaven.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father *is* in me, and I in him.

39 Therefore they ſought again to take him: but he eſcaped out of their hand.

40 And went away again beyond Jordan, into the place where John at firſt baptized? and there he abode.

41 And many reſorted unto him, and ſaid, John did no miracle; but all things that John ſpake of this man, were true.

42 And many believed on him there.

CHAP. XI.

NOW a certain man was ſick, *named* Lazarus of Bethany, the town of Mary and her ſiſter Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair whoſe brother Lazarus was ſick)

3 Therefore his ſiſters ſent unto him, ſaying Lord, behold, he whom thou loveſt, is ſick.

4 When Jeſus heard *that*, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6 When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was.

7 Then after that, ſaith he to *his* diſciples, Let us go into Judea again.

8 *His* diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again?

9 Jeſus anſwered, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if any man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he: and after that, he ſaith unto them, Our friend Lazarus ſleepeth; but I go, that I may awake him out of ſleep.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.

13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there (to the intent ye may believe) nevertheleſs let us go unto him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow-diſciples, Let us alſo go, that we may die with him.

17 Then when Jeſus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jeruſalem about fifteen furlongs off)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat *ſtill* in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, If thou hadſt been here, my brother had not died.

22 But I know, that even now whatſoever thou wilt aſk of God, God will give *it* thee.

23 Jeſus ſaith unto her, Thy brother ſhall riſe again.

24 Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day.

25 Jeſus ſaith unto her, I am the reſurrection and the life: he that believeth in me, though he were dead, yet ſhall he live;

26 And whoſoever liveth, and believeth in me ſhall never die. Believeſt thou this?

27 She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt the Son of God which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, the maſter is come, and calleth for thee.

29 As ſoon as ſhe heard *that*, ſhe aroſe quickly, and came unto him.

30 Now Jeſus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33 When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groaned in the ſpirit, and was troubled.

34 And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.

35 Jeſus wept.

36 Then ſaid the Jews, Behold, how he loved him!

37 And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

38 Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it.

39 Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been *dead* four days.

40 Jeſus ſaith unto her, Said I not unto thee, that if thou wouldſt believe, thou ſhouldſt ſee the glory of God?

41 Then they took away the ſtone *from the place* where the dead was laid. And Jeſus lift up *his* eyes, and ſaid Father, I thank the that thou haſt heard me,

42 And I knew that thou heareſt me always; but becauſe of the people which ſtand by, I ſaid *it*, that they may believe that thou haſt ſent me.

43 And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead, came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jeſus ſaith unto them, looſe him, and let him go.

45 Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, believed on him.

46 But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done.

47 ¶ Then gathered they the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doth many miracles.

48 If we let him thus alone, all men will believe on him; and the Romans ſhall come and take away both our place and nation.

49 And one of them *named* Caiaphas, being the high prieſt that ſame year, ſaid unto them, ye know nothing at all,

50 Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.

51 And this ſpeak he not of himſelf: but being high prieſt that year, he propheſied that Jeſus ſhould die for that nation:

52 And not for that nation only, but that alſo he ſhould gather together in one the children of God that were ſcatterred abroad.

53 Then from that day forth they took council together for to put him to death.

54 Jeſus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples.

55 ¶ And the Jews paſſover was nigh at hand: and many went out of the country up to Jeruſalem before the paſſover, to purify themſelves.

56 Then ſought they for Jeſus, and ſpeak among themſelves, as they ſtood in the temple, What think ye, that he will not come to the feaſt?

57 Now both the chief prieſts and the Phariſees had given a commandment, that if any man knew where he were, he ſhould ſhew *it* that they might take him.

CHAP. XII.

THEN Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus was which had been dead, whom he raiſed from the dead.

2 There they made him a ſupper, and Martha ſerved: but Lazarus was one of them that ſat at the table with him.

3 Then took Mary a pound of ointment of ſpikenard, very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair: and the houſe was filled with the odour of the ointment.

4 Then ſaith one of his diſciples, Judas Iſcariot, Simon's *ſon*, which ſhould betray him,

5 Why was not this ointment ſold for three hundred pence, and given to the poor?

6 This he ſaid, not that he cared for the poor; but becauſe he was a thief, and had the bag, and bare what was put therein.

7 Then ſaid Jeſus, Let her alone: againſt the day of my burying hath ſhe kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 ¶ But the chief prieſts conſulted, that they might put Lazarus alſo to death;

11 Becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus.

12 ¶ On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hoſanna, bleſſed *is* the king of Iſrael that cometh in the name of the Lord.

14 And Jeſus, when he had found a young aſs, ſat thereon; as it is written,

15 Fear

CHAP. XI.] 9 *Jeſus anſwered, Are there not twelve hours*, &c.] But Jeſus replied, Be not afraid of me. I can ſtill diſappoint the malice of the Jews, as before; for, as a man that travels in the day-time is in no great danger of ſtumbling and falling, ſo long as he enjoys the benefit of the light of the ſun, and the darkneſs overtaketh him not; ſo I, till the time be finiſhed wherein my Father has appointed me to preach his will, to inſtruct the world by my doctrine, and to convince men by my works, ſhall not be delivered up into the hands of my enemies, how great and how unwearied ſoever their malice againſt me may be.

33 *Thy brother ſhall riſe again*, &c.] Do not deſpair, your brother ſhall riſe again from the dead.

51 *But being high prieſt that year*, &c.] As God was wont anciently to communicate his oracles to the high-prieſt cloathed with the pontifical garments, ſo he inſpired theſe words into Caiphas, who now bare that office, though he was not ſenſible himſelf of the inſpiration, and meant what he ſaid in a different ſenſe from what God intended ſhould be ſignified by it.

CHAP. XII.] 5 *Three hundred pence*, &c.] The Roman penny, which is here ſpoken of, was equal to ſevenpence-halfpenny of our money. Three hundred of theſe pence therefore amounted to about nine pounds ſeven ſhillings and ſixpence ſterling. From the value of the ointment, it would appear that Lazarus and his ſiſters were not perſons of the meaneſt rank; they were rather of a better ſtation than ordinary, otherwiſe they could not have afforded ſo coſtly a preſent.

15 Fear not, daughter of Zion: behold, thy King cometh sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how we prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall loose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; And what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundred: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgement of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die)

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? who is the Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again.

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue.

43 For they loved the praise of men more than the praise of God.

44 Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: The word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto me, so I speak.

CHAP. XIII.

NOW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter said unto him, Lord, not my feet only, but also *my* hands and *my head*.

10 Jesus saith unto him, He that is washed needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know you what I have done to you?

13 Ye call me Master, and Lord: and ye say well: for *so* I am.

14 If I then *your* Lord and Master have washed your feet, ye ought also to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his Lord, neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture might be fulfilled, He that eateth bread with me hath lift up his heel against me.

19 Now I tell you before it come, that when it come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus bosom, one of his disciples whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon.

27 And after the sop, Satan entered into him. Then said Jesus unto him, That thou dost, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast: or that he should give something to the poor.

30 He then having received the sop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The Cock shall not crow till thou hast denied me thrice.

45 *And he that seeth me*, &c.] For whosoever heareth my words, and seeth my works, cannot but perceive plainly my Father's power present in what I do, and the evidence of his authority accompanying what I teach.

Chap. XIII.] *Now, before the feast of the Passover*, &c.] Tho' Jesus knew that his sufferings were at hand, the prospect of them did not make him forget his disciples; they rather quickened his friendship, for he indulged the tenderest feelings of life on this occasion, and, after the manner of a departing friend, expressed his kindness in the most affectionate manner. I have longed greatly, said he, to eat this passover with you before I suffer, because it is the last I shall ever celebrate with you, and because I desire before my death to give you the strongest proofs of my love.

15 *For I have given you an example*, &c.] I have set you a pattern of humility, to recommend it to you. And it must be acknowledged, that nothing shews us more effectually the necessity of this grace than its being recommended to us by so high an example.

CHAP. XIV.

LET not your heart be troubled; ye believe in God, believe also in me.

2 In my father's house are many mansions; if *it were* not *so*, I would have told you: I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very work's sake.

12 Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him,

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world à

23 Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it came to pass, that when it is come to pass ye might believe.

30 Hereafter I will not talk much with you, for the prince of the world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAP. XV.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it it may bring forth more fruit,

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 As the Father loved me, so I have loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another as I loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command, that ye love one another.

18 If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled, that was written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAP. XVI.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doth God service.

3 And these things will they do unto you, because they have not known the Father nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you from the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of the world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All

CHAP. XIV.] *Let not your heart be troubled*, &c.] Be not affrighted and disconsolate because I have told you that I must pass through great sufferings, and be taken away from you for a time. Ye have been taught all your lives to believe in God, who is the Almighty preserver and governor of all things, and to rely upon him for deliverance in time of affliction and distress. Learn now in like manner to believe in me, who have all power committed to me as preserver and head of my church; and trust in me to accomplish fully all the things that I have promised you.

18 *I will not leave you comfortless*, &c.] Thus, tho' I must depart from you, yet I do by no means leave you comfortless. I leave with you a promise of the Holy Spirit; and I leave you in expectation also of my own return.

CHAP. XV.] 5 *I am the vine, ye are the branches*, &c.] I am, I say, as it were the root and stock of a vine, whereof ye are the branches. He that continues to adhere to me, by constant faith in me, by imitating my example, and by obeying my commands shall bring forth much fruit of true virtue and holiness unto everlasting life; even as a branch that continues to grow in the vine, and receives support and nourishment from it. But he that does not continue to maintain his relation to me in this manner, is a false and useless professor of my religion, and shall be cast out from me, and perish for ever, even as a fruitless branch is cut off from the vine, and left to wither and dry, and at last is burnt in the fire.

CHAP. XVI.] *These things have I spoken*, &c.] Thus have I warned you beforehand of the opposition and persecution ye must expect to meet with in the world, that, when it comes, ye may not be surprised and terrified, so as to be discouraged thereby from persisting in the performance of your duty.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and we shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of what I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

CHAP. XVII.

THESE words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee,

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*,

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me, through their word;

21 That they all may be one, as thou, Father, *art* in me, and I in thee: that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them: that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

CHAP. XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then having received a band of *men*, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus said unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then saith Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given, shall I not drink it?

12 Then the band, and the captain, and officers of the Jews, took Jesus and bound him,

13 And led him away to Annus first (for he was father-in-law to Caiaphas which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the priest.)

25 And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One

25 *These things have spoken unto you,* &c.] These things I have told you imperfectly and obscurely, according to your capacity as ye are able to bear them. But the time is coming, when your prejudices being removed, I will speak no more figuratively and obscurely, but will declare to you with all openness, freedom, and plainness, the whole will of my Father concerning the nature and establishment of my kingdom, and for what things and in what manner ye ought to pray to him.

Chap. XVII.] 1 *Father, the hour is come,* &c.] O Almighty Father, now the time of my suffering, for which I was sent into the world, is come. I beseech thee support me under it, and cause me to prevail and triumph over death by a glorious resurrection and ascension into heaven.

Chap. XVIII.] 12 *Then the band----took Jesus and bound him.*] Senseless mortals! it was not the cord that held him; his infinite charity was a much stronger band. He could have stricken them all dead with the same ease as he before threw them on the ground. But he patiently submitted to this, and every other kind of indignity they pleased to put upon him. So meek was he under the greatest injuries!

26 One of the ſervants of the high prieſt (being his kinſman whoſe ear Peter cut off) ſaith, Did not I ſee thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ Then led they Jeſus from Caiaphas unto the hall of judgment: and it was early, and they themſelves went not into the judgment-hall, leſt they ſhould be defiled: but that they might eat the paſſover.

29 Pilate then went out unto them, and ſaid, What accuſation bring you againſt this man?

30 They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then ſaid Pilate unto them, Take ye him and judge him according to your law. The Jews therefore ſaid unto him, Is it not lawful for us to put any man to death:

32 That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die.

33 Then Pilate entered the judgment-hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews.

34 Jeſus anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me?

35 Pilate anſwered, Am I a Jew? Thine own nation, and the chief prieſts have delivered thee unto me: What haſt thou done?

36 Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate ſaith unto him, What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all.

39 But ye have a cuſtom, that I ſhould releaſe unto you one at the paſſover: will ye therefore that I releaſe unto you the king of the Jews?

40 Then cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

THEN Pilate therefore took Jeſus, and ſcourged *him*.

2 And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And ſaid, Hail King of the Jews: and they ſmote him with their hands.

4 Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jeſus forth, wearing the crown of thorns, and the purple robe. And *Pilate* ſaith unto them, Behold the man.

6 When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify *him*, crucify *him*. Pilate ſaith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.

8 ¶ When Pilate therefore heard that ſaying, he was the more afraid;

9 And went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer.

10 Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucify thee, and have power to releaſe thee?

11 Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above; therefore he that delivered me unto thee hath the greater ſin.

12 And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Cæſar's friend: whoſoever maketh himſelf a king, ſpeaketh againſt Cæſar.

13 ¶ When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the paſſover, and about the ſixth hour: and he ſaith unto the Jews, Behold your king.

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate ſaith unto them, Shall I crucify your king? The chief prieſts anſwered, We have no king but Cæſar.

16 Then delivered he him therefore unto them to be crucified. And they took Jeſus and led him away.

17 And he bearing his croſs, went forth into a place called *the place* of a ſkull, which is called in the Hebrew, Golgatha.

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

19 ¶ And Pilate wrote a title, and put it on the croſs. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city: and it was written in the Hebrew, *and* Greek, *and* Latin.

21 Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am the king of the Jews.

22 Pilate anſwered, What I have written, I have written.

23 ¶ Then the ſoldiers, when they had crucified Jeſus took his garments (and made four parts, to every ſoldier a part) and alſo *his* coat: now the coat was without ſeam, woven from the top throughout.

24 They ſaid therefore among themſelves, Let us not rent it, but caſt lots, for it, whoſe it ſhall be: that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did.

25 ¶ Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary *the wife* of Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon.

27 Then ſaid he unto the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own *home*.

28 ¶ After this Jeſus knowing that all things were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt.

29 Now there was ſet a veſſel full of vinegar: and they filled a ſponge with vinegar, and put it upon hyſſop, and put it to his mouth.

30 When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt.

31 The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water.

35 And he that ſaw it, bare record, and his record, is true: and he knoweth that he ſaith true, that ye might believe.

36 For theſe things were done, that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.

37 And again another ſcripture ſaith, they ſhall look on him whom they pierced.

38 ¶ And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but ſecretly for fear of the Jews) beſought Pilate that he might take away the body of Jeſus: and Pilate gave him leave: he came therefore and took the body of Jeſus.

39 And there came alſo Nicodemus (which at the firſt came to Jeſus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jeſus, and wound it in linen clothes, with the ſpices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new ſepulchre, wherein was never man yet laid.

42 There laid they Jeſus therefore, becauſe of the Jews preparation-*day*, for the ſepulchre was nigh at hand.

CHAP. XX.

THE firſt *day* of the week cometh Mary Magdalene early when it was yet dark unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

2 Then ſhe runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4 So they ran both together: and the other diſciple did outrun Peter, and came firſt to the ſepulchre.

5 And he ſtooping down, *and looking in*, ſaw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie;

36 *My kingdom is not of this world*, &c.] I have indeed a kingdom, and have profeſſed I would eſtabliſh it; but, to tell you the truth plainly, it is a kingdom wholly ſpiritual, conſiſting only in the obedience of men's wills and affections to the laws of God.

CHAP. XIX.] 1 *Pilate therefore took Jeſus, and ſcourged him.*] Pilate, not willing to yield to ſo ſhameful a piece of injuſtice as to cauſe a man to be put to death, whom, at the ſame time, he verily believed to be innocent, and yet ſeeing that the people would not by any means be ſatisfied, if he ſhould acquit and releaſe him without inflicting any puniſhment on him at all, took Jeſus and delivered him to the ſoldiers to be ſcourged, hoping that at leaſt that ſeverity would appeaſe the people.

CHAP. XX.] *The firſt day of the week*, &c.] Theſe women ſet out very early in the morning of the firſt day of the week; as they were going, Mark xvi, 3, 4. they ſaid among themſelves, who ſhall roll us away the ſtone from the door of the ſepulchre? for it was very great. "At length drawing near, their uneaſineſs were removed the ſtone was rolled away, and the door was open." Ch. iv. "And when they looked, they ſaw that the ſtone was rolled away," Luke xxiv. 3. and they entered in, and found not the body of the Lord Jeſus: though they ſelt all round the ſepulchre they could not find the body. Being therefore in a great perplexity, 'tis natural to imagine, that they would conſult among themſelves about the ſtep which they were next to take. The iſſne of their deliberations ſeems to have been, that Mary Magdalene, whoſe zeal diſpoſed her chearfully to undertake the office, ſhould go immediately to the apoſtles, and enquire of them, whether the body had been removed with their knowledge, and where they had directed it to be laid: and that in the mean time, the reſt were to ſearch the garden carefully in order to find it. Coming therefore out of the ſepulchre, Mary Magdalene departed and ran into the city, where ſhe found the apoſtles, and told them that the body was taken away. John xx. 2. Then ſhe runneth and cometh to Simon Peter and to the other diſciples whom Jeſus loved and ſaith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him." Peter and John are only mentioned in this relation; but the circumſtances taken notice of by the other evangeliſts, ſhow, that the apoſtles lodged altogether in one houſe, as they had uſed to do while their maſter was ſtill alive.

And Joseph of Arimathea, being a Desciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the Body of Jesus; & Pilate gave him leave. He came therefore and took the Body of Jesus. John XIX. 38.

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and *to* my God and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost.

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

CHAP. XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: But the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about seeth the disciple whom Jesus loved following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that this disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

25 *And there were also many other things*, &c.] Doubtless there were many other things, which Jesus did, but what is transmitted to us is sufficient to convince us, that he has died for our sakes, that we might live for ever in the most perfect felicity.

THE ACTS OF THE APOSTLES

The ARGUMENT.

This book contains a great part of the lives of St. Peter *and St.* Paul, *beginning at the aſcenſion of our Saviour, and continued as far as St.* Paul's *arrival at Rome after his appeal to* Cæſar; *that is, it includes the hiſtory of above eight and twenty or thirty years. St.* Luke *has been always conſidered as the author of the* Acts. *After he had given a narrative of the tranſactions of Jeſus Chriſt in the goſpel, he reſolved alſo to leave the lives and actions of the firſt apoſtles, and a relation of the wonderful manner wherewith the Holy Spirit formed that church which Chriſt had redeemed with his blood.*

CHAP. I.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the apoſtles whom he had choſen.

3 To whom alſo he ſhewed himſelf alive after his paſſion by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God:

4 And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father which, *ſaith he*, ye have heard of me.

5 For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt not many days hence.

6 When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael?

7 And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power.

8 But ye ſhall receive power after that the Holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judæa, and in Samaria, and unto the uttermoſt part of the earth.

9 And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight.

10 And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel;

11 Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up from you into heaven ſhall ſo come in like manner as ye have ſeen him go into heaven.

12 Then returned they unto Jeruſalem, from the mount called Olivet, which is from Jeruſalem a ſabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Mathew, James *the ſon* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 Theſe all continued with one accord in prayer and ſupplication with the women, and Mary the mother of Jeſus, and with his brethren.

15 ¶ And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the names together were about an hundred and twenty)

16 Men *and* brethren, This ſcripture muſt needs have been fulfilled which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.

17 For he was numbered with us, and had obtained part of this miniſtry.

18 Now this man purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out.

19 And it was known unto all the dwellers at Jeruſalem; inſomuch as that field is called in their proper tongue Aceldama, that is to ſay, The field of blood.

20 For it is written in the book of pſalms, Let his habitation be deſolate, and let no man dwell therein: and, His biſhoprick let another take.

21 Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us,

22 Beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection.

23 And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24 And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen,

25 That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apoſtles.

CHAP.

CHAP. I.] 7 *It is not for you to know the times or the ſeaſons, which the Father hath put in his own power.*] This anſwer of our bleſſed Saviour was intended to check their ridiculous curioſity in enquiring into the times and ſeaſons, and deſiring to know the ſecret tranſactions yet in the womb of futurity.

CHAP. II.

AND when the day of Penticoſt was fully come, they were all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting.

3 And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them:

4 And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven.

6 Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak Galileans?

8 And how hear we every man in our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and ſtrangers of Rome, Jews and Proſelytes,

11 Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others mocking ſaid, Theſe men are full of new wine.

14 ¶ But Peter, ſtanding up with the eleven, lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day.

16 But this is that which was ſpoken by the prophet Joel.

17 And it ſhall come to paſs in the laſt days (ſaith God) I will pour out of my Spirit upon all fleſh: and your ſons and your daughters ſhall prophecy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants, and on my handmaidens, I will pour out in thoſe days of my Spirit, and they ſhall prophecy:

19 And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoke.

20 The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come.

21 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the Lord ſhall be ſaved.

22 Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you, by miracles, and wonders, and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know:

23 Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain:

24 Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoice, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope.

27 Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine Holy One to ſee corruption.

28 Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne:

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.

32 This Jeſus hath God raiſed up, whereof we all are witneſſes.

33 Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear.

34 For David is not aſcended into the heavens: but he ſaith himſelf, The Lord ſaid unto my Lord, ſit thou on my right hand,

35 Until I make thy foes thy foot-ſtool.

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified both Lord and Chriſt.

37 ¶ Now when they heard *this* they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do?

38 Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.

39 For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

40 And with many other words did he teſtify and exhort, ſaying, Save yourſelves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the ſame day there were added *unto them* about three thouſand ſouls.

42 And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers.

43 And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

44 And all that believed were together, and had all things common:

45 And ſold their poſſeſſions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart,

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

CHAP. III.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the *ninth* hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entered into the temple.

3 Who ſeeing Peter and John about to go into the temple, aſked an alms.

4 And Peter faſtening his eyes upon him, with John, ſaid, Look on us.

5 And he gave heed unto them, expecting to receive ſomething of them.

6 Then Peter ſaid, Silver and gold have I none; but ſuch as I have give I thee: In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lift *him* up; and immediately his feet and ankle-bones received ſtrength.

8 And he leaping up, ſtood and walked, and entered with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking, and praiſing God.

10 And they knew that it was he which ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter ſaw *it*, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

13 The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers, hath glorified his Son Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One, and the juſt, and deſired a murderer to be granted unto you,

15 And killed the prince of life, whom God hath raiſed from the dead; whereof we are witneſſes.

16 And his name, through faith in his name, hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him hath given him this perfect ſoundneſs in the preſence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* alſo your rulers.

18 But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

19 ¶ Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

21 Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.

22 For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me: him ſhall ye hear in all things whatſoever he ſhall ſay unto you.

23 And it ſhall come to paſs, *that* every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people.

24 Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

26 Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

CHAP. IV.

AND as they ſpake unto the people, the prieſts and the captain of the temple, and the Sadducees, came upon them,

2 Being

CHAP. II.] 1 *And when the day of Penticoſt was fully come*, &c.] The word Penticoſt is derived from the Greek *penticoſte*, which ſignifies the *fiftieth*, becauſe the day of Penticoſt was celebrated the fiftieth day after the ſixteenth of the month Niſan, which was the ſecond day of the feaſt of the paſſover,

CHAP. II.] 1 *Now Peter and John went up together into the temple at the hour of prayer*, &c.] Though by the death of Chriſt all ſacrifices, and other things required in the ceremonial law, were utterly aboliſhed, and a new covenant introduced; yet, for fear of offending the weak, and eſtranging them from his religion, our Lord ſuffered his diſciples to frequent the aſſemblies of the Jews, and in ſome points to comply with the obſervances of the law, until a more pure and ſpiritual form of worſhip could conveniently be eſtabliſhed.

2 Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thouſand.

5 ¶ And it came to paſs on the morrow, that their rulers, and elders, and ſcribes,

6 And Annas the high-prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-prieſt, were gathered together at Jeruſalem.

7 And when they had ſet them in the midſt, they aſked, By what power or by what name have ye done this?

8 Then Peter filled with the holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole.

11 This is the ſtone which was ſet at nought of you builders, which is become the head of the corner.

12 Neither is there ſalvation in any other: for their is none other name under heaven given among men whereby we muſt be ſaved.

13 ¶ Now when they ſaw the boldneſs of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jeſus.

14 And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it.

15 But when they had commanded them to go aſide out of the council, they conferred among themſelves,

16 Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them *is* manifeſt to all them that dwell in Jeruſalem, and we cannot deny *it*.

17 But that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

18 And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus.

19 But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was ſhewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them.

24 And when they heard that, they lift up their voice to God with one accord, and ſaid, Lord, thou *art* God, which haſt made heaven and earth, and the ſea, and all that in them is:

25 Who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt.

27 For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael were gathered together,

28 For to do whatſoever thy hand and council determined to be done.

29 And now, Lord, behold their threatnings: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word.

30 By ſtretching forth thine hand to heal: and that ſigns and wonders may be done by the name of thy holy child Jeſus.

31 ¶ And when they had prayed, the place was ſhaken where they were aſſembled together; and they were all filled with the holy Ghoſt, and they ſpake the word of God with boldneſs.

32 And the multitude of them that believed, were of one heart, and of one ſoul: neither ſaid any *of them*, that ought of the things which he poſſeſſed was his own; but they had all things common.

33 And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus: and great grace was upon them all.

34 Neither was their any among them that lacked: for as many as were poſſeſſors of lands, or houſes, ſold them, and brought the prices of the things that were ſold,

35 And laid *them* down at the apoſtles feet: and diſtribution was made unto every man according as he had need.

36 And Joſes, who by the apoſtles was ſirnamed Barnabas, (which is, being interpreted, The ſon of conſolation) a Levite, *and* of the country of Cyprus,

37 Having land, ſold *it*, and brought the money, and laid *it* at the apoſtles feet.

CHAP. V.

BUT a certain man, named Ananias, with Sapphira his wife, ſold a poſſeſſion,

2 And kept back *part* of the price, his wife alſo being privy *to it*, and brought a certain part, and laid *it* at the apoſtles feet.

3 But Peter ſaid, Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

5 And Ananias hearing theſe words fell down and gave up the ghoſt: and great fear came on all them that heard theſe things.

6 And the young men aroſe, wound him up, and carried *him* out, and buried *him*.

7 And it was about the ſpace of three hours after when his wife, not knowing what was done, came in.

8 And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy huſband *are* at the door, and ſhall carry thee out.

10 Then ſhe fell down ſtraightway at his feet, and yielded up the ghoſt: and the young men came in and found her dead, and carrying *her* forth buried *her* by her huſband.

11 And great fear came upon all the church, and upon as many as heard theſe things.

12 ¶ And by the hands of the apoſtles were many ſigns and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the reſt durſt no man join himſelf to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them.

16 There came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

17 ¶ Then the high prieſt roſe up, and all they that were with him, (which is the ſect of the Sadducees) and were filled with indignation.

18 And laid their hands on the apoſtles, and put them in the common priſon.

19 But the angel of the Lord by night opened the priſon-doors, and brought them forth, and ſaid,

20 Go, ſtand and ſpeak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning and taught. But the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.

22 But when the officers came and found them not in the priſon, they returned and told,

23 Saying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors: but when we had opened, we found no man within.

24 Now when the high prieſt and the captain of the temple, and the chief prieſts, heard theſe things, they doubted of them whereunto this would grow.

25 Then came one and told them, ſaying, Behold, the men whom ye put into priſon are ſtanding in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for they feared the people, leſt they ſhould have been ſtoned.)

27 And when they had brought them, they ſet *them* before the council: and the high prieſt aſked them,

28 Saying, Did not we ſtraitly command you, that ye ſhould not teach in this name? and behold, ye have filled Jeruſalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apoſtles anſwered and ſaid, We ought to obey God rather than men.

30 The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a prince and a ſaviour, for to give repentance to Iſrael, and forgiveneſs of ſins.

32 And we are his witneſſes of theſe things; and *ſo is* alſo the Holy Ghoſt, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and took counſel to ſlay them.

34 Then ſtood there up one in the council, a Phariſee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apoſtles forth a little ſpace.

35 And ſaid unto them, Ye men of Iſrael, take heed to yourſelves what ye intend to do as touching theſe men.

36 For

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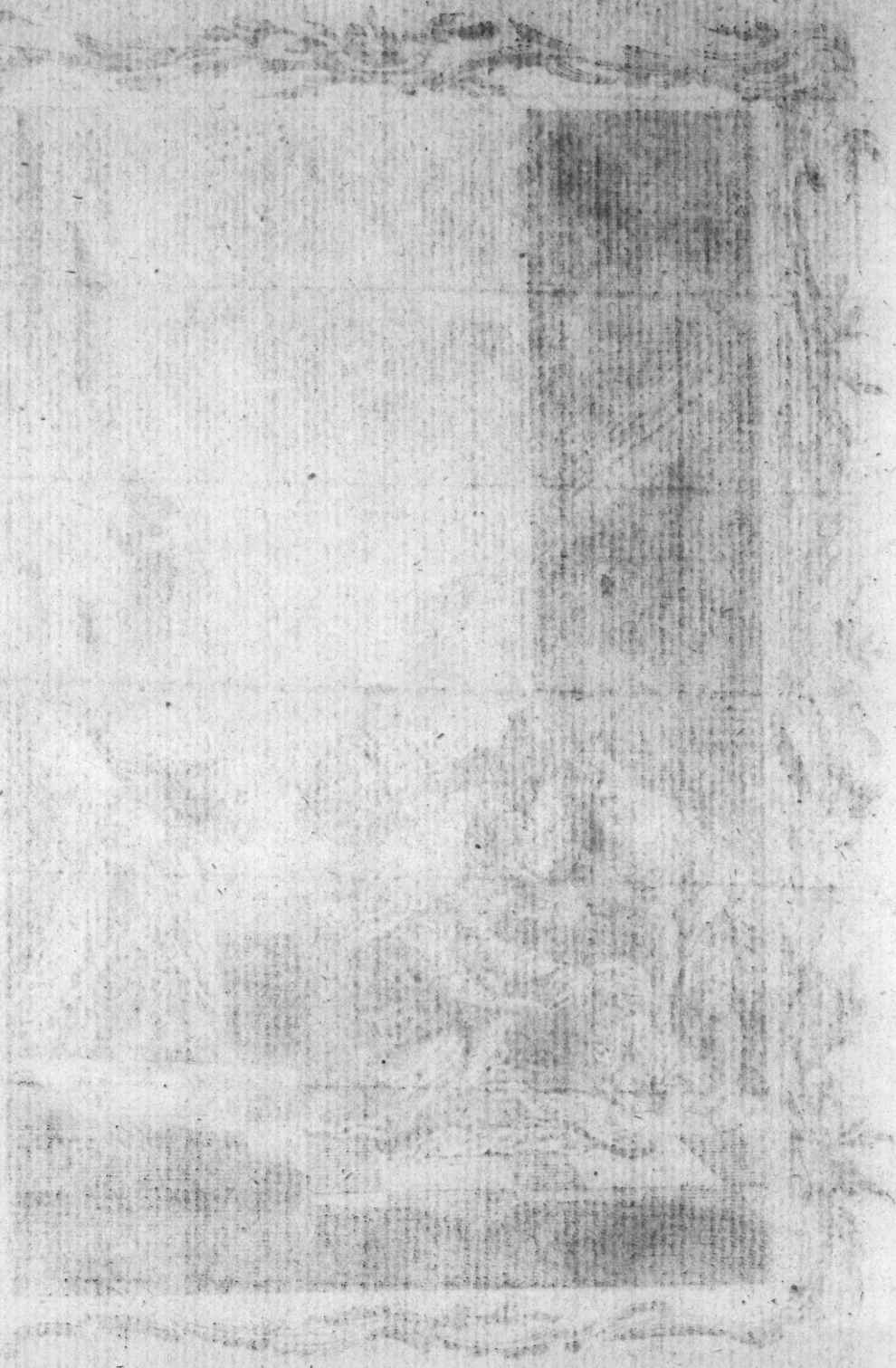
19 *Whither it be right in the ſight of God---judge ye.*] This was a fair appeal to the conſciences of their very judges, and with which they ought to have been ſatisfied. Socrates anſwered his accuſers in the ſame manner, *O ye Athenians, I will bey God, rather than you,*

CHAP. [V.] 34 *A Phariſee named Gamaliel.*] This was the perſon at whoſe feet St. Paul was brought up; and ſome of the antients are of opinion that he was alſo tutor to two other apoſtles, Barnabas and Stephen. He was certainly a doctor of great repute among the Jews, and was therefore uſually called Rabbon Gamaliel, a title of the higheſt eminence, and ſuppoſed to have been the grandſon of Hillel, and either uncle or couſin to Nicodemus, mentioned in the goſpel.

Acts, Chap. V. ver. 10.

Then fell she down straightway at feet, and yielded up the ghost.



36 For before these days rose up Theudas, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom ye may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch.

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen full of faith and power did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught *him*, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAP. VII.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, not not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and intreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day: and Isaac *begat* Jacob, and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil intreated our fathers, so that they cast out their young children, to the end that they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliver them; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear.

38 This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt.

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David,

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what

CHAP. VI.] 11 *They suborned men which said, we have heard him speak blasphemous words, &c.*] The best argumgnts of a baffled enemy have ever been found to be craft and cruelty. It has been an artifice of Satan, to destroy, by false witness, innocent and pious men.

houſe will ye build me? ſaith the Lord: or what is the place of my reſt.

50 Hath not my hand made all theſe things?

51 ¶ Ye ſtiff-necked, and uncircumciſed in heart and ears, ye do always reſiſt the holy Ghoſt: as your fathers *did*, ſo *do ye*.

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the juſt One, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the diſpoſition of angels, and have not kept *it*.

54 ¶ When they heard theſe things, they were cut to the heart, and they gnaſhed on him with their teeth.

55 But he being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtand on the right hand of God,

56 And ſaid, behold, I ſee the heavens opened, and the ſon of man ſtanding on the right hand of God.

57 Then they cried out with a loud voice, and ſtopped their ears, and run upon him with one accord,

58 And caſt *him* out of the city, and ſtoned *him:* and the witneſſes laid down their clothes at the young man's feet, whoſe name was Saul.

59 And they ſtoned Stephen, calling upon, *God*, and ſaying, Lord Jeſus receive my ſpirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

CHAP. VIII.

AND Saul was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every houſe, and haling men and women, committed *them* to priſon.

4 Therefore they that were ſcattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Chriſt unto them.

6 And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did.

7 For unclean ſpirits crying with a loud voice, came out of many that were poſſeſſed *with them*, and many taken with palſies, and that were lame, were healed,

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before time in the ſame city uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one.

10 To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized, both men and women.

13 Then Simon himſelf believed alſo: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done.

14 Now when the apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the holy Ghoſt.

16 (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jeſus?

17 Then laid they *their* hands on them, and they received the holy Ghoſt.

18 And when Simon ſaw that through laying on of the apoſtles hands the holy Ghoſt was given, he offered them money,

19 Saying, give me alſo this power, that on whomſoever I lay hands, he may receive the holy Ghoſt.

20 But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt neither part nor lot in this matter: for thy heart is not right in the ſight of God.

22 Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterneſs, and *in* the bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken may come upon me.

25 And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

26 And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go towards the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

27 And he aroſe and went: and behold, a man of Ethiopia, an eunuch of great authority, under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,

28 Was returning, and ſitting in his chariot read Eſaias the prophet.

29 Then the ſpirit ſaid unto Philip, Go near, and join thyſelf to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould guide me? And he deſired Philip, that he would come up and ſit with him.

32 The place of the ſcripture which he read, was this, he was led as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearer, ſo opened he not his mouth:

33 In his humiliation his judgment was taken away; and who ſhall declare his generation? for his life is taken from the earth.

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on *their* way, they came unto a certain water, and the eunuch ſaid, ſee, *here is* water; what doth hinder me to be baptized.

37 And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered, and ſaid, I believe that Jeſus Chriſt is the Son of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch; and he baptized them.

39 And when they were come up out of the water, the ſpirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Cæſarea.

CHAP. IX.

AND Saul was yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt.

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journeyed, he came near Damaſcus: and ſuddenly there ſhined round about him a light from heaven:

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: *It is* hard for thee to kick againſt the pricks.

6 And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me do? And the Lord *ſaid* unto him, Ariſe and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him, ſtood ſpeechleſs, hearing a voice, but ſeeing no man.

8 And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him to Damaſcus.

9 And he was three days without ſight, and neither did eat nor drink.

10 And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I *am here*, Lord.

11 And the Lord *ſaid* unto him, Ariſe, and go into the ſtreet, which is called Straight, and enquire in the houſe of Judas, for one called Saul of Tarſus; for behold he prayeth,

12 And hath ſeen in a viſion a man named Ananias, coming in, and putting *his* hand on him that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem:

14 And here he hath authority from the chief prieſt, to bind all that call on thy name.

15 But the Lord ſaid unto him, Go thy way; for he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael.

16 For I will ſhew him how great things he muſt ſuffer for my name's ſake.

17 And Ananias went his way, and entered into the houſe; and putting

CHAP. VII.] 59, 60 *Lord Jeſus receive my ſpirit*, &c.] In this prayer of the dying martyr, four things are obſervable. 1 That he looked on his ſoul as a ſubſtance diſtinct from his body. and 2, That it continued, to exiſt after its ſeparation from its earthly manſion. 3. That he declared our bleſſed Saviour to be God omniſcient and omnipotent, able to hear and grant his prayer, and to preſerve the ſouls commended to his care and protection: and, 4, That the ſpirits received by him are in a ſtate of ſafety and happineſs.

CHAP. VII.] 9 *But there was a certain man called Simon*, &c.] This man was a native of Gittor, a village of Samaria, and a pretended convert to chriſtianity; but upon his being rejected by the apoſtles, he ſoon turned apoſtate; and, being a man of an ambitious and darling temper, out of pure revenge, violently oppoſed them, and became the very firſt broacher of ſeveral abominable herſies.

CHAP. IX.] 3 *And as he journeyed*, &c.] Saul was on his journey, fully intending to put his ſanguinary deſigns in execution againſt the poor creatures of Damaſcus; but that Being, who inhabits eternity, changed the ſcene, and, inſtead of a perſecutor, rendered him a preacher of the goſpel of the Son of God.

10 *And there was a certain diſciple at Damaſcus, named Annanias*, &c.] Who this Annanias was, we have no information from antiquity. The apoſtolic conſtitutions aſſert that he was a layman: St. Auguſtine will have it, that he was a prieſt; but Œcumeniſts and ſome moderns are of opinion, that he was a deacon.

ting his hands on him, ſaid, Brother Saul, the Lord, (*even* that Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.

18 And immediately there fell from his eyes, as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus.

20 And ſtraitway he preached Chriſt in the ſynagogues, that he is the Son of God.

21 But all that heard him were amazed, and ſaid, Is not this he which deſtroyeth them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts?

22 But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is the very Chriſt.

23 ¶ And after that many days were fulfilled, the Jews took counſel to kill him:

24 But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 Then the diſciples took him by night, and let him down by the in a baſket.

26 And when Saul was come to Jeruſalem, he aſſayed to join himſelf to the diſciples: but they were all afraid of him, and believed not that he was a diſciple.

27 But Barnabas took him, and brought *him* to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28 And he was with them coming in and going out at Jeruſalem.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: but they went about ſlay him.

30 *Which* when the brethren knew, they brought him down to Cæſarea, and ſent him forth to Tarſus.

31 Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghoſt, were multiplied.

32 ¶ And it came to paſs as Peter paſſed throughout all *quarters*, he came down alſo to the ſaints which dwelt at Lydda.

33 And there found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſy.

34 And Peter ſaid unto him, Eneas, Jeſus maketh thee whole: ariſe, and make thy bed. And he aroſe immediately.

35 And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and almſdeeds which ſhe did.

37 And it came to paſs in thoſe days, that ſhe was ſick, and died: whom when they had waſhed, they laid her in an upper chamber.

38 And for as much as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring *him* that he would not delay to come to them.

39 Then Peter aroſe and went with them. When he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them.

40 But Peter put them all forth, and kneeled down, and prayed, and turning *him* to the body, ſaid, Tabitha ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

41 And he gave her his hand, and lift her up; and when he had called the ſaints and widows, preſented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to paſs, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

THERE was a certain man in Cæſarea, called Cornelius, a centurion of the band, called the Italian *band*.

2 *A* devout *man*, and one that feared God, with all his houſe, which gave much alms to the people, and prayed to God alway.

3 He ſaw in a viſion evidently, about the ninth hour of the day, an angel of God coming in to him and ſaying unto him, Cornelius.

4 And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now ſend men to Joppa, and call for *one* Simon, whoſe ſirname is Peter:

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſeaſide, he ſhall tell thee what thou oughteſt to do.

7 And when the angel which ſpake unto Cornelius was departed, he called two of his houſhold-ſervants, and a devout ſoldier of them that waited on him continually.

8 And when he had declared all *theſe* things unto them, he ſent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe-top to pray about the ſixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beaſts of the earth, and wild-beaſts, and creeping things, and fowls of the air.

13 And there came a voice to him, Riſe, Peter; kill, and eat.

14 But Peter ſaid, Not ſo, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *ſpake* unto him again the ſecond time, What God hath cleanſed, *that* call not thou common.

16 This was done thrice: and the veſſel was received up again into heaven.

17 Now while Peter doubted in himſelf what this viſion which he had ſeen ſhould mean; behold, the men which were ſent from Cornelius, had made enquiry for Simon's houſe, and ſtood before the gate,

18 And called, and aſked whether Simon, which was ſirnamed Peter, was lodged there.

19 ¶ While Peter thought on the viſion, the ſpirit ſaid unto him, Behold, three men ſeek thee.

20 Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them.

21 Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what *is* the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to ſend for thee into his houſe, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Ceſarea: and Cornelius waited for them, and had called together his kinſmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped *him*.

26 But Peter took him up, ſaying, Stand up; I myſelf alſo am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he ſaid unto them, Ye know how that it is an unlawful thing for a man that is a jew, to keep company, or come unto one of another nation: but God hath ſhewed me, that I ſhould not call any man common or unclean.

29 Therefore came I *unto you* without gainſaying, aſſoon as I was ſent for: I aſk therefore for what intent ye have ſent for me?

30 And Cornelius ſaid, Four days ago I was faſting until this hour, and at the ninth hour I prayed in my houſe, and behold, a man ſtood before me in bright clothing,

31 And ſaid, Cornelius thy prayer is heard, and thine alms are had in remembrance in the ſight of God.

32 Send therefore to Joppa, and call hither Simon, whoſe ſirname is Peter; he is lodged in the houſe of *one* Simon a tanner, by the ſeaſide; who when he cometh, ſhall ſpeak unto thee.

33 Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons:

35 But in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him.

36 The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all)

37 That word *(I ſay)* you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached;

38 How God anointed Jeſus of Nazareth with the holy Ghoſt and with power; who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.

39 And we are witneſſes of all things which he did, both in the land of the Jews, and in Jeruſalem; whom they ſlew, and hanged on a tree.

40 Him God raiſed up the third day, and ſhewed him openly.

41 Not to all the people, but unto witneſſes, choſen before of God, *even* to us, who did eat and drink with him after he roſe from the dead.

42 And commanded us to preach unto the people, and to teſtify that it is he which was ordained of God *to be* the judge of quick and dead.

43 To him give all the prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins.

44 ¶ While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the word.

45 And they of the circumciſion which believed, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt.

46 For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter,

47 Can

CHAP. X.] 1 *A centurion of the band, called the Italian band.*] The cohort of the Romans, which we here render band, was a body of Infantry, conſiſting of five hundred men, ten of which bands made a legion, and the manner in which the Romans diſtinguiſhed their bands and legions was very various. Sometimes it was from the orders of places, and ſo they were called the firſt and ſecond band, according to their rank and precedency.

47 Can any man forbid water, that these should not be baptixed, which have received the holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

AND the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to the men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa, praying; and in a trance I saw a vision, A certain vessel descended, as it had been a great sheet, let down from heaven by the four corners; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bad me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

NOW about that time Herod the king stretched forth *his* hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were the days of unleavened bread)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street: and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he beckening to them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cæsarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAP. XIII.

NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manean, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, and for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent *them* away.

4 ¶ So they being sent forth by the holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which

CHAP. XI.] *They sent forth Barnabas that he should go as far as Antioch.*] We find from Acts iv. 36, that his disciples name was originally Joses, that he was descended from the tribe of Levi, but born in Cyprus; and that, as he was the first who sold an estate, and placed the purchase-money in a common fund, then applied to the sustenance of poor christians, he probably, from that action, received the name of Barnabas, which, according to St Luke's interpritation, signifies *the son of consolation*.

CHAP. XII.] 20 *And Herod was highly displeased with them of Tyre and Sidon*, &c.] The inhabitants of the countries of Tyre and Sidon, which were very narrow, and pent up by the sea, took little pains in cultivating their lands. Their whole business and employment was commerce; and therefore they were beholden to Judea for the common necessaries of life, and consequently unable to support a war against the ruler of that country: this determined them to compound the matter with Herod, which they found means to accomplish, by bribing Blastus his chamberlain.

CHAP. XIII.] 1 *Simeon that was called Niger*, &c.] This Simeon is by some supposed to be the same with Simeon the Cyrenean, who bore our Saviour's cross; but there is no other proof for this opinion, than the similarity of names, which, in this case, is far from being exact, the one being called Simon and the other Simeon.

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and deſired to hear the word of God.

8 But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turn away the deputy from the faith.

9 Then Saul (who alſo *is called* Paul) filled with the Holy Ghoſt, ſet his eyes on him,

10 And ſaid, O full of ſubtilty and all miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord *is* upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt, and a darkneſs; and he went about ſeeking ſome to lead him by the hand.

12 Then the deputy, when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord.

13 Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jeruſalem.

14 ¶ But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath-day, and ſat down.

15 And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them, ſaying, Ye men, *and* brethren, if ye have any word of exhortation for the people, ſay on.

16 Then Paul ſtood up, and beckoning with *his* hand ſaid, Men of Iſrael, and ye that fear God, give audience.

17 The God of this people of Iſrael choſe our fathers, and exalted the people when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years ſuffered he their manners in the wilderneſs.

19 And when he had deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot.

20 And after that he gave *unto them* judges, about the ſpace of four hundred and fifty years, until Samuel the prophet.

21 And afterward they deſired a king: and God gave unto them Saul the ſon of Cis, a man of the tribe of Benjamin, by the ſpace of forty years.

22 And when he had removed him, he raiſed up unto them David to be their king; to whom alſo he gave teſtimony, and ſaid, I have found David the *ſon* of Jeſſe, a man after mine own heart, which ſhall fulfil all my will.

23 Of this man's ſeed hath God, according to *his* promiſe, raiſed unto Iſrael a Saviour, Jeſus:

24 When John had firſt preached before his coming the baptiſm of repentance to all the people of Iſrael.

25 And as John fulfilled his courſe, he ſaid, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whoſe ſhoes of *his* feet I am not worthy to looſe.

26 Men *and* brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

27 For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled *them* in condemning *him*.

28 And though they found no cauſe of death *in him*, yet deſired they Pilate that he ſhould be ſlain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a ſepulchre.

30 But God raiſed him from the dead:

31 And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.

32 And we declare unto you glad tidings, how that the promiſe which was made unto the fathers,

33 God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond pſalm, Thou art my ſon, this day have I begotten thee.

34 And as concerning that he raiſed him up from the dead, *now* no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David.

35 Wherefore he ſaith alſo in another *pſalm*, Thou ſhalt not ſuffer thy Holy One to ſee corruption.

36 For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he whom God raiſed again ſaw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveneſs of ſins:

39 And by him all that believe are juſtified from all things from which ye could not be juſtified by the law of Moſes.

40 Beware therefore, leſt that come upon you which is ſpoken of in the prophets,

41 Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

42 And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath.

43 Now when the congregation was broken up, many of the Jews and religious proſelytes followed Paul and Barnabas; who ſpeaking to them perſuaded them to continue in the grace of God.

44 ¶ And the next ſabbath-day came almoſt the whole city together to hear the word of God.

45 But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, I have ſet thee to be a light to the Gentiles, that thou ſhouldſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was publiſhed throughout all the region.

50 But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

52 And the diſciples were filled with joy, and with the Holy Ghoſt.

CHAP. XIV.

AND it came to paſs in Iconium, that they went both together into the ſynagouge of the Jews, and ſo ſpake, that a great multitude both of the Jews and alſo of the Greeks believed.

2 But the unbelieving Jews ſtirred up the Gentiles, and made their minds evil-affected againſt the brethren.

3 Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Jews, with their rulers, to uſe *them* deſpitefully, and to ſtone them,

6 They were ware of *it*, and fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the goſpel.

8 ¶ And there ſat a certain man at Lyſtra, impotent in his feet, being a cripple from his mother's womb, who never had walked.

9 The ſame heard Paul ſpeak: who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, becauſe he was the chief ſpeaker.

13 Then the prieſt of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done ſacrifice with the people.

14 *Which* when the apoſtles Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15 And ſaying, Sirs, why do ye theſe things? We alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe vanities unto the living God, which made heaven and earth, and the ſea, and all things that are therein.

16 Who in times paſt ſuffered all nations to walk in their own ways.

17 Nevertheleſs, he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.

18 And with theſe ſayings ſcarce reſtrained they the people, that they had not done ſacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who perſuaded the people, and having ſtoned Paul, drew *him* out of the city, ſuppoſing he had been dead.

20 Howbeit, as the diſciples ſtood round about him, he roſe up and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the goſpel to that city, and had taught many, they returned again to Lyſtra, and *to* Iconium, and *to* Antioch,

22 Confirming the Souls of the diſciples, *and* exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God.

30 *But God raiſed him from the dead,*] The apoſtle, to take away the ſcandal of the croſs, ſhews that our Saviour's reſurrection was as glorious, as his death was ignominious. God wiped away the reproach of his croſs, by raiſing him from the grave, and declared him to be his Son with power, by the reſurrection from the dead.

Chap. XIV.] 11 *The Gods are come down to us in the likeneſs of men.*] It was a common notion among the heathens, that the Gods often appeared in the form of men, and hence we find Cicero endeavouring to prove that the gods muſt be of human ſhape, becauſe they never appeared in any other form.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAP. XV.

AND certain men came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all *the* brethren.

4 And when they were come to Jerusalem, they were received of the church: and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us:

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what Miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets: as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doth all these things.

18 Known unto God are all his works, from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas surnamed Barsabas, and Silas chief men among the brethren:

23 And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words subverting your Souls, saying, Ye *must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas, and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city, where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Phamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria, and Cilicia, confirming the churches.

CHAP. XVI.

THEN came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the spirit suffered them not.

8 And they passing through Mysia came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptised, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of devination, met us, which brought her masters much gain by sooth saying:

17 The same followed Paul, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers,

20 And

CHAP. XV.] 39 *And the contention was so sharp between them, that they departed asunder one from the other,*] From hence we may learn, not only that the great lights in the christian church were men of the like passions with us, but that God, upon this occasion, displayed in a remarkable manner the wisdom of his providence, by rendering the frailties of two such eminent servants instrumental to the benefit of his church, since both of them from that time employed their extraordinary industry and zeal, singly and apart, which 'till then had been united, and confined to the same place.

20 And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our city,

21 And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans.

22 And the multitude roſe up together againſt them: and the magiſtrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many ſtripes upon them, they caſt *them* into priſon, charging the jayler to keep them ſafely.

24 Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25 ¶ And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them,

26 And ſuddenly there was a great earthquake, ſo that the foundations of the priſon was ſhaken: and immediately all the doors were opened, and every ones bands were looſed.

27 And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon-doors open, he drew his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28 But Paul cried with a loud voice, ſaying, Do thyſelf no harm; for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhall be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

33 And he took them the ſame hour of the night, and waſhed *their* ſtripes; and was baptized, he, and all his, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

35 And when it was day the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men go.

36 And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

37 But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon: and now do they thruſt us out privily? nay verily; but let them come themſelves, and fetch us out.

38 And the ſerjeant told theſe words unto the magiſtrates: and they feared when they heard that they were Romans.

39 And they came and beſought them, and brought *them* out, and deſired *them* to depart out of the city.

40 And they went out of the priſon, and entered into *the houſe of* Lydia; and when they had ſeen the brethren, they comforted them, and departed.

CHAP. XVII.

NOW when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three ſabbath days reaſoned with them out of the ſcriptures,

3 Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead: and that this Jeſus whom I preach unto you, is Chriſt.

4 And ſome of them believed, and conſorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few,

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uproar, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

6 And when they found them not, they drew Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that have turned the world upſide down, are come hither alſo;

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Cæſar, ſaying, That there is another king, *one* Jeſus.

8 And they troubled the people, and the rulers of the city, when they heard theſe things.

9 And when they had taken ſecurity of Jaſon, and of the other, they let them go.

10 ¶ And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming *thither*, went into the ſynagogue of the Jews.

11 Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them believed: alſo of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

14 And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

16 ¶ Now, while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry.

17 Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him.

18 Then certain philoſophers of the Epicureans, and of the Stoicks, encountered him: and ſome ſaid, What will this babler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection.

19 And they took him, and brought him unto Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean.

21 (For all the Athenians, and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing)

22 ¶ Then Paul ſtood in the mids of Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

23 For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you.

24 God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things;

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they ſhould ſeek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offſpring.

29 For as much then as we are the offſpring of God, we ought not to think that God-head is like unto gold, or ſilver, or ſtone graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent.

31 Becauſe he that appointeth a day, in the which he will judge the world in righteouſneſs, by *that* man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.

32 ¶ And when they heard of the reſurrection of the dead, ſome mocked: and others ſaid, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionyſius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

AFTER theſe things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tent-makers.)

4 And he reaſoned in the ſynagogue every ſabbath, and perſuaded the Jews, and the Greeks.

5 And when Silas and Timothieus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

6 And when they oppoſed themſelves, and blaſphemed, he ſhook *his* raiment, and ſaid unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain man's houſe, named Juſtus, one that worſhipped God, whoſe houſe joined hard to the ſynagogue.

8 And Criſpus, the chief ruler of the ſynagogue, believed on the Lord with all his houſe: and many of the Corinthians, hearing, believed and were baptized.

9 Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace:

10 For I am with thee, and no man ſhall ſet on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and ſix months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him before the judgment-ſeat,

13 Saying, This fellow perſuadeth men to worſhip God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong, or wicked lewdneſs, O ye Jews, reaſon would that I ſhould bear with you:

15 But

CHAP. XVI.] 20 *Theſe men being Jews, do exceedingly trouble your city.*] At the firſt appearance of the Chriſtian religion, the Gentiles conſidered it as no other than a particular ſect, or reformation of Judaiſm; becauſe, at that time, thoſe who profeſſed it, were deſcended from the ſame ſtock, born in the ſame country, obſerved in the main the ſame laws, adored the ſame God, and received the ſame ſcriptures: and this was certainly enough to denominate them Jews among thoſe who were ſtrangers to both religions.

CHAP. XVII.] 19 *And they took him, and brought him to Areopagus.*] This was a place in Athens where the ſenate generally aſſembled. In the midſt of it was a tribunal hewn in the rock, and all round were ſeats cut alſo in ſtone, where the ſenate heard cauſes in the open air, without any covering, and, as ſome ſay, in the night time, that they might not be moved with compaſſion at the ſight of the criminal that was brought before them.

15 But if it be a queſtion of words and names, and of your law, look ye *to it*; for I will be no judge of ſuch matters.

16 And drave them from the judgment-ſeat.

17 Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat him before the judgment ſeat: and Gallio cared for none of thoſe things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquilla: having ſhorn *his* head in Cenchrea: for he had a vow.

19 And he came to Epheſus, and left them there: but he himſelf entered into the ſynagogue, and reaſoned with the Jews.

20 When they deſired *him* to tarry longer time with them, he conſented not:

21 But bade them farewell, ſaying, I muſt by all means keep this feaſt that cometh, in Jeruſalem: but I will return again unto you, if God will. And he ſailed from Epheſus.

22 And when he had landed at Ceſarea, and gone up and ſaluted the church, he went down to Antioch.

23 And after he had ſpent ſome time *there*, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthening all the diſciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent men, *and* mighty in the ſcriptures, came to Epheſus.

25 This man was inſtructed in the way of the Lord; and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John.

26 And he began to ſpeak boldly in the ſynagogue. Whom when Aquilla and Priſcila had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him: who when he was come, helped them much which had believed through grace.

28 For he mightily convinced the Jews, *and that* publickly, ſhewing by the ſcriptures that Jeſus was Chriſt,

CHAP. XIX.

AND it came to paſs, that while Apollus was at Corinth, Paul having paſſed through the upper coaſts, came to Epheſus: and finding certain diſciples,

2 He ſaid unto them, Have ye received the holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any holy Ghoſt.

3 And he ſaid unto them, Unto what then were ye baptized? And they ſaid unto John's baptiſm.

4 Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, That they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus.

5 When they heard *this*, they were baptized in the name of the Lord Jeſus.

6 And when Paul had laid *his* hands on them, the holy Ghoſt came on them; and they ſpake with tongues, and prophefied.

7 And all the men were about twelve.

8 And he went into the ſynagogue, and ſpake boldly for the ſpace of three months, diſputing and perſuading the things concerning the kingdom of God.

9 But when divers were hardned, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one Tyrannus,

10 And this continued by the ſpace of two years; ſo all that all they which dwelt in Aſia, heard the word of the Lord Jeſus, both Jews and Greeks.

11 And God wrought ſpecial miracles by the hand of Paul:

12 So that from his body were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out from them.

13 ¶ Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure by Jeſus whom Paul preacheth.

14 And there were ſeven ſons of *one* Sceva a Jew, *and* chief of the prieſts, which did ſo.

15 And the evil ſpirit anſwered and ſaid, Jeſus I know, and Paul I know; but who are ye?

16 And the man in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And this was known to all the Jews and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified.

18 And many that believed came, and confeſſed, ſhewing their deeds.

19 Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thouſand *pieces* of ſilver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, after I have been there, I muſt alſo ſee Rome.

22 So he ſent into Macedonia two of them that miniſtered unto him, Timotheus and Eraſtus; *but* he himſelf ſtayed in Aſia for a ſeaſon.

23 And the ſame time there aroſe no ſmall ſtir about that way.

24 For a certain man named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen.

25 Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded, and turned away much people, ſaying, that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth.

28 And when they heard *theſe ſayings*, they were full of wrath, and cried out ſaying, Great *is* Diana of the Epheſians.

29 And the whole city was filled with confuſion: and having caught Gaius and Ariſtarchus, Men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the diſciples ſuffered him not.

31 And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring *him* that he would not adventure himſelf into the theatre.

32 Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the ſpace of two hours cried out, Great is Diana of the Epheſians.

35 And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there, that knoweth not how that the city of the Epheſians is a worſhipper of the great Goddeſs Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

37 For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs.

38 Wherefore, if Demetrius and the craftſmen which are with him, have a matter againſt any man, the law is open, and there are deputies; let them implead one another.

39 But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly.

40 For we are in danger to be called in queſtion for this day's uproar, there being no cauſe whereby we may give an account of this concourſe.

41 And when he had thus ſpoken, he diſmiſſed the aſſembly.

CHAP. XX.

AND after the uproar was ceaſed, called unto him the diſciples, and embraced *them*, and departed to go into Macedonia.

2 And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,

3 And there abode three months: and when the Jews laid wait for him, as he was about to ſail into Syria, he propoſed to return through Macedonia.

4 And there accompanied him into Aſia, Sopater of Berea: and of the Theſſalonians, Ariſtarchus and Secundus: and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus.

5 Theſe going before, tarried for us at Troas.

6 And we ſailed away from Phillippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode ſeven days.

7 And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his ſpeech till midnight.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there ſat in a window a certain young man, named Eutychus, being fallen into a deep ſleep; and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down and fell down on him, and embracing *him* ſaid, Trouble not yourſelves; for his life is in him.

11 When he was therefore come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And

CHAP. XVIII.] 19 *And he came to Epheſus*, &c.] This was the metropolis and principal mart of the proconſular Aſia; it is ſituated on the river Caiſter, and on the ſide of a hill, which has towards the weſt the proſpect of a lovely plain, watered and beautified with the pleaſant circles of the river, turning and winding in ſo many curious mazes, that ſome travellers have miſtaken it for the Meander;

CHAP. XIX.] 4 *John verily baptized with the baptiſm of repentance*, &c.] The apoſtle here diſcovers a wide diſtance between the baptiſm of John, and that of Chriſt, namely, that the baptiſm of John was a ſolemn rite of renouncing ſins, and profeſſion of obedience, for the future; that it opened a way for a more perfect inſtitution of the like nature, and exhibited Chriſt as the object of faith, and the maſter and guide which men ought to follow.

CHAP. XX.] 7 *And upon the firſt day of the week*, &c.] That is, upon the Sunday, or the day the bleſſed Jeſus aroſe from the dead. And from hence we may obſerve, that, from the very beginning, chriſtians uſed to aſſemble on the firſt day of the week, to perform their religious worſhip.

12 And they brought the young alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears and temptations which befel me by the laying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house.

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now brethren, I commend you to God, and to the word of his Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver or gold, or apparel.

34 Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell upon Paul's neck, and kissed him.

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him into the ship.

CHAP. XXI.

AND it came to pass that after we were gotten from them, and had lanched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul, through the spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave of one another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the Evangelist (which was *one* of the seven) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus said the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we had heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they had heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are, which believe, and they are all zealous of the law.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together; for they will hear that thou art come.

23 Do therefore this that we say to thee: we have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know, that those things whereof they were informed concerning thee, are nothing, but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from *things* strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers, and centurions, and ran down unto them: and when they saw the chief captain, and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was born of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain. May I speak unto thee? Who said, Canst thou speak Greek?

38 Art thou not that Egyptian which before these days madest an uproar, and ledest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith)

3 I am verily a man which am a Jew, born in Tarsus, *a city* in Cilicia,

T

Chap. XXI.] 34 *He commanded him to be carried into the castle.*] This was a tower or fortress, where the Romans kept a constant garrison at Jerusalem.

Cilicia, yet brought up in this city, at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just one, and shouldst hear the voice of his mouth.

15 For thou shalt be his witness unto all men, of what thou hast seen and heard.

16 And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And I saw him, saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee.

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and *then* lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man, that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou dost; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free*-born.

29 Then straightway they departed from him, which should have examined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

AND Paul earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God, until this day.

2 And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: For it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit or angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council, signify to the chief captain that he bring him down unto you to-morrow, as though you would require something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is it that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldst bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man, that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

CHAP. XXIV.

AND after five days, Ananias the high priest descended with the elders, and *with* a certain orator, *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We

CHAP. XXII.] 24 *The chief captain commanded him to be brought into the castle, &c.*] As Lysias did not understand Hebrew, he could not tell what the purport of St. Paul's speech to the people was; but, by their mad and outrageous behaviour, he guessed that he must have said something very provoking, either against the law or the dignity of their nation, and therefore was willing to know the truth of it himself.

CHAP. XXIII.] 3 *God shall smite thee, thou whited wall, &c.*] A whited wall was a proverbial expression, denoting an hypocrite of any kind, and the propriety of it appears in this: That as the wall had a fair outside, but nothing but dirt or sticks, and stones within, so the high priest had the outward appearance of a righteous judge, sitting as one that would pass sentence according to law, and yet commanding him to be punished for speaking the truth.

3 We accept *it* always, and in all places, moſt noble Felix, with all thankfulneſs.

4 Notwithſtanding that I be not further tedious unto thee, I pray thee, that thou wouldeſt hear us of thy clemency a few words.

5 For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ring-leader of the ſect of the Nazaranes:

6 Who alſo hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyſias came upon us, and with great violence took *him* away out of our hands,

8 Commanding his accuſers to come unto thee: by examining of whom thyſelf mayſt take knowledge of all theſe things, whereof we accuſe him.

9 And the Jews alſo aſſented, ſaying, that theſe things were ſo.

10 Then Paul, after the governor had beckoned unto him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been of many years a judge unto this nation, I do the more chearfully anſwer for myſelf:

11 Becauſe that thou mayeſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip.

12 And they neither found me in the temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues, nor in the city:

13 Neither can they prove the things whereof they now accuſe me.

14 But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers, believing all things which are written in the law and the prophets:

15 And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

16 And herein do I exerciſe myſelf to have always a conſcience void of offence toward God, and *toward* men.

17 Now after many years, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Aſia found me purified in the temple, neither with multitude nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught againſt me.

20 Or elſe let theſe ſame *here* ſay, if they have found any evil-doing in me, while I ſtood before the council,

21 Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead, I am called in queſtion by you this day.

22 And when Felix heard theſe things, having more perfect knowledge of *that* way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he ſhould forbid none of his acquaintance to miniſter, or come unto him.

24 And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith in Chriſt.

25 And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled, and anſwered, Go thy way for this time; when I have a convenient ſeaſon I will call for thee.

26 He hoped alſo that money ſhould have been given him of Paul, that he might looſe him: wherefore he ſent for him the oftner, and communed with him.

27 But after two years, Porcius Feſtus came into Felix's room: and Felix willing to ſhew the Jews a pleaſure, left Paul bound.

CHAP. XXV.

NOW when Feſtus was come into the province, after three days he aſcended from Ceſarea to Jeruſalem.

2 Then the high prieſt, and the chief of the Jews, informed him againſt Paul, and beſought him,

3 And deſired favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.

4 But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf would depart ſhortly *thither*.

5 Let them therefore, ſaid he, which among you are able, go down with *me*, and accuſe this man, if there be any wickedneſs in him.

6 And when he had tarried among them more than ten days, he went down unto Ceſarea, and the next day ſitting in the judgment-ſeat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jeruſalem, ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove;

8 While he anſwered for himſelf, Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Cæſar, have I offended any thing at all.

9 But Feſtus willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

10 Then ſaid Paul, I ſtand at Cæſar's judgment-ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt.

11 For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Cæſar.

12 Then Feſtus when he had conferred with the council, anſwered, Haſt thou appealed unto Cæſar? unto Cæſar ſhalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Ceſarea to ſalute Feſtus.

14 And when they had been there many dayes, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews informed *me*, deſiring *to have* judgment againſt him.

16 To whom I anſwered, It is not the manner of the Romans to deliver any man to die, before that he which is accuſed have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

17 Therefore when they were come hither, without any delay on the morrow I ſat on the judgment-ſeat, and I commanded the man to be brought forth.

18 Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

19 But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

20 And becauſe I doubted of ſuch manner of queſtions, I aſked *him* whether he would go to Jeruſalem, and there be judged of theſe matters.

21 But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Cæſar.

22 Then Agrippa ſaid unto Feſtus, I would alſo hear the man myſelf. To-morrow, ſaid he, thou ſhalt hear him.

23 And on the morrow when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Feſtus commandment Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write.

27 For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignify the crimes *laid* againſt him.

CHAP. XXVI.

THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thyſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf.

2 I think myſelf happy, king Agrippa, becauſe I ſhall anſwer for myſelf this day before thee, touching all the things whereof I am accuſed of the Jews.

3 Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews: wherefore I beſeech thee to hear me patiently.

4 My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews,

5 Which knew me from the beginning (if they would teſtify) that after the moſt ſtraiteſt ſect of our religion, I lived a Phariſee.

6 And now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers:

7 Unto which *promiſe* our twelve tribes inſtantly ſerving *God* day and night, hope to come; for which hope's ſake, king Agrippa, I am accuſed of the Jews.

8 Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?

9 I verily thought with myſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 Which thing I alſo did in Jeruſalem: and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts; and when they were put to death, I gave my voice againſt *them*.

11 And I puniſhed them oft in every ſynagogue, and compelled *them*

Chap. XXIV.] 14 *But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers*, &c.] Here the apoſtle anſwers the ſecond part of the charge brought againſt him, namely, the charge of hereſy, and being the ring-leader of the ſect of the Nazarenes. And in order to this, he appeals to ſcripture and antiquity; to the former as the ground and rule of his faith, and to the latter for the object of his worſhip.

21 *I appeal unto Cæſar.*] This manner of appealing was very common among the Romans, and introduced to ſecure the lives and fortunes of the populace from the unjuſt incroachments and over-rigorous ſeverities of the magiſtrates; whereby it was lawful, in caſes of oppreſſion, to appeal to them for redreſs and reſcue; a privilege more than once ſettled by the Valerian laws.

Chap. XXVI.] 8 *Why ſhould it be thought a thing incredible among you, that God ſhould raiſe the dead?*] That the Jews had grounds ſufficient, in the writings of the Old Teſtament, to expect a future reſurrection is evident from our Saviour's application of God's own words, *I am the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob*, Exod. iii. 6. *God is not the God of the dead, but of the living*, Matt. xxii. 32. Wherever God is ſtiled the God of any one, it always ſignifies, that he either is or will be the benefactor of that perſon: and in naming Abraham, Iſaac, and Jacob, he muſt mean it of their complete perſons, i. e. which conſiſted of bodies as well as ſouls.

them to blaſpheme; and being exceedingly mad againſt them, I perſecuted *them* even unto ſtrange cities.

12 Whereupon as I went to Damaſcus, with authority and commiſſion from the chief prieſts;

13 At mid-day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them which journeyed with me.

14 And when they were fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *It is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee,

18 To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, and that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

23 That Chriſt ſhould ſuffer, *and* that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

24 And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thyſelf: much learning doth make thee mad.

25 But he ſaid I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſuaded that none of theſe things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believeſt thou the prophets? I know that thou believeſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſuadeſt me to be a Chriſtian.

29 And Paul ſaid, I would to God, that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 And when he had thus ſpoken, the king roſe up, and the governor, and Bernice, and they that ſat with them.

31 And when they were gone aſide, they talked between themſelves, ſaying, This man doth nothing worthy of death or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Cæſar.

CHAP. XXVII.

AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain others priſoners, unto one named Julius, a centurion of Auguſtus band.

2 And entering into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian, of Theſſalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italy; and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over againſt Salmone:

8 And hardly paſſing it, came unto a place which is called, The fair havens, nigh whereunto was the city *of* Laſea.

9 Now when much time was ſpent, and when ſailing was now dangerous, becauſe the faſt was now already paſt, Paul admoniſhed *them*,

10 And ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives.

11 Nevertheleſs, the centurion believed the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* to winter: which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

13 And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, loſing *thence*, they ſailed cloſe by Crete.

14 But not long after there aroſe againſt it a tempeſtuous wind, called Euroclydon.

15 And when the ſhip was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain iſland, which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quick-ſands, ſtruck ſail, and ſo were driven.

18 And we being exceedingly toſſed with a tempeſt, the next *day* they lightened the ſhip;

19 And the third *day* we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on *us*, all hope that we ſhould be ſaved was taken away.

21 But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, and to have gained this harm and loſs.

22 And now I exhort you to be of good cheer: for there ſhall be no loſs of *any man's* life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God, whoſe I am, and whom I ſerve,

24 Saying, Fear not, Paul; thou muſt be brought before Cæſar: and lo, God hath given thee all them that ſail with thee.

25 Wherefore, Sirs, be of good cheer: for I believe God, that it ſhall be even as it was told me.

26 Howbeit we muſt be caſt upon a certain iſland.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the ſhipmen deemed that they drew near to ſome country:

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

29 Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

30 And the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip,

31 Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

32 Then the ſoldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul beſought them all to take meat, ſaying. This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

34 Wherefore I pray you to take *ſome* meat; for this is for your health: for there ſhall not an hair fall from the head of any of you.

35 And when they had thus ſpoken, he took bread, and gave thanks to God in preſence of them all, and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they alſo took *ſome* meat.

37 And we were all in the ſhip, two hundred threeſcore and ſixteen ſouls.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

39 And when it was day, they knew not the land: but they diſcovered a certain creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

40 And when they had taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſted up the main-ſail to the wind, and made toward ſhore.

41 And falling into a place where two ſeas met, they ran the ſhip aground; and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the ſoldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape.

43 But the centurion willing to ſave Paul, kept them from *their* purpoſe, and commanded that they which could ſwim, ſhould caſt *themſelves* firſt into the ſea, and get to land:

44 And the reſt, ſome on boards, and ſome on *broken pieces* of the ſhip: And ſo it came to paſs that they eſcaped all ſafe to land.

CHAP. XXVIII.

AND when they were eſcaped, then they knew that the iſland was called Melita.

2 And the barbarous people ſhewed us no little kindneſs: for they kindled a fire, and received us every one, becauſe of the preſent rain, and becauſe of the cold.

3 And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand.

4 And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth not to live.

5 And he ſhook off the beaſt into the fire, and felt no harm.

6 Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no

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CHAP. XXVII.] 9. *Becauſe the faſt was now already paſt*, &c.] This, without all controverſy, was the great annual faſt of expiation for the ſins of the people of Iſrael, Lev. xvi. 29. which began on the tenth day of the month Tizri, anſwering to the 25th of our September.

CHAP. XXVIII.] 3 *There came a viper out of the heat, and faſtened on his hand.*] *Vipera, quaſi vivipara*, a ſort of ſerpent, ſo called as bringing forth its young alive, is but a ſmall creature; the largeſt of which is not above an ell long, and an inch thick, but ſo very poiſonous, that the bite of it will ſometimes kill a perſon in a moment, or cauſe a ſudden inflammation all over the body: as the people of Malta, we ſee, expected of St. Paul, Acts xxviii.

no harm come to him, they changed their minds, and ſaid that he was a god.

7 In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius, who received us, and lodged us three days courteouſly.

8 And it came to paſs that the father of Publius lay ſick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others alſo which had diſeaſes in the iſland came, and were healed.

10 Who alſo honoured us with many honours; and when we departed, they laded *us* with ſuch things as were neceſſary.

11 And after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe ſign was Caſtor and Pollux.

12 And landing at Syracuſe, we tarried *there* three days.

13 And from thence we ſet a compaſs, and came to Rhegium; and after one day the ſouth-wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were deſired to tarry with them ſeven days; and ſo we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three taverns: whom when Paul ſaw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: but Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.

17 And it came to paſs, that after three days Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men *and* brethren, though I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans;

18 Who, when they had examined me, would have let *me* go, becauſe there was no cauſe of death in me.

19 But when the Jews ſpake againſt *it*, I was conſtrained to appeal unto Cæſar; not that I had aught to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee *you*, and to ſpeak with *you*: becauſe that for the hope of Iſrael I am bound with this chain.

21 And they ſaid unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came ſhewed or ſpake any harm of thee.

22 But we deſire to hear of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and teſtified the kingdom of God, perſuading them concerning Jeſus, both out of the law of Moſes, and *out of* the prophets, from morning till evening.

24 And ſome believed the things which were ſpoken, and ſome believed not.

25 And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the Holy Ghoſt by Eſaias the prophet unto our fathers,

26 Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and ſhall not perceive.

27 For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed: leſt they ſhould ſee with *their* eyes, and hear with *their* ears, and underſtand with *their* heart, and ſhould be converted, and I ſhould heal them.

28 Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and *that* they will hear it.

29 And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

30 And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.

THE

Epiſtle of PAUL the Apoſtle to the ROMANS.

The ARGUMENT.

That St. Paul *was the author of this epiſtle, and conſequently that it is canonical, appears, 1ſt, from the inſcription and title; 2dly, from the uſual ſalutation at the end of the epiſtle compared with* 2 Theſſ. iii. 17. *3dly, from the ſtile and matter of it, both which are of a piece with the reſt of* St. Paul's *writings; and, 4thly, from the conſent and tradition of the univerſal church.*

This epiſtle was written at Corinth, *and ſent by* Phœbe, *a ſervant or deaconneſs of the church at* Cenchreæ *in the port of* Corinth.

CHAP. I.

PAUL a ſervant of Jeſus Chriſt, called *to be* an apoſtle, ſeparated unto the goſpel of God:

2 (Which he had promiſed afore by his prophets in the holy ſcriptures.)

3 Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of David according to the fleſh.

4 And declared *to be* the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead:

5 By whom we have received grace and apoſtleſhip for obedience to the faith among all nations for his name:

6 Among whom are ye alſo the called of Jeſus Chriſt.

7 To all that be in Rome, beloved of God, called *to be* ſaints: Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

8 Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world.

9 For God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you always in my prayers,

10 Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) to come unto you.

11 For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end that you may be eſtabliſhed;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you (but was let hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe.

15 So, as much as in me is, I am ready to preach the goſpel to you that are at Rome alſo.

16 For I am not aſhamed of the goſpel of Chriſt: for it is the power of God unto ſalvation to every one that believeth, to the Jew firſt, and alſo to the Greek.

17 For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

18 For the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs.

19 Becauſe that which may be known of God is manifeſt in them; for God hath ſhewed *it* unto them.

20 For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, *even* his eternal power and Godhead; ſo that they are without excuſe:

21 Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkened.

22 Profeſſing themſelves to be wiſe, they became fools:

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.

24 Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves:

25 Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

Chap. I.] 16 *For I am not aſhamed of the goſpel of Chriſt,* &c.] I am ſo far from being aſhamed of the goſpel of Chriſt, that I account it my glory: as if the apoſtle had ſaid, "I verily eſteem it the higheſt honour that the Almighty "can confer upon me, to preach the goſpel at Rome, even though it ſhould coſt "me my life."

26 For this cause God gave them up to vile affections: For even their women did change the natural use into that which is against nature.

27 And likewise also the men, leaving the natural use of the women, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.

CHAP. II.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing seek for glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath;

9 Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile.

10 But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law,

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves;

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another.)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God;

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them *which are* in darkness,

20 An instructor of the foolish, a teacher of babes, which hath the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh.

29 But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAP III.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a lyar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world.

7 For if the truth of God hath more abounded through my lye unto his glory; why yet am I also judged as a sinner.

8 And not *rather* (as we be slanderously reported, and as some affirm that we say) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.

10 As it is written, There is none righteous no not one:

11 There is none that understandeth, There is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doth good, no not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth is full of cursing and bitterness.

15 There feet *are* swift to shed blood.

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known.

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference:

23 For all have sined, and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath set forth *to be* a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes; of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IV.

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of a man unto whom God imputeth righteousness without works.

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be

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CHAP. II.] 16 *In the day when God shall judge the secrets of men by Jesus Christ*, &c.] Here the apostle asserts, that there will be a day of judgment, in which the secrets of all hearts will be revealed, and judged by Jesus Christ, as the great Mediator of mankind.

28 *For he is not a Jew, which is one outwardly*, &c.] It is not sufficient to wear the badge of circumcision to be a real Jew; it is necessary that the heart be purified from all filthy lusts, evil affections, and sinful dispositions.

CHAP. III.] 31 *Do we then make void the law through faith? God forbid*, &c.] We are so far from rendering the law of no effect by preaching the doctrine of faith, that we establish it; for we acknowledge, that without exact obedience to the law, both in our lives and actions, there can be no salvation.

be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law, *be* heirs, faith is made void, and the promise made of none effect,

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations) before him whom he believed, *even* God, who quickneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred year old, neither yet the deadness of Sara's womb.

20 He staggered at the promise of God through unbelief; but was strong in faith, giving glory to God.

21 And being fully persuaded, that what he had promised, he was able also to perform,

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our offences, and was raised again for our justification.

CHAP. V.

THerefore being justified by faith, we have peace with God, through our Lord Jesus Christ,

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also, knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet paradventure for a good man some would even dare to die.

8 But God condemneth his love towards us, in that while we were yet sinners, Christ died for us.

9 Much more then being now justified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the attonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

13 For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had sinned after the similitude of Adam's trangression, who is the figure of him that was to come:

15 But not as the offence, so also *is* the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgement *was* by one to condemnation; but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

18 Therefore as by the offence of one *judgement came* upon all men to condemnation; even so by the righteousness, of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAP. VI.

WHAT shall we say then? Shall we continue in sin that grace may abound.

2 God forbid: how shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death; we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead: and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness,

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity: even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things *is* death,

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin *is* death: but the gift of God *is* eternal life, through Jesus Christ our Lord.

CHAP. VII.

KNOW ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if while *her* husband liveth she be married to another man, she shall be called an adultress: but if her husband be dead, she is free from that law; so that she is no adultress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death:

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin taking occasion by the commandment wrought in me all manner of concupiscence; for without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And

Chap. IV.] 25 *Who was delivered for our offences, and was raised again for our justification.*] Christ, as our surety, was under the arrest of death, but, having given satisfaction by his sufferings, our discharge was published to the world by his resurrection: as, by dying in our stead, he bore the curse of the law; so, by rising again as a common person, we receive our acquittal from the hand of the judge. His death was our payment; his resurrection, our discharge.

Chap. V.] 12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.*] What an unhappy portion was left us by our first parent, sin and death! By Adam we are condemned; by Christ we are absolved.

Chap. VI.] 23 *For the wages of sin is death, &c.*] St. Paul having, throughout this whole chapter, exhorted us to die daily unto sin, and to live unto God, concludes with a motive drawn from the different rewards and punishments in another world; eternal death will be the punishment of sin and sinners, and eternal life the reward of holiness and righteous men.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin taking occasion by the commandment deceived me, and by it slew me.

12 Wherefore the law *is* holy; and the commandment, holy and just and good.

13 Was then that which is good made death unto me? God forbid: but sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not; for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law, that *it is* good.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

18 For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me,

22 For I delight in the law of God, after the inward man,

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death!

25 I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh, the law of sin.

CHAP. VIII.

THERE *is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you, now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body is dead because of sin; but the Spirit *is* life, because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God,

17 And if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope:

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth, and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts, knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first born among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth:

34 Who is he that condemneth? *It is* Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall seperate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter)

37 Nay, in all these things we are more than conquerers, through him that loved us.

38 For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

CHAP. IX.

I Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh.

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God* and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

7 Neither because they are the seed of Abraham, *are they* all children: but in Isaac shall thy seed be called:

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.

10 And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of him that calleth)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will, he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that replies against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath

CHAP. VII.] 22 *For I delight in the law of God, after the inward man.*] That is, I delight to perform the duties of the law with an upright heart; I take pleasure in meditating on it, and in practising all its commands.

CHAP. VIII.] 6 *For to be carnally minded is death; but to be spiritually minded is life and peace.*] St. Paul in the preceding verses having described those that are carnal and those that are spiritual, now gives us an account of the end of the one, and the issue of the other; the end of the former is death; and the issue of the latter, peace, joy, and eternal life.

CHAP. IX.] 2 *That I have great heaviness and continual sorrow in my heart.*] The original word signifies such sorrow as is found with women in travail; a sorrow continually affecting his heart, and afflicting his spirit, for his countrymen and kinsmen the Jews, on account of their obstinate infidelity, hardness of heart, and spirit of slumber which was fallen upon them, and had provoked God to resolve to cast them off.

21 Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour?

22 *What* if God, willing to ſhew *his* wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction:

23 And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory:

24 Even us whom he hath called, not of the Jews only, but alſo of the Gentiles?

25 As he ſaith alſo in Oſee, I will call them my people, which were not my people; and her beloved, which was not beloved:

26 And it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people, there ſhall they be called the children of the living God.

27 Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

28 For he will finiſh the work, and cut *it* ſhort in righteouſneſs; becauſe a ſhort work will the Lord make upon the earth.

29 And as Eſaias ſaid before, Except the Lord of Sabaoth had left us a ſeed, we had been as Sodoma, and been made like unto Gomorrha.

30 What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith:

31 But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs.

32 Wherefore? Becauſe *they ſought it*, not by faith, but as it were by the works of the law: for they ſtumbled at that ſtumbling-ſtone;

33 As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: and whoſoever believeth on him, ſhall not be aſhamed.

CHAP. X.

BRethren, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

4 For Chriſt *is* the end of the law for righteouſneſs to every one that believeth.

5 For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth thoſe things ſhall live by them.

6 But the righteouſneſs which is of faith, ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into heaven? (that is, to bring Chriſt down *from above*)

7 Or, Who ſhall deſcend into the deep? (that is, to bring up Chriſt again from the dead)

8 But what ſaith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach,

9 That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.

11 For the ſcripture ſaith, Whoſoever believeth on him ſhall not be aſhamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all is rich unto all that call upon him.

13 For whoſoever ſhall call upon the name of the Lord ſhall be ſaved.

14 How then ſhall they call on him in whom they have not believed? and how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?

15 And how ſhall they preach, except they be ſent? as it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the goſpel. For Eſaias ſaith, Lord, who hath believed our report?

17 So then, faith *cometh* by hearing, and hearing by the word of God.

18 But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world.

19 But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, I will provoke you to jealouſy by *them that are* no people, *and* by a fooliſh nation I will anger you.

20 But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that aſked not after me.

21 But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

CHAP. XI.

I Say then, Hath God caſt away his people? God forbid; for I alſo am an Iſraelite, of the ſeed of Abraham, *of* the tribe of Benjamin.

2 God hath not caſt away his people which he foreknew. Wot ye not what the ſcripture ſaith of Elias, how he maketh interceſſion to God againſt Iſrael, ſaying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life?

4 But what ſaith the anſwer of God unto him? I have reſerved to myſelf ſeven thouſand men, who have not bowed the knee to *the image of* Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the election of grace.

6 And if by grace, then *it is* no more of works: otherwiſe grace is no more grace. But if *it be* of works, then it is no more grace: otherwiſe work is no more work.

7 What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded:

8 According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9 And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompenſe unto them.

10 Let their eyes be darkened, that they may not ſee, and bow down their back alway.

11 I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

12 Now if the fall of them *be* the riches of the world, and the diminiſhing of them the riches of the Gentiles: how much more their fulneſs?

13 For I ſpeak to you, Gentiles, in as much as I am the apoſtle of the Gentiles, I magnify mine office,

14 If by any means I may provoke to emulation *them which are* my fleſh, and might ſave ſome of them.

15 For if the caſting away of them *be* the reconciling of the world; what *ſhall* the receiving *of them be*, but life from the dead?

16 For if the firſt-fruit *be* holy, the lump *is* alſo *holy:* and if the root *be* holy, ſo *are* the branches.

17 And if ſome of the branches be broken off, and thou being a wild olive-tree, wert graffed in amongſt them, and with them partakeſt of the root and fatneſs of the olive-tree,

18 Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be graffed in.

20 Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear.

21 For if God ſpared not the natural branches, *take heed* leſt he alſo ſpare not thee.

22 Behold therefore the goodneſs, and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſs, if thou continue in *his* goodneſs: otherwiſe thou alſo ſhalt be cut off.

23 And they alſo, if they bide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more ſhall theſe, which be the natural *branches*, be graffed into their own olive-tree?

25 For I would not, brethren, that ye ſhould be ignorant of this myſtery, (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in.

26 And ſo all Iſrael ſhall be ſaved: as it is written, There ſhall come out of Zion the deliverer, and ſhall turn away ungodlineſs from Jacob.

27 For this *is* my covenant unto them, when I ſhall take away their ſins.

28 As concerning the goſpel, *they are* enemies for your ſake: but as touching the election, *they are* beloved for the fathers ſakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief:

31 Even ſo have theſe alſo now not believed, that thro' your mercy they alſo may obtain mercy.

32 For God hath concluded all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable *are his* judgments, and his ways paſt finding out!

34 For who hath known the mind of the Lord, or who hath been his counſeller?

35 Or who hath firſt given to him, and it ſhall be recompenſed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

CHAP. XII.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, *which is* your reaſonable ſervice.

2 And be not conformed to this world: but be ye transformed by the

CHAP. X.] 8 *For they being ignorant of God's righteouſneſs, and going about to eſtabliſh their own, &c.*] That is, the Jews being ignorant of God's way of juſtification by faith in Chriſt, diſcovered in the goſpel, and relying upon and truſting to their own works, their obedience to the ceremonial and moral law, in order to juſtify and ſave them, they have not ſubmitted themſelves to the righteouſneſs of God, that is, to the method which the wiſdom of God has diſcovered for the juſtification of a ſinner by the blood of his ſon.

CHAP. XI.] 8 *According as it is written, God hath given them the ſpirit of ſlumber, &c.*] He threatened, you ſee, to puniſh their perverſeneſs when it ſhould come to a certain degree, by abandoning them to increaſing ſtupidity and obſtinacy: and he hath done it even unto this day. For their blindneſs continues notwithſtanding all the extraordinary things which have been done, even in our own age of wonders, for their conviction.

the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we being many are one body in Christ, and every one members one of another.

6 Having then gifts, differing according to the grace that is given to us, whether prophesy, *let us prophesy* according to the proportion of faith.

7 Or ministry, *let us wait* on *our* ministring; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let* love *be* without dissimulation. Abhor that which is evil, cleave to that which is good.

10 *Be* kindly affectionate one to another; with brotherly love, in honour preferring one another:

11 Not slothful in business: fervent in spirit; serving the Lord:

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer:

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you; bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing ye shall heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh to *fulfil* the lusts *thereof*.

CHAP. XIV.

HIM that is weak in the faith receive you, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another who is weak, eateth herbs.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there* is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ, *is* acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? Have it to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAP. XV.

WE then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say, that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises *made* unto the fathers;

9 And that the Gentiles might glorify God for *his* mercy: as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles, and laud him, all ye people.

12 And again Esaias saith, There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you, in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

CHAP. XIII.] 12 *The night is far spent, the day is at hand; let us therefore*, &c]. And therefore at all times be in a holy subordination to such a circumstance. And since the night is far advanced, since the dark state of the present life, in which we often confound good and bad, is almost over, and the day is drawing near, even that day which will shew every thing in its proper colours and forms, let us therefore put off the works which suit only a state of darkness, and let us put on the compleat armour of light.

CHAP. XIV.] 1 *Him that is weak in the faith receive you*, &c.] I know there are different opinions among you Christians at Rome with regard to the obligations of the Mosaic ritual. Now here I would be solicitous to suggest the most peaceful counsels, and to persuade you to mutual forbearance and mutual love.

CHAP. XV.] 3. *For even Christ pleased not himself*, &c.] And surely we must be disposed to act such a part towards our brethren; for we all well know, that the Lord Jesus Christ, our great and divine Master, though so infinitely exalted above us, pleased not himself. But when he vouchsafed in mercy to visit this low world of ours, instead of studying his own ease and pleasure, he submitted to an almost continued series of self-denial, mortification, and trouble, for our sakes.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God,

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed,

19 Through mighty signs and wonders by the power of the Spirit of God; so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem, may be accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* unto you all. Amen.

CHAP. XVI.

I Commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus:

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles)

5 Likewise *greet* the church that is in their house. Salute my well-beloved Epenetus, who is the first fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplius my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Appelles approved in Christ. Salute them which are of Aristobulus's *household*.

11 Salute Herodian my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them:

18 For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the Church at Cenchrea.

CHAP. XVI.] 26, 27 *But now is made manifest, and by the scriptures,* &c.] But, adored be his goodness, it is now made manifest according to the tenor of the prophetic scriptures, according to the commandment of the eternal God. And it is not only discovered to us by the Spirit, but publickly made known to all the Gentile nations, that they firmly believing it may yield a correspondent practical submission to it, and so obtain by it everlasting salvation.

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14 I thank God, that I baptized none of you, but Crispus and Gaius:

15 Lest any should say, that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides I know not whether I baptized any other.

17 For Christ sent me not to baptize but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called.*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen; *yea,* and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAP. II.

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech, and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power,

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit, we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought.

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordained before the world unto our glory.

8 Which none of the princes of this world knew: for had they known *it,* they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them,* because they are spiritually discerned.

15 But he that is spiritual, judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAP. III.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it,* neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered: but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay, than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so, as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye *are* Christ's; and Christ *is* God's.

CHAP. IV.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself, yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself, and *to* Apollos, for your sakes: that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it,* why dost thou glory as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.

11 Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, *and are* the off-scouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn *you.*

15 For though you have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance

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CHAP. II.] 2 *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*] For I was previously determined in my mind, that fond as I knew you were of refined speculation and polite address, I would appear to know, and employ myself to make known, nothing among you but Jesus, as the Christ, the great promised Messiah of the Jews, even that crucified person against whom so many scandals are raised.

CHAP. III.] 6, 7. *I have planted, Apollos watered: but God gave the increase,* &c.] I have planted a Christian church among you; Apollos has since watered it by his affectionate and useful addresses; but it was God who gave the increase, and caused the plantation thus watered to grow. No labour can make his seed spring up without the influence of heaven, sun-shine, and rain: when you come therefore to compare our part with that of God, it appeareth even as nothing in the comparison.

CHAP. IV.] 10, 11. *We are fools for Christ's sake, but ye are wise in Christ,* &c.] Do not imagine that I have aggravated the representation: the more you attend to our circumstances, the more you will discern its justice; for we are treated like fools, babblers, and mad men, for the sake of Christ; as if we were the weakest and most ignorant of mankind, because we preach the plain truths of the gospel, and labour to the utmost to exalt the great Redeemer of mankind.

brance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up as though I would not come to you.

19 But I will come unto you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAP. V.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 For I verily as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good: know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you an epistle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among yourselves that wicked person.

CHAP. VI.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge which are least esteemed in the church.

5 I speak to your shame. It is so, that there is not a wise man among you? no not one that shall be able to judge between his brethren.

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, you do wrong and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that our bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not, that he which is joined to an harlot, is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord, is one spirit.

18 Flee fornication. Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.

19 What, know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAP. VII.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord, if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? Care not for it; but, if thou mayst be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's free-man: likewise also he that is called *being* free, is Christ's servant.

23 Ye are bought with a price, be not ye the servants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please *his* wife.

34 There is difference also between a wife and a virgin: the un-

CHAP. V.] 7 *Purge out therefore the old leaven, that ye may be a new lump*, &c.] Set yourselves therefore with a resolution and diligence, like that which the Jews shew in all their dwellings when the annual feast of the passover is approaching, to purge out the old leaven. Search for it, as it were, with lighted candles, wherever you suspect any of it to lurk unobserved, that ye may indeed be entirely a new mass.

CHAP. VI.] 20 *For ye are bought with a price: therefore*, &c.] For the contrary is most apparent: ye are bought with a price, and that infinitely beyond what ye can pretend to be worth; therefore, far from doing any thing to bring a dishonour on religion, you ought in every action, word, and sentiment, to own yourselves his property, and exert yourselves to the utmost in a course of vigorous and constant obedience to glorify God.

CHAP. VII.] 20 *Let every man abide in the same calling wherein he was called.*] As for other matters, be not excessively concerned about them; but in whatever calling, that is, profession and circumstance, any one of you was called, in that let him continue. Affect not to change, without the clear and evident leadings of Providence, as there is generally greater reason to expect comfort and usefulness in such a calling than another.

married woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well.

38 So then, he that giveth *her* in marriage, doth well: but he that giveth *her* not in marriage, doth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAP. VIII.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit, *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols:

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? for our sakes no doubt *this* is written: that he that ploweth, should plow in hope; and that he that thresheth in hope, should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things, live *of the things* of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.

15 But I have used none of these things. Neither have I written these things, that it should be so done unto me: for *it were* better for me to die than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? verily that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? so run that ye may obtain.

25 And every man that striveth for the mastery, is temperate in all things: Now they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it unto subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

CHAP. X.

MOreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud, and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: (For they drank of that spiritual Rock that followed them: and that Rock was Christ.)

5 But with many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own: but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake.

26 For the earth *is* the Lord's, and the fullness thereof.

27 If any of them that believe not, bid you *to a feast*, and ye be disposed

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CHAP. VIII.] 3. *But if any man love God, the same is known of him.*] But if any man love God, and shews it by steady regard for the divine glory, and the good of his brethren, he is indeed known of him: this man hath attained the true knowledge of God, and will be sure of his approbation and favour.

CHAP. IX.] 2. *If I be not an apostle unto others, yet doubtless I am to you,* &c.] On this account, if I am not an apostle to some others, yet I doubtless am so to you, who, of all people in the world, can shew the least excuse for questioning my mission: for ye are indeed the seal of my apostleship in the Lord; and the extraordinary success which I have had among you, if others should doubt of my commission, might furnish out a proof of it also to them.

CHAP. X.] 3. *And did all eat the same spiritual meat.*] And as they proceeded in their journey, they did all eat the same spiritual food, that is, the manna, which for its excellence is called angel's food, Psalm lxxviii 25, and which was indeed an emblem of the bread of life that cometh down from heaven.

diſpoſed to go; whatſoever is ſet before you, eat, aſking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed it, and for conſcience ſake. For the earth is the Lord's, and the fullneſs thereof.

29 Conſcience, I ſay, not thine own, but of the other: for why is my liberty judged of another man's conſcience?

30 For if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God:

33 Even as I pleaſe all men in all things, not ſeeking mine own profit, but the *profit* of many, that they may be ſaved.

CHAP. XI.

BE *ye* followers of me, even as I alſo *am* of Chriſt.

2 Now I praiſe you, brethren, that you remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Chriſt; and the head of the woman *is* the man; and the head of Chriſt is God.

4 Every man praying or propheſying, having his head covered, diſhonoureth his head.

5 But every woman that prayeth, or propheſieth, with *her* head uncovered, diſhonoureth her head: for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 For a man indeed ought not to cover his head, foraſmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cauſe ought the woman to have power on *her* head, becauſe of the angels.

11 Nevertheleſs, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even ſo *is* the man alſo by the woman: but all things of God.

13 Judge in yourſelves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itſelf teach you, that if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

17 Now in this that I declare *unto you*, I praiſe *you* not, that you come together, not for the better, but for the worſe.

18 For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it.

19 For there muſt be alſo hereſies among you, that they which are approved may be made manifeſt among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's ſupper.

21 For in eating every one taketh before *other* his own ſupper: and one is hungry, and another is drunken.

22 What, have ye not houſes to eat and to drink in? or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

23 For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the *ſame* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

27 Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

28 But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body.

30 For this cauſe many *are* weak and ſickly among you, and many ſleep.

31 For if we would judge ourſelves, we ſhould not be judged.

32 But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

CHAP. XII.

NOW concerning ſpiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.

3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed: and *that* no man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.

4 Now there are diverſities of gifts, but the ſame Spirit.

5 And there are differences of adminiſtrations, but the ſame Lord.

6 And there are diverſities of operations, but it is the ſame God, which worketh all in all.

7 But the manifeſtation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit, the word of wiſdom; to another the word of knowledge by the ſame Spirit;

9 To another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit;

10 To another the working of miracles: to another prophecy; to another diſcerning of ſpirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

11 But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo *is* Chriſt.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free: and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the ſmelling?

18 But now hath God ſet the members every one of them in the body as it hath pleaſed him.

19 And if they were all one member, where *were* the body.

20 But now *are they* many members, yet but one body.

21 And the eye cannot ſay unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

22 Nay, much more, thoſe members of the body, which ſeem to be more feeble, are neceſſary.

23 And thoſe *members* of the body which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely *parts* have more abundant comelineſs.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there ſhould be no ſchiſm in the body; but *that* the members ſhould have the ſame care one for another.

26 And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Chriſt, and members in particular.

28 And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues.

29 *Are* all apoſtles? *are* all prophets? *are* all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all ſpeak with tongues? do all interpret?

31 But covet earneſtly the beſt gifts: And yet ſhew I unto you a more excellent way.

CHAP. XIII.

THough I ſpeak with the tongues of men and of angels, and have not charity, I am become *as* ſounding braſs, or a tinkling cymbal.

2 And though I have *the gift* of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing.

3 And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity

Chap. XI.] 1 *Be ye followers of me, even as I alſo am of Chriſt.*] In this grand and important conſideration I loſe every inferior view, as our great Lord and Maſter did: be ye therefore herein imitators of me, as I alſo am of Chriſt, and you will be in the way to pleaſe him, and to ſecure infinitely greater advantage from his favour than you can ever be called to reſign for the good of your brethren.

Chap. XII.] 13, 14 *For by one ſpirit are we all baptized into one body*, &c.] For by and according to the operation of one Spirit, we chriſtians are all baptized into one body, whether we be originally Jews or Greeks, whether ſlaves or freemen; the religion we before profeſſed, whether true or falſe, the rank which we now hold in life, whether high or low, makes no difference as to the grand point; our union with the body is the ſame; and the ſame happy conſequences follow from that union. And this in particular, that we are all made to drink into one Spirit.

Chap. XIII.] 1, 2, 3 *Tho' I ſpeak with the tongues of men and angels, and have not charity*, &c.] If I were to ſpeak with all the variety of tongues which are uſed among all the nations of men, and were capable of employing them, even with the eloquence of angels, and knew their celeſtial dialect, but have not love to God and my fellow creatures, be my ſtrains of diſcourſe ever ſo harmonious, or ever ſo ſublime, I am become but ſounding braſs, or a tinkling cymbal.

4 Charity ſuffereth long, *and* is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up,

5 Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth in the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* propheſies, they ſhall fail; whether *there be* tongues, they ſhall ceaſe; whether *there be* knowledge, it ſhall vaniſh away.

9 For we know in part, and we propheſy in part.

10 But when that which is perfect is come, then that which is in part ſhall be done away.

11 When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: but when I became a man, I put away childiſh things.

12 For now we ſee through a glaſs, darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known.

13 And now abideth faith, hope, charity, theſe three; but the greateſt of theſe *is* charity.

CHAP XIV.

FOllow after charity, and deſire ſpiritual *gifts*, but rather that ye may propheſy.

2 For he that ſpeaketh in an *unknown* tongue ſpeaketh not unto men, but unto God: for no man underſtandeth *him*; howbeit in the ſpirit he ſpeaketh myſteries.

3 But he that propheſieth ſpeaketh unto men to edification, and exhortation and comfort.

4 He that ſpeaketh in an *unknown* tongue, edifieth himſelf: but he that propheſieth edifieth the church.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater *is* he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle?

9 So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak unto the air.

10 There are, it may be, ſo many kinds of voices in the world, and none of them is without ſignification.

11 Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh, a barbarian; and he that ſpeaketh *ſhall be* a barbarian unto me.

12 Even ſo ye, foraſmuch as ye are zealous of ſpiritual *gifts*, ſeek that ye may excel to the edifying of the church.

13 Wherefore let him that ſpeaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

15 What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

16 Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

17 For thou verily giveſt thanks well, but the other is not edified.

18 I thank my God, I ſpeak with tongues more than you all.

19 Yet in the church I had rather ſpeak five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſand words in an *unknown* tongue.

20 Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be men.

21 In the law it is written, with *men of* other tongues and other lips, will I ſpeak unto this people: and yet for all that will they not hear me, ſaith the Lord.

22 Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay that ye are mad?

24 But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the ſecrets of his heart made manifeſt; and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that by courſe; and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf and to God.

29 Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all propheſy one by one, that all may learn, and all may be comforted.

32 And the ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the author* of confuſion, but of peace, as in all churches of the ſaints.

34 Let your women keep ſilence in the churches: for it is not permitted unto them to ſpeak; but *they are commanded* to be under obedience, as alſo ſaith the law.

35 And if they will learn any thing, let them aſk their huſbands at home; for it is a ſhame for women to ſpeak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues.

40 Let all things be done decently, and in order.

CHAP. XV.

MOreover, brethren, I declare unto you the goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand;

2 By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain.

3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures:

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the twelve.

6 After that he was ſeen of above five hundred brethren at once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

7 After that he was ſeen of James; then of all the apoſtles.

8 And laſt of all he was ſeen of me alſo, as of one born out of due time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore, whether *it were* I or they, ſo we preach, and ſo ye believed.

12 Now if Chriſt be preached, that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 But if there be no reſurrection of the dead, then is Chriſt not riſen.

14 And if Chriſt be not riſen, then *is* our preaching vain, and your faith *is* alſo vain.

15 Yea, and we are found falſe witneſſes of God; becauſe we have teſtified of God, that he raiſed up Chriſt; whom he raiſed not up, if ſo be that the dead riſe not.

16 For if the dead riſe not, then is not Chriſt raiſed:

17 And if Chriſt be not raiſed, your faith *is* vain; ye are yet in your ſins.

18 Then they alſo, which are fallen aſleep in Chriſt, are periſhed.

19 If in this life only we have hope in Chriſt, we are of all men moſt miſerable.

20 But now is Chriſt riſen from the dead, *and* become the firſt fruits of them that ſlept.

21 For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

23 But every man in his own order: Chriſt the firſt fruits; afterward they that are Chriſt's at his coming.

24 Then *cometh* the end, when he ſhall have delivered up the kingdom to God even the Father; when he ſhall have put down all rule, and all authority, and power.

25 For he muſt reign till he hath put all enemies under his feet.

26 The laſt enemy *that* ſhall be deſtroyed *is* death.

27 For he hath put all things under his feet. But when he ſaith all things are put under *him*, *it is* manifeſt that he is excepted which did put all things under him.

28 And when all things ſhall be ſubdued unto him, then ſhall the Son

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CHAP. XIV.] 2 *For he that ſpeaketh in an unknown tongue*, &c.] For he that ſpeaketh in a tongue unknown to the auditory to whom he addreſſes himſelf, ſpeaks in effect not to men, but to God; for no one elſe preſent underſtands him: and as God alone knows the truth and importance of what he ſays, ſo is it all loſt on the audience, though in the Spirit he ſpeaks the moſt ſublime myſteries.

CHAP. XV.] 1, 2 *Moreover, brethren, I declare unto you the goſpel*, &c.] There is one topic more that remains to be handled of thoſe concerning which you wrote to me; I mean, the great doctrine of the reſurrection of the dead, which I perceive ſome among you begin to doubt, whether ſeduced by any Jewiſh teachers of Sadducean principles, or biaſſed by the vain pretences of heathen philoſophers, who would deſpiſe it as a mean and unworthy hope: but I make known unto you, brethren, and remind you of the goſpel which I have preached to you at the very beginning of my miniſtry among you, which ye have alſo received with readineſs and delight.

I.COR.XV. 21.
For since by Man came Death, by Man
came also the Resurrection of the Dead.

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Second Epistle of St. Paul

Epistle

Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.

29 Elſe what ſhall they do, which are baptized for the dead, if the dead riſe not at all? why are they then baptized for the dead?

30 And why ſtand we in jeopardy every hour?

31 I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily.

32 If after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? let us eat and drink, for to-morrow we die.

33 Be not deceived: Evil communications corrupt good manners.

34 Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God: I ſpeak this to your ſhame.

35 But ſome man will ſay, How are the dead raiſed up? and with what body do they come?

36 Thou fool, that which thou ſoweſt is not quickened, except it die.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain.*

38 But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

39 All fleſh *is* not the ſame fleſh: but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of fiſhes, *and* another of birds.

40 *There are* alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial *is* one, and the glory of the terreſtrial *is* another.

41 There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for *one* ſtar differeth from *another* ſtar in glory.

42 So alſo *is* the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption.

43 It is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs, it is raiſed in power.

44 It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body.

45 And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam *was made* a quickening ſpirit.

46 Howbeit that *was* not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual.

47 The firſt man is of the earth, earthy: the ſecond man *is* the Lord from heaven.

48 As *is* the earthy, ſuch *are* they alſo that are earthy; and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

49 And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.

50 Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed,

52 In a moment, in the twinkling of an eye, at the laſt trump, for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption; and this mortal *muſt* put on immortality.

54 So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.

55 O death, where *is* thy ſting? O grave, where *is* thy victory?

56 The ſting of death *is* ſin; and the ſtrength of ſin *is* the law.

57 But thanks *be* to God, which giveth us the victory, through our Lord Jeſus Chriſt.

58 Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

CHAP. XVI.

NOW concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the firſt *day* of the week, let every one of you lay by him in ſtore, as *God* hath proſpered him, that there be no gatherings when I come.

3 And when I come, whomſoever you ſhall appoint by *your* letters, them will I ſend to bring your liberality unto Jeruſalem.

4 And if it be meet that I go alſo, they ſhall go with me.

5 Now I will come unto you, when I ſhall paſs through Macedonia, (for I do paſs through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whitherſoever I go.

7 For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.

8 But I will tarry at Epheſus until Pentecoſt.

9 For a great door and effectual is opened unto me, and *there are* many adverſaries.

10 Now if Timotheus come, ſee that he may be with you without fear: for he worketh the work of the Lord, as I alſo *do.*

11 Let no man therefore deſpiſe him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he ſhall have convenient time.

13 Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

14 Let all your things be done with charity,

15 I beſeech you, brethren, (ye know the houſe of Stephanas, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints)

16 That ye ſubmit yourſelves unto ſuch, and to every one that helpeth with *us,* and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part they have ſupplied.

18 For they have refreſhed my ſpirit and yours: therefore acknowledge ye them that are ſuch.

19 The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.

20 All the brethren greet you. Greet ye one another with an holy kiſs.

21 The ſalutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran-atha.

23 The grace of our Lord Jeſus Chriſt *be* with you.

24 My love *be* with you all in Chriſt Jeſus. Amen.

¶ The firſt *epiſtle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

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53 *For this corruptible muſt put on incorruption,* &c.] For in order to that, as I have juſt obſerved, it is neceſſary that this corruptible put on incorruption, and that this mortal put on immortality, ſo as to be no longer ſubject to diſeaſes or death.

Chap. XVI.] 22 *If any man love not the Lord Jeſus Chriſt, let him be Anathema Maran-atha.*] If there be any man among you, or elſewhere, who, under the ſpecious form of Chriſtianity, loveth not the Lord Jeſus Chriſt in ſincerity, but maintains a ſecret alienation of heart from him, while he calls himſelf his ſervant, prefering any intereſt of his own to that of his divine maſter, *Let him be Anathema, Maran-atha.*

THE

Second Epiſtle of PAUL the Apoſtle to the CORINTHIANS.

The ARGUMENT.

St. Paul, *having received an account by* Titus *of the ſucceſs of his former epiſtle, and of the repentance and ſubmiſſion of the* Corinthian *Chriſtians, ſpeaks in this more freely of himſelf, and treats his oppoſers with more ſeverity than in the former.*

The intention of the apoſtle is nearly the ſame in this epiſtle as in the former; namely, to put an end to the contentions and diſorders which had ariſen in the church of Corinth.

CHAP. I.

PAUL an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourſelves are comforted of God.

5 For as the ſufferings of God abound in us, ſo our conſolation alſo aboundeth by Chriſt.

6 And whether we be afflicted, *it is* for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

7 And our hope of you is ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life:

9 But we had the ſentence of death in ourſelves, that we ſhould not truſt in ourſelves, but in God which raiſeth the dead;

10 Who delivered us from ſo great a death, and doth deliver: in whom we truſt, that he will yet deliver *us*.

11 You alſo helping together by prayer for us, that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.

13 For we write none other things unto you than what you read or acknowledge, and I truſt you ſhall acknowledge even to the end.

14 As alſo you have acknowledged us in part, that we are your rejoicing, even as ye alſo *are* ours in the day of our Lord Jeſus.

15 And in this confidence I was minded to come unto you before, that ye might have a ſecond benefit:

16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way towards Judea.

17 When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jeſus Chriſt, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promiſes of God in him *are* yea, and in him amen, unto the glory of God by us.

21 Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God;

22 Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts.

23 Moreover, I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye ſtand.

CHAP. II.

BUT I determined this with myſelf, that I would not come again to you in heavineſs.

2 For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me?

3 And I wrote this ſame unto you, leſt when I came I ſhould have ſorrow from them of whom I ought to rejoice; having confidence in you all that my joy is *the joy* of you all.

4 For out of much affliction and anguiſh of heart, I wrote unto you with many tears; not that you ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have cauſed grief, he hath not grieved me but in part: that I may not overcharge you all.

6 Sufficient to ſuch a man *is* this puniſhment, which was inflicted of many.

7 So that contrariwiſe, *ye ought* rather to forgive *him*, and comfort *him*, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.

8 Wherefore I beſeech you, that ye would confirm *your* love towards him.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: for if I forgave any thing, to whom I forgave *it*, for your ſakes *forgave I it*, in the perſon of Chriſt;

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Chriſt's goſpel, and a door was opened unto me of the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.

15 For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.

16 To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life: and who *is* ſufficient for theſe things?

17 For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

CHAP. III.

DO we begin again to commend ourſelves? or need we, as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?

2 Ye are our epiſtle written in our hearts, known and read of all men:

3 *Foraſmuch as ye are* manifeſtly declared to be the epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch truſt have we through Chriſt to God-ward:

5 Not that we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency *is* of God.

6 Who alſo hath made us able miniſters of the new teſtament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 But if the miniſtration of death written *and* engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away;

8 How ſhall not the miniſtration of the Spirit be rather glorious?

9 For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech:

13 And not as Moſes *which* put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed:

14 But their minds were blinded: for until this day remaineth the ſame vail untaken away, in the reading of the old teſtament; which *vail* is done away in Chriſt.

15 But even unto this day, when Moſes is read, the vail is upon their heart.

16 Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, *even* as by the Spirit of the Lord.

CHAP IV.

THerefore ſeeing we have this miniſtry, as we have received mercy, we faint not:

2 But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God.

3 But if our goſpel be hid, it is hid to them that are loſt:

4 In whom the god of this world hath blinded the minds of them which believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.

5 For we preach not ourſelves, but Chriſt Jeſus the Lord; and ourſelves your ſervants for Jeſus ſake.

6 For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to *give* the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every ſide, yet not diſtreſſed; *we are* perplexed, but not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed;

10 Always bearing about in the body, the dying of the Lord Jeſus, that the life alſo of Jeſus might be manifeſt in our body.

11 For we which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.

12 So then death worketh in us, but life in you.

13 We

CHAP. I.] 4 *Who comforteth us in all our tribulation*, &c.] For ever adored be this benevolent and compaſſionate Being, who comforteth us in all our preſſing tribulations, by ſuch ſeaſonable appearances in our favour: and this I know is not merely for our own ſakes, but that we, taught by our own experience, may be able in the moſt tender, ſuitable and effectual manner, to comfort thoſe who are in any tribulation by the communication of that comfort whereby we ourſelves are comforted of God: and methinks every ſupport I feel is much endeared to me by the conſideration, that the benefit of it may be reflected upon others.

CHAP. II.] 6 *Sufficient to ſuch a man is this puniſhment*, &c.] And ſufficient to ſuch a one, who hath here been the aggreſſor, is this rebuke and cenſure, that he hath already ſuffered by many, and indeed by the whole body of your ſociety.

CHAP. III.] 1. *Do we begin again to commend ourſelves*, &c.] And when I ſay this, do I again, as ſome preſume to inſinuate, begin to recommend ourſelves, and one another to you? Or do we need, as I perceive ſome do, recommendatory letters to you from other churches? or recommendatory letters from you to others?

13 We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak;

14 Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent *us* with you.

15 For all things *are* for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, *are* temporal; but the things which are not ſeen, *are* eternal.

CHAP. V.

FOR we know, that if our earthly houſe of *this* tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.

2 For in this we groan earneſtly, deſiring to be clothed upon with our houſe which is from heaven:

3 If ſo be that being clothed, we ſhall not be found naked.

4 For we that are in *this* tabernacle, do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath wrought us for the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 Therefore *we are* always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord;

7 (For we walk by faith, not by ſight)

8 We are confident, *I ſay*, and willing rather to be abſent from the body, and to be preſent with the Lord.

9 Wherefore we labour, that whether preſent or abſent we may be accepted of him.

10 For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we perſuade men; but we are made manifeſt unto God, and I truſt alſo are made manifeſt in your conſciences.

12 For we commend not ourſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to *anſwer* them which glory in appearance, and not in heart.

13 For whether we be beſides ourſelves, *it is* to God: or whether we be ſober, *it is* for your cauſe.

14 For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.

16 Wherefore henceforth know we no man after the fleſh: yea, though we have known Chriſt after the fleſh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Chriſt, *he is* a new creature: old things are paſt away, behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation:

19 To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambaſſadors for Chriſt, as though God did beſeech *you* by us: we pray *you* in Chriſt's ſtead, be ye reconciled to God.

21 For he hath made him *to be* ſin for us, who knew no ſin; that we may be made the righteouſneſs of God in him.

CHAP. VI.

WE then *as* workers together *with him*, beſeech *you* alſo, that ye receive not the grace of God in vain:

2 (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now *is* the accepted time; behold, now *is* the day of ſalvation)

3 Giving no offence in any thing, that the miniſtry be not blamed:

4 But in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,

5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left;

8 By honour and diſhonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and behold, we live; as chaſtened, and not killed;

10 As ſorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* poſſeſſing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not ſtraitened in us, but ye are ſtraitened in your own bowels.

13 Now for a recompence in the ſame (I ſpeak as unto *my* children) be ye alſo enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs?

15 And what concord hath Chriſt with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in *them*; and I will be their God, and they ſhall be my people.

17 Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

CHAP. VII.

HAVING therefore theſe promiſes (dearly beloved) let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not this to condemn *you*: for I have ſaid before, that you are in our hearts to die and live with *you*.

4 Great *is* my boldneſs of ſpeech toward you, great *is* my gloryfying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without *were* fightings, within *were* fears.

6 Nevertheleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of Titus:

7 And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me; ſo that I rejoiced the more.

8 For though I made you ſorry with a letter, I do not repent, though I did repent: for I perceive that the ſame epiſtle made you ſorry, though *it were* but for a ſeaſon.

9 Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.

11 For behold, this ſelf-ſame thing, that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, *what* clearing of yourſelves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge! in all things ye have approved yourſelves to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cauſe that had done the wrong, nor for his cauſe that ſuffered wrong, but that our care for you in the ſight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting which *I made* before Titus is found a truth.

15 And his inward affection is more abundant toward you, whilſt he remembereth the obedience of you all, how with fear and trembling you received him.

16 I rejoice therefore that I have confidence in you in all things.

CHAP. VIII.

MOreover, brethren, we do you to wit of the grace of God beſtowed on the churches of Macedonia:

2 How that in a great trial of affliction, the abundance of their joy,

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CHAP. IV.] 15. *For all things are for your ſakes*, &c.] For all theſe great things are prepared, not merely on our account, but for your ſakes, that the overflowing of grace being complete in all its diffuſive extent, even of countleſs multitudes, who ſhall ſhare for ever in it, to the glory of God, the great original and end of all.

CHAP. V.] 20. *Now then we are ambaſſadors for Chriſt*, &c.] We are therefore to be conſidered by you as ſuſtaining the office and dignity of ambaſſadors for Chriſt, on his account, and in his ſtead.

21. *For he hath made him to be ſin for us*, &c.] And that your hearts may, if poſſible, be melted, we urge you, by the moſt affecting of all arguments, even the blood and death of his incarnate ſon: for we tell you, that he, that is, God, hath made him who knew no ſin, but was perfectly innocent, and perfectly holy, a ſin-offering for us; that, by the ſacrifice of himſelf, he might expiate the guilt of our tranſgreſſions: and that ſo we might be accepted in him, and furniſhed with a plea as prevalent for our juſtification and admiſſion into the divine favour, as if we had retained our innocence untainted, and in every reſpect conformed ourſelves to the righteouſneſs which the law of God required and demanded.

CHAP. VI.] 7. *By the word of truth, by the power of God*, &c.] Still we are faithful in aſſerting, zealous in propagating the ſacred goſpel, that word of uncorrupted and infallible truth; and we perſiſt in it, ſupported by the Almighty power of that God, by whom it is revealed: And in the mean time, while our enemies aſſault us on every ſide, 'tis our care ſtill to be cloathed and girded about with the armour of righteouſneſs, both on the right hand and on the left, well knowing that armour to be impenetrable.

CHAP. VII.] 1. *Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves*, &c.] Having therefore, my beloved brethren, ſuch gracious promiſes of God's abode among us, his dwelling in us, and his adopting us into the number of his children, let us act worthy of ſuch a high relation: and as God is perfect, let us labour to the utmoſt to purify ourſelves from every impurity of life, and from every ſenſual affection, which might defile our hearts, and render them diſ-

leaſing

joy, and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, (I bear record) yea, and beyond their power, *they were* willing of themselves:

4 Praying us with much intreaty, that we would receive the gift, and *take upon us* the fellowship of the ministring to the saints.

5 And *this they did*, not as we hoped, but first gave their ownselves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was a* readiness to will, so *there may be* a performance also out of that which you have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality,

15 As it is written, He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel, throughout all the churches:

19 (And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind)

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

FOR as touching the ministring to the saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago: and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before-hand your bounty, whereof ye had notice before, that the same might be ready, as *a matter* of bounty, and not as *of* covetousness.

6 But this *I say*, he which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound towards you; that ye always having all sufficiency in all things, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower, will both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 (Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men)

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAP. X.

NOW I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself, that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters (say they) *are* weighty and powerful, but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such a one think this, that such as we are in word by letters, when we are absent, such *will we be* also in deed, when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule, which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

WOULD to God you could bear with me a little in *my* folly; and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you *as a* chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them* to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

13 For

CHAP. VIII.] 18 *And we have sent with him the brother, whose praise is in the gospel*, &c.] And we have also sent together with him that excellent brother and friend, Luke, whose praise in the gospel is in all the churches, on account of the various and eminent services that he has done for the interests of christianity.

CHAP. IX.] 6 *But this I say, he that soweth sparingly, shall also reap sparingly*, &c.] God will bestow rewards proportionable to what is given, and to the temper from which it proceeds. With this hint, I leave it to every one to judge for himself what he shall give, and how much seed he shall throw into this grateful and fruitful soil.

CHAP. X.] 5 *Casting down imaginations and every high thing*, &c.] And thus we go on in our conquest: for we are continually casting down the fallacious and sophistical reasonings by which vain men are endeavouring to expose our doctrine to contempt, and every high thing which exalteth itself against the knowledge of God.

CHAP. XI.] 3 *But I fear lest by any means, as the serpent beguiled Eve*, &c.] And I am the more solicitous about this, as I know what insinuating enemies are endeavouring to corrupt you: for I fear, lest by any means, as in the first seduction and ruin of mankind, the serpent deceived Eve, our common mother, by his subtilty; so your minds should be corrupted from that simplicity, which should always be in us towards Christ.

13 For ſuch *are* falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt.

14 And no marvel; for Satan himſelf is transformed into an angel of light.

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works.

16 I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt myſelf a little.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly in this confidence of boaſting.

18 Seeing that many glory after the fleſh, I will glory alſo.

19 For ye ſuffer fools gladly, ſeeing ye *yourſelves* are wiſe.

20 For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of* you, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo.

22 Are they Hebrews? ſo *am* I: are they Iſraelites? ſo *am* I: are they the ſeed of Abraham? ſo am I:

23 Are they miniſters of Chriſt? (I ſpeak as a fool) I *am* more: in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft.

24 Of the Jews five times received I forty *ſtripes* ſave one.

25 Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck; a night and a day I have been in the deep:

26 In journeying often, in perils of waters, in perils of robbers, in perils by *mine own* countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils amongſt falſe brethren;

27 In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.

28 Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I muſt needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, know that I lye not.

32 In Damaſcus, the governor under Aretas the king kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me:

33 And through a window in a baſket was I let down by the wall, and eſcaped his hands.

XII.

IT is not expedient for me doubtleſs to glory: I will come to viſions and revelations of the Lord.

2 I knew a man in Chriſt above fourteen years (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth) ſuch an one caught up to the third heaven.

3 And I knew ſuch a man, (whether in the body or out of the body I cannot tell; God knoweth)

4 How that he was caught up into paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter.

5 Of ſuch an one will I glory; yet of myſelf I will not glory, but in mine infirmities.

6 For though I would deſire to glory, I ſhall not be a fool; for I will ſay the truth: but *now* I forbear, leſt any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

7 And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan, to buffet me, leſt I ſhould be exalted above meaſure.

8 For this thing I beſought the Lord thrice, that it might depart from me.

9 And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.

10 Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes, for Chriſt's ſake: for when I am weak, then am I ſtrong.

11 I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefeſt apoſtles, though I be nothing.

12 Truly the ſigns of an apoſtle were wrought among you in all patience, in ſigns, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myſelf was not burthenſome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burthenſome to you; for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſs I be loved.

16 But be it ſo, I did not burden you: nevertheleſs being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I ſent unto you?

18 I deſired Titus, and with *him* I ſent a brother: did Titus make a gain of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

19 Again, think you that we excuſe ourſelves unto you? we ſpeak before God in Chriſt: but *we do* all things, dearly beloved, for your edifying.

20 For I fear leſt when I come I ſhall not find you ſuch as I would, and *that* I ſhall be found unto you ſuch as ye ſhould not: leſt *there be* debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults:

21 *And* leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs, which they have committed.

CHAP. XIII.

THIS *is* the third time I am coming to you: in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.

2 I told you before, and foretel you as if I were preſent the ſecond time, and being abſent now, I write to them which heretofore have ſinned, and to all other, that if I come again, I will not ſpare:

3 Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakneſs, yet he liveth by the power of God: for we alſo are weak in him, but we ſhall live with him by the power of God toward you.

5 Examine yourſelves, whether ye be in the faith; prove your own ſelves: know ye not your ownſelves, *how* that Jeſus Chriſt is in you, except ye be reprobates?

6 But I truſt that ye ſhall know that we are not reprobates.

7 Now I pray to God, that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates.

8 For we can do nothing againſt the truth, but for the truth.

9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, *even* your perfection.

10 Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

11 Finally, brethren, farewel: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you.

12 Greet one another with an holy kiſs.

13 All the ſaints ſalute you.

14 The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, *be* with you all. Amen.

¶ The ſecond *epiſtle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

Chap. XIII.] 11 *Finally, brethren, farewel: be perfect,* &c.] As for what remains, my dear brethren, farewel: and may all joy and happineſs ever attend you: and that this may be the caſe, let it be your great care, that ye may be perfect, that ye may arrive at the higheſt degrees of goodneſs. May you all be comforted with theſe ſtrong conſolations which true chriſtianity ſuggeſts; and exhorted and animated by the inſtructions it inculcates.

THE Epiſtle of PAUL the Apoſtle to the GALATIANS.

The ARGUMENT.

The Galatians, *to whom St.* Paul *wrote this epiſtle, were deſcended from the ancient* Gauls, *who having invaded* Aſia Minor, *made a conqueſt of the country, ſettled in it, and called it* Galatia, *which in* Greek *ſignifies* Gaul. *St.* Paul *preached ſeveral times in their country, and planted a conſiderable church there.*

CHAP. I.

PAUL an apoſtle (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead)

2 And all the brethren which are with me, unto the churches of Galatia.

3 Grace *be* to you, and peace from God the Father, and *from* our Lord Jeſus Chriſt.

4 Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father.

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt unto another goſpel:

7 Which is not another; but there be ſome that trouble you, and would pervert the goſpel of Chriſt.

8 But though we, or an angel from heaven, preach any other goſpel unto you than that which we have preached unto you, let him be accurſed.

9 As we ſaid before, ſo ſay I now again, If any *man* preach any other goſpel unto you than that ye have received, let him be accurſed.

10 For do I now perſuade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

11 But I certify you, brethren, that the goſpel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it* but by the revelation of Jeſus Chriſt.

13 For ye have heard of my converſation in time paſt in the Jews religion, *how* that beyond meaſure I perſecuted the church of God, and waſted it:

14 And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleaſed God, who ſeparated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with fleſh and blood:

17 Neither went I up to Jeruſalem, to them which were apoſtles before me; but I went into Arabia, and returned again unto Damaſcus.

18 Then after three years I went up to Jeruſalem, to ſee Peter, and abode with him fifteen days.

19 But other of the apoſtles ſaw I none, ſave James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea, which were in Chriſt:

23 But they had heard only, That he which perſecuted us in times paſt now preacheth the faith which once he deſtroyed.

24 And they glorified God in me.

CHAP. II.

THEN fourteen years after, I went up again to Jeruſalem, with Barnabas, and took Titus with me alſo.

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but privately to them which were of reputation, leſt by any means I ſhould run, or had run in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed.

4 And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty which we have in Chriſt Jeſus, that they might bring us into bondage:

5 To whom we gave place by ſubjection no not for an hour, that the truth of the goſpel might continue with you.

6 But of theſe, who ſeemed to be ſomewhat; whatſoever they were, it maketh no matter to me; God accepteth no man's perſon; for they who ſeemed *to be ſomewhat* in conference added nothing to me.

7 But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as *the goſpel* of the circumciſion was unto Peter;

8 (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles.)

9 And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowſhip; that we *ſhould go* unto the heathen, and they unto the circumciſion.

10 Only *they would* that we ſhould remember the poor; the ſame which I alſo was forward to do.

11 But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion.

13 And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

14 But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of the Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law: for by the works of the law ſhall no fleſh be juſtified.

17 But if while we ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, *is* therefore Chriſt the Miniſter of ſin? God forbid.

18 For if I build again the things which I deſtroyed, I make myſelf a tranſgreſſor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Chriſt: Nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

21 I do not fruſtrate the grace of God: for if righteouſneſs *come* by the law, then Chriſt is dead in vain.

CHAP. III.

O Fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh?

4 Have ye ſuffered ſo many things in vain? if *it be* yet in vain.

5 He therefore that miniſtreth to you the Spirit, and worketh miracles among you, *doth he yet* by the works of the law or the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteouſneſs.

7 Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed.

9 So then they which be of faith, are bleſſed with faithful Abraham.

10 For as many as are of the works of the law, are under the curſe; for it is written, Curſed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is juſtified by the law in the ſight of God, *it is* evident: for, The juſt ſhall live by faith.

12 And the law is not of faith: but, The man that doth them ſhall live in them.

13 Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed *is* every one that hangeth on a tree:

14 That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

15 Brethren, I ſpeak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man diſannulleth, or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt.

17 And this I ſay, *that* the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promiſe: but God gave *it* to Abraham by promiſe.

19 Wherefore then *ſerveth* the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not a *mediator* of one; but God is one.

21 *Is* the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law.

22 But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

23 But before faith came, we were kept under the law, ſhut up unto the faith, which ſhould afterwards be revealed.

24 Wherefore the law was our ſchool-maſter *to bring us* unto Chriſt, that we might be juſtified by faith.

25 But after that faith is come, we are no longer under a ſchool-maſter.

26 For

CHAP. I.] 3 *Grace be to you, and peace from God the Father,* &c.] Theſe words are both a chriſtian ſalutation and an apoſtolical benediction: as they are a ſalutation, they expreſs a wiſh and deſire of the beſt bleſſings in behalf of thoſe ſaluted. From whence we may learn, that religion doth not aboliſh and deſtroy, but ſpiritualize and improve civility, humanity, and common courteſy.

CHAP. II.] 15, 16 *We who are Jews by nature, and not ſinners of the Gentiles,—— knowing that a man is not juſtified,* &c.] St. Paul having fully vindicated his own authority as an apoſtle from the imputation of the falſe apoſtles, he comes next to vindicate his doctrine, namely, the evangelical doctrine of juſtification by faith in Chriſt, which he had formerly preached to the Galatians.

CHAP. III.] 4 *Have ye ſuffered ſo many things in vain?* &c.] As if the apoſtle had ſaid, To what purpoſe have you ſuffered ſo many perſecutions from the Jews for the cauſe of Chriſtianity? All which ſufferings will be in vain, if, after all, you bring yourſelves under the bondage of the Jewiſh yoke.

26 For ye are all the children of God by faith in Chriſt Jeſus.
27 For as many of you as have been baptiſed into Chriſt, have put on Chriſt.
28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Chriſt Jeſus.
29 And if ye *be* Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

CHAP. IV.

NOW I ſay, *that* the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all;
2 But is under tutors and governors, until the time appointed of the father.
3 Even ſo we, when we were children, were in bondage under the elements of the world:
4 But when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law,
5 To redeem them that were under the law, that we might receive the adoption of ſons.
6 And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.
7 Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.
8 Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no gods.
9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage?
10 Ye obſerve days, and months, and times, and years.
11 I am afraid of you, leſt I have beſtowed upon you labour in vain.
12 Brethren, I beſeech you, be as I *am*; for I *am* as ye *are*: you have not injured me at all.
13 Ye know how through infirmity of the fleſh, I preached the goſpel unto you at the firſt.
14 And my temptation which was in my fleſh, ye deſpiſed not, nor rejected; but received me as an angel of God, *even* as Chriſt Jeſus.
15 Where is then the bleſſedneſs you ſpake of: for I bear you record, that if *it had been* poſſible, ye would have plucked out your own eyes, and have given them to me.
16 Am I therefore become your enemy, becauſe I tell you the truth?
17 They zealouſly affect you, *but* not well; yea, they would exclude you, that you might affect them.
18 But *it is* good to be zealouſly affected always in a good thing, and not only when I am preſent with you.
19 My little children, of whom I travail in birth again until Chriſt be formed in you.
20 I deſire to be preſent with you now, and to change my voice, for I ſtand in doubt of you,
21 Tell me, ye that deſire to be under the law, do ye not hear the law?
22 For it is written, that Abraham had two ſons; the one by a bond-maid, the other by a free-woman.
23 But he *who was* of the bond-woman, was born after the fleſh: but he of the free-woman *was* by promiſe.
24 Which things are an allegory; for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
25 For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem, which now is, and is in bondage with her children.
26 But Jeruſalem which is above, is free, which is the mother of us all.
27 For it is written, Rejoice, thou barren that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe which hath an huſband.
28 Now we, brethren, as Iſaac was, are the children of promiſe.
29 But as then he that was born after the fleſh perſecuted him *that was born* after the Spirit, even ſo *it is* now.
30 Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman.
31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

STAND faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.
2 Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.
3 For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law.
4 Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace.
5 For we through the Spirit wait for the hope of righteouſneſs by faith.
6 For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.
7 Ye did run well, who did hinder you, that ye ſhould not obey the truth?
8 This perſuaſion *cometh* not of him that calleth you.
9 A little leaven leaveneth the whole lump.
10 I have confidence in you through the Lord, that you will be none otherwiſe minded: but he that troubleth you, ſhall bear *his* judgment whoſoever he be.
11 And I brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed.
12 I would they were even cut off which trouble you.
13 For, brethren, ye have been called unto liberty; only *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.
14 For all the law is fulfilled in one word, *even* in this; Thou ſhalt love thy neighbour as thyſelf.
15 But if ye bite and devour one another, take heed that ye be not conſumed one of another.
16 *This* I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh.
17 For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.
18 But if ye be led by the Spirit, ye are not under the law.
19 Now the works of the fleſh are manifeſt, which are *theſe*, Adultery, fornication, uncleanneſs, laſciviouſneſs,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,
21 Envyings, murders, drunkenneſs, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,
23 Meekneſs, temperance: againſt which there is no law.
24 And they that are Chriſt's, have crucified the fleſh, with the affections and luſts.
25 If we live in the Spirit, let us alſo walk in the Spirit.
26 Let us not be deſirous of vain glory; provoking one another, envying one another.

CHAP. VI.

BRethren, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thyſelf, leſt thou alſo be tempted.
2 Bear ye one anothers burdens, and ſo fulfil the law of Chriſt.
3 For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.
4 But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another.
5 For every man ſhall bear his own burden.
6 Let him that is taught in the word communicate unto him that teacheth in all good things.
7 Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.
8 For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.
9 And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not.
10 As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.
11 Ye ſee how large a letter I have written unto you with mine own hand.
12 As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.
13 For neither they themſelves who are circumciſed, keep the law; but deſire to have you circumciſed, that they may glory in your fleſh.
14 But god forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.
15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.
16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Iſrael of God.
17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus.
18 Brethren, the grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Unto the Galatians, written from Rome.

THE

Chap. IV.] 6. *And becauſe ye are ſons, God hath ſent forth the ſpirit,* &c.] As if the apoſtle had ſaid, That ye are now, under the goſpel, made the ſons of God, appeareth by this, that God hath ſent the ſpirit of his ſon into your hearts, to authoriſe and enable you to call upon him, not only as your God, but as your father.

Chap. V.] 2. *Behold, I Paul ſay unto you,* &c.] Behold, I Paul your apoſtle, do poſitively declare, that if ye conſider circumciſion as a thing neceſſary to juſtification and ſalvation, Chriſt's undertaking will profit you nothing; for by embracing circumciſion, after Chriſt's coming, is virtually to deny and diſown that he is come, and, in effect, to renounce and diſclaim him;

Chap. VI.] 2 *Bear ye one another's burden and ſo fulfil the law of Chriſt.*] This is a general precept, and requires us to ſympathiſe with our bretheren in all their ſorrows and ſufferings; and to bear a part with them under the load and burden of oppreſſive wants and neceſſities.

THE

Epiſtle of PAUL the Apoſtle to the EPHESIANS.

THE ARGUMENT.

St. Paul, *being informed that the Chriſtians of* Epheſus *ſtood firm in the faith, wrote this epiſtle to them; in which he congratulates their ſteadineſs and perſeverance, and prays that they may be enlightened ſo as to be able to ſee the mighty things done for them, and the immenſe advantages they received by the goſpel.*

It was written when the author was in bonds at Rome, *and ſent by* Tychicus.

CHAP. I.

PAUL an apoſtle of Jeſus Chriſt, by the will of God, to the ſaints which are at Epheſus, and to the faithful in Chriſt Jeſus:

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 Bleſſed *be* the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly *places* in Chriſt:

4 According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love:

5 Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will,

6 To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved:

7 In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wiſdom and prudence,

9 Having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf:

10 That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, *even* in him:

11 In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the council of his own will:

12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

13 In whom ye alſo *truſted* after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe,

14 Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation, in the knowledge of him:

18 The eyes of your underſtanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints,

19 And what *is* the exceeding greatneſs of his power to us-ward, who believe, according to the working of his mighty power;

20 Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right-hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come:

22 And hath put all things under his feet, and gave him *to be* the head over all things to the church,

23 Which is his body, the fulneſs of him that filleth all in all.

CHAP. II.

AND you *hath he quickened* who were dead in treſpaſſes and ſins,

2 Wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience.

3 Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in ſins, hath quickened us together with Chriſt (by grace ye are ſaved)

6 And hath raiſed *us* up together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus.

7 That in the ages to come he might ſhew the exceeding riches of his grace, *in his* kindneſs towards us, through Chriſt Jeſus.

8 For by grace are ye ſaved, through faith: and that not of yourſelves: *it is* the gift of God:

9 Not of works, leſt any man ſhould boaſt:

10 For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

11 Wherefore remember that ye *being* in time paſſed Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh made by hands;

12 That at that time ye were without Chriſt, being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world:

13 But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the blood of Chriſt.

14 For he is our peace, who hath made both one, and hath broken the middle wall of partition between us;

15 Having aboliſhed in his fleſh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himſelf, of twain, one new man, *ſo* making peace;

16 And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby:

17 And came, and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an acceſs by one Spirit unto the Father.

19 Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God;

20 And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-*ſtone*;

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom you alſo are builded together for an habitation of God through the Spirit.

CHAP. III.

FOR this cauſe, I Paul the priſoner of Jeſus Chriſt for you Gentiles.

2 If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the myſtery (as I wrote afore in few words,

4 Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt)

5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto the holy apoſtles and prophets by the Spirit.

6 That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel;

7 Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am leſs than the leaſt of all ſaints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.

9 And to make all men ſee what *is* the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt:

10 To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wiſdom of God,

11 According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord:

12 In whom we have boldneſs and acceſs with confidence by the faith of him.

13 Wherefore I deſire that ye faint not at my tribulations for you, which is your glory.

14 For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner-man;

17 That

CHAP. I.] 11, 12 *In whom alſo we have obtained an Inheritance*, &c.] Our apoſtle having hitherto ſpoken of the glorious priveleges of the goſpel in general, he comes now to make application of this doctrine, firſt to the Jews and next to the Gentiles in particular.

CHAP. II.] 4, 5 *But God who is rich in mercy, for his great love wherewith he loved us*, &c.] St. Paul having ſet forth that miſerable ſtate which both Jews and Gentiles were in by nature, namely, dead in ſins, and children of wrath; he next ſets forth their deliverance from that woeful ſtate, by the rich mercy and free grace of God.

CHAP. III.] 1 *For this cauſe, I Paul, the priſoner of Jeſus*, &c.] for aſſerting that the privileges of juſtification and ſalvation by Chriſt belonged equally to the Gentiles, as well as the Jews, though the former were not circumciſed; for this cauſe I was perſecuted and impriſoned by the Jews.

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,
18 May be able to comprehend with all saints, what is the breadth, and length and depth, and height;
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
21 Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAP. IV.

I Therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
2 With all lowliness and meekness, with long-suffering, forbearing one another in love;
3 Endeavouring to keep the unity of the Spirit in the bond of peace.
4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;
5 One Lord, one faith, one baptism,
6 One God and Father of all, who *is* above all, and through all, and in you all.
7 But unto every one of us is given grace according to the measure of the gift of Christ.
8 Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.
9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
10 He that descended is the same also that ascended up far above all heavens, that he might fill all things)
11 And he gave some, apostles; and some, prophets: and some, evangelists; and some, pastors and teachers;
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
14 That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive:
15 But speaking the truth in love, may grow up into him in all things which is the head, *even* Christ:
16 From the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.
17 This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind,
18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart:
19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.
20 But ye have not so learned Christ;
21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:
22 That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts:
23 And be renewed in the spirit of your mind;
24 And that ye put on the new man, which after God is created in righteousness and true holiness.
25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.
26 Be ye angry, and sin not: let not the sun go down upon your wrath:
27 Neither give place to the devil.
28 Let him that stole, steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.
29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers:
30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.
32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

BE ye therefore followers of God, as dear children;
2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.
3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints:
4 Neither filthyness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.
5 For this ye know, that no whore-monger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ, and of God.
6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.
7 Be ye therefore partakers with them.
8 For ye were sometimes darkness, but now *ye are* light in the Lord: walk as children of light,
9 (For the fruit of the Spirit *is* in all goodness, and righteousness, and truth)
10 Proving what is acceptable unto the Lord.
11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.
12 For it is a shame even to speak of those things which are done of them in secret.
13 But all things that are reproved, are made manifest by the light, for whatsoever doth make manifest is light.
14 Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
15 See then that ye walk circumspectly, not as fools, but as wise,
16 Redeeming the time, because the days are evil.
17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.
18 And be not drunk with wine, wherein is excess; but be filled with the Spirit:
19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.
23 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;
21 Submitting yourselves one to another in the fear of God.
22 Wives, submit yourselves unto your own husbands, as unto the Lord.
23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.
24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands, in every thing.
25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it:
26 That he might sanctify and cleanse it with the washing of water, by the word.
27 That he might present it to himself, a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.
29 For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the church:
30 For we are members of his body, of his flesh, and of his bones.
31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
32 This is a great mystery: but I speak concerning Christ and the church.
33 Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAP. VI.

CHildren, obey your parents in the Lord: for this is right.
2 Honour thy father and mother (which is the first commandment with promise)
3 That it may be well with thee, and thou mayst live long on the earth.
4 And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.
6 Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart;
7 With good will doing service, as to the Lord, and not to men:
8 Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether *he be* bond or free.
9 And ye, masters, do the same things unto them, forbearing threatning: knowing that your master also is in heaven, neither is there respect of persons with him.
20 Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
12 For we wrestle not against flesh and blood, but against principalities,

CHAP. IV.] 1 *I therefore the prisoner of the Lord, beseech you that ye walk worthy*, &c.] As if he had said, seeing the riches of God's grace in Christ has so abounded towards you, who were once Ephesian idolators, but now converted Gentiles, I Paul who am a prisoner for preaching the gospel, and declaring this grace unto you, do most affectionately exhort you, that ye live answerably to your profession,

CHAP. V.] 2 *And walk in love, has Christ also hath loved us*, &c.] Here we have a second argument urged, to walk in love one towards another, drawn from the example of Christ: he also, as well as God the Father, hath loved us.

CHAP. VI.] 12 *For we wrestle not against flesh and blood, but against principalities* &c.] A christian's life is a perpetual warfare, a continual wrestling. But with what? with whom? Not with flesh and blood; that is, not only or principally with flesh and blood with human enemies, but we must grapple and contend with angelical powers, with devils, who are principalities and powers.

lities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and, having done all, to ſtand.

14 Stand therefore, having your loyns girt about with truth, and having on the breaſt-plate of righteouſneſs;

15 And your feet ſhod with the preparation of the goſpel of peace;

16 Above all, taking the ſheild of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God.

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints:

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel:

20 For which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

21 But that ye alſo may know my affairs, *and* how I do, Tychicus, a beloved brother, and faithful miniſter in the Lord, ſhall make known unto you all things:

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father and the Lord Jeſus Chriſt.

24 Grace *be* with all them that love the Lord Jeſus Chriſt in ſincerity. Amen.

¶ Written from Rome unto the Epheſians, by Tychicus.

THE Epiſtle of PAUL the Apoſtle to the PHILIPPIANS.

The ARGUMENT.

This epiſtle is of all St. Paul's *the moſt pathetic, and full of kind and affectionate expreſſions. It was ſent to the* Philippians *by* Epaphroditus, *who waited upon the apoſtle from the church of* Philippi.

CHAP. I.

PAUL and Timotheus, the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus which are at Philippi, with the biſhops and and deacons:

2 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thank my God upon every remembrance of you,

4 (Always in every prayer of mine for you all making requeſt with joy)

5 For your fellowſhip in the goſpel from the firſt day until now;

6 Being confident of this very thing, that he, which hath begun a good work in you, will perform *it* until the day of Jeſus Chriſt:

7 Even as it is meet for me to think this of you all, becauſe I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jeſus Chriſt.

9 And this I pray, that your love may abound yet more and more in knowledge, and *in* all judgement;

10 That ye may approve things that are excellent; that ye may be ſincere, and without offence till the day of Chriſt;

11 Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

12 But I would ye ſhould underſtand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the goſpel:

13 So that my bonds in Chriſt are manifeſt in all the palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to ſpeak the word without fear.

15 Some indeed preach Chriſt even of envy and ſtrife; and ſome alſo of good-will.

16 The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds:

17 But the other of love, knowing that I am ſet for the defence of the goſpel.

18 What then? notwithſtanding, every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt.

20 According to my earneſt expectation, and *my* hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always, *ſo* now alſo Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Chriſt, and to die *is* gain.

22 But if I live in the fleſh, this *is* the fruit of my labour: yet what I ſhall chooſe I wot not.

23 For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better:

24 Nevertheleſs, to abide in the fleſh *is* more needful for you.

25 And having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

27 Only let your converſation be as it becometh the goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the goſpel;

28 And in nothing terrified by your adverſaries: which is to them an evident token of perdition, but to you of ſalvation, and that of God.

29 For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake;

30 Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.

CHAP. II.

IF *there be* therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies;

2 Fulfil ye my joy, that ye be like-minded, having the ſame love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through ſtrife or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves.

4 Look not every man on his own things, but every man alſo on the things of others.

5 Let this mind be in you, which was alſo in Chriſt Jeſus:

6 Who being in the form of God, thought it not robbery to be equal with God:

7 But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men:

8 And being found in faſhion as a man, he humbled himſelf and became obedient unto death, even the death of the croſs.

9 Wherefore God alſo hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jeſus every knee ſhould bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

12 And that every tongue ſhould confeſs, that Jeſus Chriſt *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation with fear and trembling.

13 For it is God which worketh in you, both to will and to do of *his* good pleaſure.

14 Do all things without murmurings, and diſputings:

15 That ye may be blameleſs and harmleſs, the ſons of God, without rebuke in the mids of a crooked and preverſe nation, among whom ye ſhine as lights in the world.

16 Holding forth the word of life; that I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoice with you all.

18 For the ſame cauſe alſo do ye joy, and rejoice with me.

19 But

Chap. I.] 2 *Grace be unto you, and peace from God*, &c.] Grace from God the Father; or grace from God as a Father; intimating, that God beſtows not his grace as a Creator, but as a Father, and as a Father in Chriſt: And peace from our Lord Jeſus Chriſt; he being the purchaſer of our peace.

Chap. II.] 3 *But in lowlineſs of mind let each eſteem other better than themſelves,*] The Publican judged the Phariſee better than himſelf; and though it was not ſo, God did not diſapprove of him for it, but he went away juſtified: ſo that it is no crime to judge another better than ourſelves, though he be not ſo; but it is a pride to judge another worſe than ourſelves, though he be really ſo.

19 But I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.
20 For I have no man like-minded, who will naturally care for your state.
21 For all seek their own, not the things which are Jesus Christ's.
22 But ye know the proof of him, that has a son with the father, he hath served with me in the gospel,
23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.
24 But I trust in the Lord, that I also myself shall come shortly.
25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier but your messenger, and he that ministred to my wants,
26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.
27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.
28 I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.
29 Receive him therefore in the Lord, with all gladness, and hold such in reputation:
30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

CHAP. III.

FInally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grevious, but for you *it is* safe.
2 Beware of dogs, beware of evil-workers, beware of the concision.
3 For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:
4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:
5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.
7 But what things were gain to me, those I counted loss for Christ.
8 Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.
9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;
11 If by any means I might attain unto the resurrection of the dead:
12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.
13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.
15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.
16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.
17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.
18 (For many walk, of whom I have told you often, and now tell you even weeping *that they are* the enemies of the cross of Christ:
19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things)
20 For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:
21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. IV.

THerefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.
2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.
3 And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with others my fellow-labourers, whose names *are* in the book of life.
4 Rejoice in the Lord alway: *and* again I say, Rejoice.
5 Let your moderation be known unto all men. The Lord *is* at hand.
6 Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.
7 And the peace of God which passeth all understanding, shall keep your hearts and minds thro' Christ Jesus.
8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.
9 Those things which ye have both learned and received, and heard, and seen in me, do: and the God of peace shall be with you.
10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.
11 Not that I speak in respect of want: for I have learned in whatsoever state I am, *therewith* to be content.
12 I know both *how* to be abased, and I know *how* to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.
13 I can do all things through Christ which strengtheneth me.
14 Notwithstanding, ye have well done, that ye did communicate with my affliction.
15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
16 For even in Thessalonica ye sent once and again unto my necessity.
17 Not because I desire a gift: but I desire fruit that may abound to your account.
18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.
19 But my God shall supply all your need according to his riches in glory, by Christ Jesus.
20 Now unto God and our Father *be* glory for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren which are with me greet you.
22 All the saints salute you, chiefly they that are of Cæsar's household.
23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

CHAP. III.] 3 *For we are the circumcision, which worship God in the spirit*, &c.] That is, We christians alone the true and spiritual circumcision, and accounted so by God, because we have that which the outward circumcision signified, namely the circumcision of the heart, and the mortification of carnal lusts and desires.

CHAP. IV.] 23 *The grace of our Lord Jesus Christ be with you all, Amen.*] He shuts up all with his usual apostolical valediction. By grace we are to understand the free favour of God, as the fountain, and all good things, as so many streams flowing from that fountain: this is called the grace of our Lord Jesus Christ, because purchased by his merit, and applied by his intercession.

THE Epistle of PAUL the Apostle to the COLOSSIANS.

THE ARGUMENT.

St. Paul *had not planted the christian faith in person at* Colosse; *but was nevertheless concerned in the conversion of the* Colossians, *by sending other persons to them for that purpose, particularly* Epaphras. *He therefore wrote this epistle, in which he expresses his great satisfaction at their constancy in the faith.*

CHAP. I.

PAUL an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,
2 To the saints and faithful brethren in Christ, which are at Colosse: Grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.
3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you;

4 Since

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints:

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding:

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins.

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the first-born from the dead: that in all things he might have the pre-eminence.

19 For it pleased *the Father*, that in him should all fulness dwell;

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you that were some time alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy and unblameable, and unreproveable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. II.

FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh:

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fullness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

14 Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath *days*:

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puft up by his own fleshly mind;

19 And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not, taste not, handle not;

22 Which are all to perish with the using) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

CHAP. III.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who* is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things sake the wrath of God cometh on the children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now you also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lye not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created him.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your heart to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of our Lord Jesus, giving thanks to God, and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parent in all things: for this is well-pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doth wrong, shall receive for the wrong which he hath done: and there is no respect of persons.

CHAP. IV.

MAsters, give unto *your* servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal

CHAP. I.] 5, 6 *For the hope which is laid up for you in heaven, whereof ye heard before,* &c.] Here St. Paul discovers the motive which excited the Colossians to such steadiness and constancy in the faith of Christ, and in love one to another; and that was the hope laid up for them in heaven; that is, the great and good things here hoped for, and there to be enjoyed.

CHAP. II.] 3 *In whom are hid all the treasures of wisdom and knowledge.*] That is, in Jesus Christ and in his gospel are all the treasures of wisdom and knowledge, laid up as in a store-house; and from thence only are they to be expected and derived.

CHAP. III] 3 *For ye are dead, and your life is hid with Christ in God.*] Here ye have a fresh argument to enforce the foregoing exhortation: Seek ye the things above, for ye are dead; that is, dead to sin, dead to the world; there be not over-eager in pursuit of the things which are below.

3 Withal, praying alſo for us that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds:

4 That I may make it manifeſt, as I ought to ſpeak.

5 Walk in wiſdom toward them that are without, redeeming the time.

6 Let your ſpeech *be* alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

7 All my ſtate ſhall Tychicus declare unto you, *who* is a beloved brother, and a faithful miniſter, and fellow ſervant in the Lord:

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts:

9 With Oneſimus a faithful and beloved brother, who is one of you. They ſhall make known unto you all things which *are done* here.

10 Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus, ſiſter's ſon to Barnabas, (touching whom ye received commandment; if he come unto you, receive him)

11 And Jeſus which is called Juſtus, who are of the circumciſion. Theſe only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, always labouring frequently for you in prayers, that ye may ſtand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloved phyſician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas and the church which is in his houſe.

16 And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans; and that ye likewiſe read the epiſtle from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18 The ſalutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen

¶ Written from Rome to the Coloſſians, by Tychicus and Oneſimus

CHAP. IV.] 6 *Let your ſpeech be alway with grace, ſeaſoned wit'h ſalt,* &c.] Direction is here given to all chriſtians for the right government of the tongue, and well-ordering of the ſpeech, that it be not corrupt and rotten, filthy or frothy, vain and unprofitable; but mild and courteous, ſavoury and gracious, wiſe and diſcreet.

THE

Firſt Epiſtle of PAUL the Apoſtle to the THESSALONIANS.

The ARGUMENT.

St. Paul *himſelf planted the Chriſtian faith at* Theſſalonica. *His deſign in this and the following epiſtle were the ſame, namely, by an early care to ſupport and cheriſh the* Theſſalonian *Chriſtians againſt the furious attacks of the* Jewiſh *zealots.*

CHAP. I.

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt: Grace *be* unto you, and peace from God our Father, and the Lord Juſus Chriſt.

2 We give thanks to God always for you all, making mention of you in our prayers.

3 Remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father:

4 Knowing, brethren beloved, your election of God.

5 For our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as ye know what manner of men we were among you for your ſake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:

7 So that ye were enſamples to all that believe in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing.

9 For they themſelves ſhew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to ſerve the living and true God,

10 And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus which delivered us from the wrath to come.

CHAP. II.

FOR yourſelves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the goſpel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanneſs, nor in guile:

4 But as we were allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.

5 For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs; God *is* witneſs.

6 Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome, as the apoſtles of Chriſt.

7 But we were gentle among you, even as a nurſe cheriſheth her children:

8 So, being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.

9 For ye remember, brethren, our labour and travel: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

10 Ye *are* witneſſes, and God *alſo*, how holily and juſtly, and unblameably we behaved ourſelves among you that believe:

11 As you know, how we exhorted and comforted, and charged every one of you, (as a father *doth* his children)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cauſe alſo thank we God, without ceaſing, becauſe when ye received the word of God, which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men:

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt.

17 But we, brethren, being taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our Glory and joy.

CHAP. I.] 2. 3 *We give thanks to God always,* &c. The great wiſdom of our apoſtle is here remarkable; for being about to magnify and extol the graces of the ſpirit wrought in the Theſſalonians, particularly their faith, their love, their patience, their hope, inſtead of commending them for theſe graces, he breaks forth into thankſgivings to God for them.

CHAP. II.] 2 *But even after that we had ſuffered before, and were ſhamefully entreated,* &c.] Here the apoſtle ſhews the Theſſalonians the great difficulties and dangers which he broke thro' at his firſt entrance amongſt them to preach the goſpel. But nothing of that nature could diſcourage him; but that he waxed more bold in ſpirit, reſolving to preach the goſpel of God, though with much contention and oppoſition from the unbelieving Jews.

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints:

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding:

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins.

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 And he is before all things, and by him all things consist.

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Firſt Epiſtle of PAUL the Apoſtle to the THESSALONIANS.

The ARGUMENT.

St. Paul *himſelf planted the Chriſtian faith at* Theſſalonica. *His deſign in this and the following epiſtle were the ſame, namely, by an early care to ſupport and cheriſh the* Theſſalonian *Chriſtians againſt the furious attacks of the* Jewiſh *zealots.*

CHAP. I.

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt: Grace *be* unto you, and peace from God our Father, and the Lord Juſus Chriſt.

2 We give thanks to God always for you all, making mention of you in our prayers.

3 Remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father:

4 Knowing, brethren beloved, your election of God.

5 For our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as ye know what manner of men we were among you for your ſake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:

7 So that ye were enſamples to all that believe in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing.

9 For they themſelves ſhew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to ſerve the living and true God,

10 And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus which delivered us from the wrath to come.

CHAP. II.

FOR yourſelves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the goſpel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanneſs, nor in guile:

4 But as we were allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.

5 For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs; God *is* witneſs.

6 Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome, as the apoſtles of Chriſt.

7 But we were gentle among you, even as a nurſe cheriſheth her children:

8 So, being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us.

9 For ye remember, brethren, our labour and travel: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

10 Ye *are* witneſſes, and God *alſo*, how holily and juſtly, and unblameably we behaved ourſelves among you that believe:

11 As you know, how we exhorted and comforted, and charged every one of you, (as a father *doth* his children)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cauſe alſo thank we God, without ceaſing, becauſe when ye received the word of God, which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men:

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt.

17 But we, brethren, being taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our Glory and joy.

CHAP. I.] 2. 3 *We give thanks to God always,* &c. The great wiſdom of our apoſtle is here remarkable; for being about to magnify and extol the graces of the ſpirit wrought in the Theſſalonians, particularly their faith, their love, their patience, their hope, inſtead of commending them for theſe graces, he breaks forth into thankſgivings to God for them.

CHAP. II.] 2 *But even after that we had ſuffered before, and were ſhamefully entreated,* &c.] Here the apoſtle ſhews the Theſſalonians the great difficulties and dangers which he broke thro' at his firſt entrance amongſt them to preach the goſpel. But nothing of that nature could diſcourage him; but that he waxed more bold in ſpirit, reſolving to preach the goſpel of God, though with much contention and oppoſition from the unbelieving Jews.

CHAP. III.

WHerefore, when we could no longer forbear, we thought it good to be left at Athens alone:

2 And ſent Timotheus, our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith;

3 That no man ſhould be moved by theſe afflictions: for yourſelves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before, that we ſhould ſuffer tribulation, even as it came to paſs, and ye know.

5 For this cauſe, when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you:

7 Therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith:

8 For now we live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you for all the joy wherewith we joy for your ſakes before our God,

10 Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith?

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt, direct our way unto you.

12 And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may ſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt, with all his ſaints.

CHAP. IV.

FUrthermore then we beſeech you, brethren, and exhort *you* by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God, ſo ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jeſus.

3 For this is the will of God, *even* your ſanctification, that ye ſhould abſtain from fornication:

4 That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour;

5 Not in the luſt of concupiſcence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter: becauſe that the Lord *is* the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

7 For God hath not called us unto uncleanneſs, but unto holineſs.

8 He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye yourſelves are taught of God to love one another.

10 And indeed ye do it towards all the brethren which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more;

11 And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, (as we commanded you)

12 That ye may walk honeſtly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope.

14 For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him.

15 For this we ſay unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord ſhall not prevent them which are aſleep.

16 For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the arch-angel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt:

17 Then we, which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

18 Wherefore, comfort one another with theſe words.

CHAP. V.

BUT of the times and the ſeaſons, brethren, ye have no need that I write unto you.

2 For yourſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night.

3 For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape.

4 But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſs.

6 Therefore let us not ſleep as *do* others; but let us watch and be ſober.

7 For they that ſleep, ſleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be ſober, putting on the breaſtplate of faith and love, and for an helmet the hope of ſalvation.

9 For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt,

10 Who died for us, that, whether we wake or ſleep, we ſhould live together with him.

11 Wherefore comfort yourſelves together, and edify one another, even as alſo ye do.

12 And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you;

13 And to eſteem them very highly in love for their work's ſake. *And* be at peace among yourſelves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men.

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourſelves, and to all men.

16 Rejoice evermore.

17 Pray without ceaſing.

18 In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.

19 Quench not the Spirit.

20 Deſpiſe not propheſyings.

21 Prove all things: hold faſt that which is good.

22 Abſtain from all appearance of evil.

23 And the very God of peace ſanctify you wholly: and *I pray God* your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

24 Faithful *is* he that calleth you, who alſo will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiſs.

27 I charge you by the Lord that this epiſtle be read unto all the holy brethren.

28 The grace of our Lord Jeſus Chriſt *be* with you. Amen.

¶ The firſt *epiſtle* unto the Theſſalonians was written from Athens.

CHAP. III.] 7, 8 *Therefore brethren, we were comforted over you in all our affliction*, &c.] In theſe words, our apoſtle declares the tranſcendent joy and overflowing comfort which was found in his ſoul, upon the knowledge he had received of the conſtancy and ſtedfaſtneſs of the faith of theſe Theſſalonians.

CHAP. IV.] 1 *Furthermore we beſeech you, brethren, and exhort you by the Lord Jeſus*, &c.] In theſe words we have a general exhortation given to the Theſſalonians, that, according to the doctrine and injunctions formerly given them for a holy converſation ſuitable to the goſpel, they would make it their care and endeavour to abound more and more in the exerciſe of piety.

CHAP. V.] 16, 17, 18 *Rejoice evermore. Pray without ceaſing. In every thing give thanks*, &c.] Three very extenſive duties are here enjoined by St. Paul: all which have a kind of univerſality annexed to them.

THE SECOND Epiſtle of PAUL the Apoſtle to the THESSALONIANS.

THE ARGUMENT.

Grotius is of opinion, that this epiſtle was written before the preceding, becauſe St. Paul *mentions, in this, a letter that he had written to the* Theſſalonians.

CHAP. I.

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt.

2 Grace unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 We are bound to thank God always for you, brethren, as it is meet, becauſe that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure.

5 *Which*

5 *Which is* a manifeſt token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer.

6 Seeing *it is* a righteous thing with God to recompenſe tribulation to them that trouble you;

7 And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt:

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power;

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day.

11 Wherefore alſo we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleaſure of *his* goodneſs, and the work of faith with power:

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

CHAP. II.

NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and *by* our gathering together unto him,

2 That ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.

3 Let no man deceive you by any means: for *that day ſhall not come*, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition:

4 Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God.

5 Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know what with-holdeth, that he might be revealed in his time.

7 For the myſtery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

8 And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming:

9 *Even him* whoſe coming is after the working of Satan, with all power, and ſigns, and lying wonders,

10 And with all deceivableneſs of unrighteouſneſs, in them that periſh; becauſe they received not the love of truth, that they might be ſaved.

11 And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lye:

12 That they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth:

14 Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

15 Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word or our epiſtle.

16 Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given *us* everlaſting conſolation and good hope through grace,

17 Comfort your hearts, and ſtabliſh you in every good word and work.

CHAP. III.

FInally, brethren, pray for us, that the word of the Lord may have *free* courſe, and be glorified even as *it is* with you;

2 And that we may be delivered from unreaſonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who ſhall ſtabliſh you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do, and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt.

6 Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

7 For you yourſelves know how ye ought to follow us: for we behaved not ourſelves diſorderly among you.

8 Neither did we eat any man's bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you:

9 Not becauſe we have not power, but to make ourſelves an enſample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat.

11 For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy-bodies.

12 Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread.

13 But ye, brethren, be not weary in well-doing.

14 And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed.

15 Yet count *him* not as an enemy, but admoniſh *him* as a brother.

16 Now the Lord of peace himſelf give you peace always, by all means. The Lord be with you all.

17 The ſalutation of Paul with mine own hand, which is the token of every epiſtle: ſo I write;

18 The grace of our Lord Jeſus Chriſt *be* with you all. **Amen.**

¶ The ſecond *epiſtle* to the Theſſalonians was written from Athens.

Chap. I.] 7 *And to you who are troubled, reſt with us*, &c.] That is, as God will certainly puniſh your perſecutors: ſo he will 'ere long give reſt to you who ſuffer together with us who are companions with you in the ſame ſufferings: you that are troubled ſhall have reſt with us his perſecuted apoſtles: you ſhall have reſt as well as we; you ſhall have reſt together with us.

Chap. II.] 3 *Let no man deceive you by any means*, &c.] As if St. Paul had ſaid, Let no man deceive you in this article of your faith by any pretence whatſoever.

Chap. III.] 6 *Now we command you, brethren, in the name of our Lord*, &c.] Our apoſtle here enters upon a new ſubject; namely, that of church diſcipline; not only exhorting, but commanding and requiring them to excommunicate from their ſociety every brother or chriſtian profeſſor walking diſorderly.

THE
Firſt Epiſtle of PAUL the Apoſtle to TIMOTHY.

The ARGUMENT.

Timothy, *to whom the epiſtle was written, had been placed by St.* Paul *over the churches of* Epheſus, *and the neighbouring provinces.*

CHAP. I.

PAUL an apoſtle of Jeſus Chriſt by the commandment of God our Saviour, and the Lord Jeſus Chriſt, *which is* our hope;

2 Unto Timothy *my* own ſon in the faith: Grace, mercy, *and* peace from God our Father, and Jeſus Chriſt our Lord.

3 As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine,

4 Neither give heed to fables, and endleſs genealogies, which miniſter queſtions, rather than godly edifying, which is in faith: *ſo do.*

5 Now the end of the commandment is charity, out of a pure heart, and *of* a good conſcience, and *of* faith unfeigned:

6 From which ſome having ſwerved, have turned aſide unto vain jangling;

7 Deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm.

8 But we know that the law *is* good, if a man uſe it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manſlayers,

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Chap. I.] 5, 6, 7 *Now the end of the commandment is charity, out of a pure heart*, &c.] In theſe words St. Paul partly reflects upon the judaizing teachers, who were ſo zealous for their ceremonial law, that they mingled works with faith in the point of juſtification.

10 For whoremongers, for them them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did *it* ignorantly, in unbelief:

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophesies which went before on thee, that thou by them mightest war a good warfare,

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.

20 Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAP. II.

I Exhort therefore, that first of all supplications, prayers, intercessions, *and* giving of thanks, be made for all men:

2 For kings, and for all that are in authority; that we may live a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour:

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and man, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I spake the truth in Christ, *and* lie not) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting:

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding, she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.

CHAP. III.

THIS *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not coveteous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have good report of them which are without; lest he fall into reproach, and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children, and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy, having their conscience seared with a red-hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse prophane and old wives fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all.

16 Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAP. V.

REbuke not an elder, but entreat *him* as a father, *and* the younger men as brethren;

2 The elder women as mothers, the younger as sisters, with all purity.

3 Honour widows, that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tatlers also, and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The labourer *is* worthy of his reward.

Against

CHAP. II.] 3, 4 *For this is good and acceptable in the sight of God our Saviour*, &c.] Our apostle subjoins his reasons for our praying for all men; because Christ came into the world to save all men, chap. i. 15. because it is the desire of God, as well as the design of Christ, that all men should be saved; and because such prayers are acceptable in the sight of God.

CHAP. III.] 2 *A bishop then must be blameless, the husband of one wife*, &c.] Here we have St. Paul's positive character of a bishop, and what he ought to be who is admitted into that high and honourable office in the church of God.

CHAP. IV.] 8 *For bodily exercise profiteth little; but godliness is profitable unto all things*, &c.] By bodily exercise he meaneth corporal austerities, abstinence from meats and marriage; all the external exercises of religion. These profit a little, though but a little, in comparison of the profit of godliness.

CHAP. V.] 19, 20, 21 *Against an elder receive not an accusation but before two or three witnesses*, &c.] Here our apostle directs Timothy how to proceed in church-censures against open offenders.

19 Againſt an elder receive not an accuſation but before two or three witneſſes.
20 Them that ſin rebuke before all, that others alſo may fear.
21 I charge *thee* before God, and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without preferring one before the other, doing nothing by partiality.
22 Lay hands ſuddenly on no man, neither be partakers of other men's ſins: keep thyſelf pure.
23 Drink no longer water, but uſe a little wine for thy ſtomach's ſake, and thine own infirmities.
24 Some men's ſins are open before-hand, going before to judgement; and ſome *men* they follow after.
25 Likewiſe alſo the good works *of ſome* are manifeſt before-hand; and they that are otherwiſe cannot be hid.

CHAP. VI.

LET as many ſervants as are under the yoke count their own maſters worthy of all honour, that the name of God and *his* doctrine be not blaſphemed.
2 And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren: but rather do *them* ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort.
3 If any man teach otherwiſe, and conſent not to wholeſome words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs;
4 He is proud, knowing nothing but doating about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings,
5 Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thyſelf.
6 But godlineſs with contentment is great gain.
7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.
8 And having food and raiment, let us be therewith content.
9 But they that will be rich fall into temptation and a ſnare, and *into* many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.
10 For the love of money is the root of all evil: which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.
11 But thou, O man of God, flee theſe things; and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.
12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.
13 I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion;
14 That thou keep *this* commandment without ſpot, unrebukeable, until the appearing of our Lord Jeſus Chriſt:
15 Which in his times he ſhall ſhew, who is the bleſſed and only potentate, the King of kings, and Lord of lords;
16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, or can ſee; to whom *be* honour and power everlaſting. Amen.
17 Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy;
18 That they do good, that they be rich in good works, ready to diſtribute, willing to communicate;
19 Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life.
20 O Timothy, keep that which is committed to thy truſt, avoiding profane and vain babblings, and oppoſitions of ſcience falſly ſo called:
21 Which ſome profeſſing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The firſt to Timothy was written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

CHAP. VI.] 1 *Let as many ſervants as are under the yoke count their own maſters worthy of all honour*, &c.] Religion does not ſet men on a level, but allows of an inequality amongſt men, as ſuperiors and inferiors; and as it gives the former a power to command; ſo it lays the latter under an obligation to obe

THE Second Epiſtle of PAUL the Apoſtle to TIMOTHY.

The ARGUMENT.

This epiſtle is univerſally agreed to have been dated from Rome *during the apoſtle's ſecond confinement under* Nero, *and not long before his martyrdom.*

CHAP. I.

PAUL an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life, which is in Chriſt Jeſus;
2 To Timothy *my* dearly beloved ſon: grace, and mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.
3 I thank God whom I ſerve from *my* forefathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day:
4 Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy:
5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſuaded that in thee alſo.
6 Wherefore I put thee in remembrance, that thou ſtir up the gift of God which is in thee by the putting on of my hands.
7 For God hath not given us the ſpirit of fear, but of power, and of love, and of a ſound mind.
8 Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner; but be thou partaker of the afflictions of the goſpel, according to the power of God;
9 Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus before the world began,
10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the goſpel:
11 Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.
12 For the which cauſe I alſo ſuffer theſe things; nevertheleſs I am not aſhamed: for I know whom I have believed; and I am perſuaded that he is able to keep that which I have committed unto him againſt that day.
13 Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.
14 That good thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us.
15 This thou knoweſt, that all they which are in Aſia be turned away from me; of whom are Phygellus and Hermogenes.
16 The Lord give mercy unto the houſe of Oneſiphorus; for he oft refreſhed me, and was not aſhamed of my chain.
17 But when he was in Rome, he ſought me out very diligently, and found *me*.
18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he miniſtered unto me at Epheſus, thou knoweſt very well.

CHAP. II.

THOU therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.
2 And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.
3 Thou therefore endure hardneſs as a good ſoldier of Jeſus Chriſt.
4 No man that warreth, entangleth himſelf with the affairs of *this* life, that he may pleaſe him who hath choſen him to be a ſoldier.
5 And if a man alſo ſtrive for maſteries, *yet* is he not crowned, except he ſtrive lawfully.

CHAP. I.] 1, 2 *Paul an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life*, &c.] In theſe verſes we have the penman of this epiſtle deſcribed; by his name Paul; by his office, an apoſtle; by the perſon that ſent him, Jeſus Chriſt; by the end of his miſſion to preach the promiſe of life; that is, the goſpel in which the promiſe of life eternal is contained.

CHAP. II.] 2 *And the things that thou haſt heard of me among many witneſſes*, &c.] A ſecond charge given to Timothy is to take ſpecial care, that the doctrine of the goſpel, and the precepts of holy living, which he had heard St. Paul deliver, in the preſence of many witneſſes, ſhould be handed down and tranſmitted to men of great fidelity and ability; whom he was to ordain and impower to teach it to others.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel:

9 Wherein I suffer trouble as an evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 *It is* a faithful saying. For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful; he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord, that they strive not about words, to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

18 Who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity.

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God paradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAP. III.

THIS know also that in the last days perilous times shall come.

2 For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good.

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live Godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving and being deceived.

14 But continue thou in the things which thou hast learned, and hast been assured of: knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

CHAP. IV.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:

2 Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day and not to me only, but unto all them also that love is appearing.

9 Do thy diligence to come shortly unto me.

10 For Demas has forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest bring *with thee*, and the books *but* especially the parchments.

14 Alexander the copper-smith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me; *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strenghtened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kindom: to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit Grace be with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

CHAP. III.] 1 *This know also, that in the last days perilous times shall come,*] As if our apostles had said, O my son Timothy, be not thou discouraged; neither let any of thy successors be dismayed at the sects and schisms, at the heresies and blasphemies, at the vice and impiety, which will be found in and amongst persons in the last days, when certainly know, that perilous times shall come.

CHAP. IV.] 22 *The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.*] St. Paul concludes this, like his other epistle, with an apostolical benediction, 'The Lord Jesus Christ be with thy spirit:' as if he had said, Be not sad at my departure; for though I must leave thee, yet the Lord will uphold thee by his grace, and be present with thee, by the influence of his holy spirit.

THE Epistle of PAUL to TITUS.

The ARGUMENT.

St. Paul *had constituted* Titus *bishop in the island of* Crete, *where he himself had preached the gospel. The occasion of the apostle's writing this epistle to him was much the same with that of the two epistles to* Timothy.

CHAP. I.

PAUL a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness:

2 In hope of eternal life, which God that cannot lie promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour;

4 To

4 To Titus *mine* own ſon after the common faith: Grace, mercy, *and* peace, from God the Father, and the Lord Jeſus Chriſt our Saviour.

5 For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameleſs, the huſband of one wife, having faithful children, not accuſed of riot, or unruly;

7 For a biſhop muſt be blameleſs, as the ſteward of God, not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

8 But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate;

9 Holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine both to exhort and convince the gain-ſayers.

10 For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion:

11 Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake.

12 One of themſelves, *even* a prophet of their own, ſaid, The Cretians *are* always liars, evil beaſts, ſlow bellies.

13 This witneſs is true: wherefore rebuke them ſharply, that they may be ſound in the faith;

14 Not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled, and unbelieving, *is* nothing pure; but even their mind and conſcience is defiled.

16 They profeſs that they know God; but in works they deny *him*, being abominable and diſobedient, and unto every good work reprobate.

CHAP. II.

BUT ſpeak thou the things which become ſound doctrine:

2 That the aged men be ſober, grave, temperate, ſound in faith, in charity, in patience:

3 The aged women likewiſe, that *they be* in behaviour as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ſober, to love their huſbands, to love their children,

5 *To be* diſcreet, chaſte, keepers at home, good, obedient to their own huſbands, that the word of God be not blaſphemed.

6 Young men likewiſe exhort to be ſober-minded.

7 In all things ſhewing thyſelf a pattern of good works: in doctrine *ſhewing* uncorruptneſs, gravity, ſincerity,

8 Sound ſpeech that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.

9 *Exhort* ſervants to be obedient unto their own maſters, *and* to pleaſe *them* well in all things, not anſwering again.

10 Not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth ſalvation hath appeared to all men;

12 Teaching us, that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly, in this preſent world;

13 Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt:

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people zealous of good works.

15 Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

CHAP. III.

PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.

3 For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindneſs and love of God our Saviour toward man appeared,

5 Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt;

6 Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour:

7 That, being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life.

8 *This is* a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might be careful to maintain good works: theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

10 A man, that is an heretick after the firſt and ſecond admonition, reject:

11 Knowing that he that is ſuch is ſubverted, and ſinneth, being condemned of himſelf.

12 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos, on their journey diligently, that nothing be wanting unto them.

14 And let ours alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful.

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the firſt biſhop of the church of the Cretians, from Nicopolis of Macedonia.

CHAP. I.] 16 *They profeſs that they know God, but in works they deny him,* &c.] Behold here the diſmal character of many hypocritical perſons in the Jewiſh church. They profeſſed the knowledge of God, even the true God; but in their works, in their lives and actions, they denied him, and ſo became abominable both to God and man, diſobedient to the law, and averſe from every good work.

CHAP. II.] 2 *Theſe things ſpeak and exhort, and rebuke,* &c.] As if the apoſtle had ſaid, Let theſe neceſſary and practical truths be the ſubject-matter of thy preaching; and, according to the authority of thy office, rebuke gain-ſayers, and let thy doctrine and behaviour in wiſdom and gravity be ſuch as may preſerve and keep thee from all contempt.

CHAP. III.] 2 *To ſpeak evil of no man, to be no brawlers, but gentle,* &c.] Calumny and evil-ſpeaking has been a reigning vice in all ages, and by this means a greater guilt is contracted than men generally apprehend or are aware of.

10 *A man, that is an heretick after the firſt and ſecond admonition, reject.*] As if the apoſtle had ſaid, Avoid and refuſe communion with him that obſtinately perſiſts in dangerous errors and hereſies; and accordingly let him be excommunicated.

THE Epiſtle of PAUL to PHILEMON.

Paul *rejoiceth to hear of the faith and love of* Philemon.

PAUL a priſoner of Jeſus Chriſt, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus our fellow-ſoldier, and to the church in thy houſe:

3 Grace to you, and peace, from God our Father, and the Lord Jeſus Chriſt.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing, which is in you in Chriſt Jeſus.

7 For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.

8 Wherefore, though I might be much bold in Chriſt, to enjoin thee that which is convenient,

9 Yet for love ſake I rather beſeech *thee*, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

10 I beſeech the for my ſon Oneſimus, whom I have begotten in my bonds;

11 Which in time paſt was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have ſent again: thou therefore receive him that is mine own bowels;

13 Whom I would have retained with me, that in thy ſtead he might have miniſtered unto me in the bonds of the goſpel.

14 But without thy mind would I do nothing; that thy benefit ſhould not be as it were of neceſſity, but willingly.

15 For perhaps he therefore departed for a ſeaſon, that thou ſhouldſt receive him for ever;

16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord.

17 If thou count me therefore a partner, receive him as myſelf.

18 If he hath wronged thee, or oweth *thee* aught, put that on mine account.

19 I Paul

19 I Paul have written *it* with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

23 *There salute thee Epaphras, my fellow-prisoner in Christ Jesus.*] It was no joy to St. Paul that Epaphras was in prison; he had rather that he had been preaching at Colosse: but, seeing he was a prisoner, the apostle no doubt was very thankful that he was in the same prison with him, where they had opportunity to pray together, to discourse, encourage, and comfort one another.

THE Epistle of PAUL the Apostle to the HEBREWS.

THE ARGUMENT.

The Hebrews, *to whom this epistle was addressed were the believing* Jews *of* Palestine, *with whom St.* Paul *held a constant intimacy and correspondence.*

The design of it was to convince them, and by their means all the Jewish *converts wheresoever dispersed, of the insufficiency and utter abolishment of the ceremonial and ritual law.*

CHAP. I.

GOD who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds.

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, and let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever; a sceptre of righteousness *is* the sceptre of thy kingdom:

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

11 They shall perish, but thou remainest: and they shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministring spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. II.

THerefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou are mindful of him? or the son of man, that thou visiteth him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth, and they who are sanctified, *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold, I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him *the nature of* angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high-priest, in things *pertaining* to God, to make reconcilation for the sins of the people:

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

CHAP. III.

WHerefore, holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house.

4 For every house is builded by some man; but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

7 Wherefore as the holy Ghost saith, To day if he will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I have grieved with that generation, and said, They alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest,

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called, To day: lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the begining of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For

CHAP. III.] 1 *Therefore we ought to give the more earnest heed,* &c.] As if the apostle had said, Seeing Christ is so excellent in his person, and seeing the gospel has such a glorious author as the blessed Jesus, let us take great heed that we esteem his person, revere his authority, reverence his ministry in message.

CHAP. III.] 12 *Take heed, brethren, lest there be in any of you an evil heart of unbelief,* &c.] The apostle having propounded the example of the Israelites in the foregoing verses, to the consideration of the Hebrews, he advises them here to take care that they do not imitate the old Israelites in their unbelief, which will now endanger our revolt from God, as it did theirs then.

16 For ſome, when they had heard, did provoke: howbeit, not all that came out of Egypt by Moſes.

17 But with whom was he grieved forty years? *was it* not with them that had ſinned, whoſe carcaſes fell in the wilderneſs?

18 And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not?

19 So we ſee that they could not enter in becauſe of unbelief.

CHAP. IV.

LET us therefore fear, leſt a promiſe being left *us* of entering into his reſt, any of you ſhould ſeem to come ſhort of it.

2 For unto us was the goſpel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, If they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world.

4 For he ſpake in a certain place of the ſeventh *day* on this wiſe, And God did reſt the ſeventh day from all his works.

5 And in this *place* again, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached entered not in, becauſe of unbelief:

7 Again, he limiteth a certain day, ſaying in David, To day, after ſo long a time; as it is ſaid, To day if ye will hear his voice, harden not your hearts.

8 For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day.

9 There remaineth therefore a reſt to the people of God.

10 For he that is entered into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.

11 Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

12 For the word of God *is* quick, and powerful, and ſharper than any two edged-ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and *is* a diſcerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifeſt in his ſight: but all things *are* naked and open unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt *our* profeſſion.

15 For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without ſin.

16 Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

FOR every high-prieſt taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and ſacrifices for ſins:

2 Who can have compaſſion on the ignorant, and on them that are out of the way; for that he himſelf alſo is compaſſed with infirmity:

3 And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.

4 And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron:

5 So alſo Chriſt glorified not himſelf, to be made an high-prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee.

6 As he ſaith alſo in another *place*, Thou *art* a prieſt for ever, after the order of Melchiſedec;

7 Who in the days of his fleſh offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard, in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he ſuffered:

9 And being made perfect, he became the author of eternal ſalvation unto all them that obey him;

10 Called of God an high prieſt after the order of Melchiſedec.

11 Of whom we have many things to ſay, and hard to be uttered; ſeeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat.

13 For every one that uſeth milk *is* unſkilful in the word of righteouſneſs: for he is a babe.

14 But ſtrong meat belongeth to them that are of full age, *even* thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

CHAP. VI.

THerefore leaving the principles of the doctrine of Chriſt, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God,

2 Of the doctrine of baptiſms, and of laying on of hands, and of reſurrection of the dead, and of eternal judgement.

3 And this will we do, if God permit.

4 For *it is* impoſſible for thoſe who were once enlightened, and have taſted the heavenly gift, and were made partakers of the Holy Ghoſt,

5 And have taſted the word of God, and the powers of the world to come;

6 If they ſhall fall away, to renew them again unto repentance: ſeeing they crucify to themſelves the Son of God afreſh, and put *him* to an open ſhame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs mete for them by whom it is dreſſed, receiveth bleſſing from God:

8 But, that which beareth thorns and briers *is* rejected, and *is* nigh unto curſing; whoſe end *is* to be burned.

9 But, beloved, we are perſuaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

10 For God *is* not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtered to the ſaints, and do miniſter.

11 And we deſire, that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end:

12 That ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes.

13 For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf,

14 Saying, Surely, bleſſing, I will bleſs thee, and multiplying, I will multiply thee.

15 And ſo after he had patiently endured, he obtained the promiſe.

16 For men verily ſwear by the greater: an oath for confirmation *is* to them an end of all ſtrife.

17 Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impoſſible for God to lie, we might have ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us:

19 Which *hope* we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the vail,

20 Whither the forerunner is for us entered, *even* Jeſus, made an high-prieſt for ever, after the order of Melchiſedec.

CHAP. VII.

FOR this Melchiſedec, king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him:

2 To whom alſo Abraham gave a tenth part of all: firſt being by interpretation king of righteouſneſs, and after that alſo king of Salem, which is king of peace;

3 Without father, without mother, without deſcent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a prieſt continually.

4 Now conſider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the ſpoils.

5 And verily they that are of the ſons Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whoſe deſcent is not counted from them received tithes of Abraham, and bleſſed him that had the promiſes.

7 And without all contradiction, the leſs is bleſſed of the better.

8 And here men that die receive tithes: but there he *receiveth them*, of whom it is witneſſed that he liveth.

9 And as I may ſo ſay, Levi alſo, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchiſedec met him.

11 If therefore perfection were by the Levitical prieſthood, (for under it the people received the law) what farther need *was there* that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

12 For the prieſthood being changed, there is made of neceſſity a change alſo of the law.

13 For he, of whom theſe things are ſpoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord ſprang out of Judah; of which tribe Moſes ſpake nothing concerning prieſthood.

15 And it is yet far more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt,

16 Who is made, not after the law of a carnal commandment, but after the power of an endleſs life.

17 For he teſtifieth, Thou *art* a prieſt for ever, after the order of Melchiſedec.

18 For there is verily a diſannulling of the commandment going before, for the weakneſs and unprofitableneſs thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And in as much as not without an oath *he was made prieſt*.

CHAP. IV.] 3 *Although the works were finiſhed from the foundation of the world.*] That is, Almighty God, when he had finiſhed the works of creation in ſix days, reſted on the ſeventh day from his labour; ſhewing us by his own example, that work and labour muſt precede our reſt,

CHAP. V.] 3 *And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.*] That is, by reaſon of which infirmities, he ought, both by God's command, and alſo from the reaſon and nature of the thing, to offer ſacrifices, as for the ſins of the people, ſo alſo for his own.

2: (For those priests were made without an oath: but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever, after the order of Melchisedec.)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death.

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high-priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens:

27 Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAP. VIII.

NOW of these things which we have spoken, *this is* the sum; we have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A ministry of the sanctuary, and of the true tabernacle which the Lord pitched, and not man.

3 For every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see (saith he) *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now he hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold the days come (saith the Lord) when I will make a new covenant with the house of Israel, and with the house of Judah:

9 Not according to the covenant I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAP. IX.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made, the first wherein *was* the candlestick, and the table, and the shew-bread; which is called the sanctuary.

3 And after the second vail, the tabernacle which is called the holiest of all:

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercy seat: of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God:*

7 But into the second *went* the high-priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people.

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing;

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats, and drinks, and divers washings, and carnal ordinances imposed *on them* until the time of reformation.

11 But Christ, being come an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood, entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all, whilst the testator liveth.

18 Whereupon, neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people;

20 Saying, this *is* the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high-priest entereth into the holy place, every year with the blood of others;

26 (For then must he often have suffered since the foundation of the world) but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgement:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

CHAP. X.

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin thou wouldst not, neither hadst pleasure *therein*, (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God: he taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days; saith the Lord, I will put my laws into their hearts, and in their minds will I write them:

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these *is, there is* no more offering for sin.

19 Having

CHAP. VII.] 25 *Wherefore he is able also to save them to the uttermost that come unto God,* &c.] These words are a comfortable inference which our apostle draws from his preceding discourse concerning the eternity and unchangeableness of Christ's priesthood: seeing he lives for ever, he is therefore able to save to the uttermost and that for ever.

CHAP. VIII.] 12 *For I will be merciful to their unrighteousness,* &c.] This is the great, the fundamental promise of the covenant of grace, namely, the pardon of sin.

CHAP. IX.] 9 *Which was a figure for the time then present, in which were offered both gifts and sacrifices,* &c.] As if the apostle had said, The first tabernacle was but a figure, or typical representation, of good things to come, serving only for the present nonage of the church: for the gifts and sacrifices then offered could not of themselves perfectly justify, sanctify, or save any man, nor could they pacify the conscience of the sinner.

CHAP. X.] 4 *For it is not possible that the blood of bulls and of goats should take away sins.*] The design of our apostle in these words is to prove, that the sacrifices of the law could not expiate sins, nor make reconciliation with God, which the sacrifice of Christ alone was appointed to do.

19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh:

21 And *having* an high-priest over the house of God:

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water:

23 Let us hold fast the profession of our faith without wavering, (for he *is* faithful that promised)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received of the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking-for of judgement, and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy, under two or three witnesses.

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAP. XI.

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.

5 By faith Enoch was translated, that he should not see death; and he was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*:

18 Of whom it was said, That in Isaac shall thy seed be called;

19 Accounting that God was able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob when he was a dying blessed both the sons of Joseph, and worshipped *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Chusing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red Sea as by dry *land*; which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? For the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae, *of* David also, and Samuel, and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions;

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance, that they might obtain a better resurrection.

36 And others had trial of *cruel* mockings, and scourgings, yea moreover of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented:

38 (Of whom the world was not worthy) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAP. XII.

WHerefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*; and let us run with patience the race that is set before us,

2 Looking unto Jesus, the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you, as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

CHAP. XI.] 23 *By faith Moses, when he was born, was hid,* &c.] In these words the faith of Moses's parents is celebrated. The birth of Moses fell out in the very height and utmost fury of Pharaoh's persecution, when the king had given commandment to destroy all the male children: Moses was then born, and hid by his parents, and preserved as a deliverer of the church of God.

CHAP. XII.] 6 *For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*] A reason is given in these words why we should not faint under divine chastisements, because God chasteneth every one whom he loves.

16 For they verily for a few days chastened *us* after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees,

13 And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

15 Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble *you*, and thereby many be defiled:

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words, which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake.)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, which are written in heaven; and to God, the judge of all; and to the spirits of just men made perfect;

24 And to Jesus, the mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh: For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

29 For our God *is* a consuming fire.

CHAP. XIII.

LET brotherly love continue.

2 Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us; for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy, by Timothy.

CHAP. XIII.] 1 *Let brotherly love continue.*] Love being the fountain and foundation of all moral duties, our apostle begins with it, and places it at the head of all the rest, as comprehending our whole duty toward our neighbour.

3 *Remember them that are in bonds, as bound with them*, &c.] Hospitality towards strangers was recommended in the foregoing verse, here compassion towards sufferers, such as captives, prisoners in bonds, either upon a religious or civil account.

THE General EPISTLE of JAMES.

THE ARGUMENT.

This canonical book of the New Testament was written by St. James *the* Less, *called also the Lord's brother, who was chosen by the apostles bishop of* Jerusalem. *The date of this general epistle Dr.* Mills *places in, or just before, the year sixty: two years after which the writer suffered martyrdom, under the high-priesthood of* Ananus, *and procuratorship of* Albinus.

CHAP. I.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wavering of the sea, driven with the wind, and tossed.

7 For

CHAP. I.] 4 *But let patience have her perfect work*, &c.] That is, let your patience and perseverance under sufferings resolutely continue and hold out to the end. This the apostle urges, because some persons held out the first onset of persecution, but, being exercised with a diversity and length of trials, they fainted.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is *no sooner* risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we would be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your ownselves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of a man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAP. II.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial to yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgement-seats?

7 Do not they blaspheme that worthy name, by the which ye are called?

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all,

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejoiceth against judgement.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food;

16 And one of you say unto them, Depart in peace, be you warmed and filled: notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is but one God: thou dost well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAP. III.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and have been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? So *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man, and endued with knowledge amongst you? Let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion, and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

CHAP. IV.

FROM whence *come* wars and fightings among you? *Come they* not hence, *even* of your lusts, that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God; resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you: cleanse *your* hands, ye sinners; and purify *your* hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil of one another, brethren. He that speaketh evil of *his* brother, and judgeth *his* brother, speaketh evil of the law, and judgeth

CHAP. II.] 6 *But ye have despised the poor*, &c.] Our apostle here charges them downright with the sin which he had been before condemning; namely, an undue respect of persons, despising the poor whom God himself had chosen and honoured.

CHAP. III.] 2 *For in many things we offend all*, &c.] We should be very candid in censuring others, as we all offend in many things ourselves, and consequently have need of lenity and candour from our fellow-creatures.

13 *Who is a wise man*, &c.] If any among you desire to shew yourselves wiser than others, demonstrate it to the world by a better conversation, and abounding in every good work.

CHAP. IV.] 7 *Submit yourselves therefore to God*, &c.] Submit yourselves to the government and authority of the Almighty; Let your thoughts, your words, and your actions, be guided by the strict rules of his word.

judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to save, and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow: for what *is* your life? It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doth it not, to him it is sin.

CHAP. V.

GO to now, ye rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on earth, and been wanton; ye have nourished your hearts as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray for one another, that they may be healed: the effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he, which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

CHAP. V.] 10 *Take, my brethren, the prophets*, &c.] Here the apostle exhorts the suffering Christians to patience, by exhibiting before their eyes the great examples of such as flourished under the law, and by the afflictions they endured, rendered themselves dear to their maker.

THE First EPISTLE General of PETER.

The ARGUMENT.

The epistles of St. Peter *are addressed to the* Jewish *converts, who were scattered through* Pontus, Galatia, *&c. not only upon the persecution raised at* Jerusalem, *but upon former dispersions of the* Jews *into those places, on several other occasions.*

CHAP. I.

PETER an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

3 Blessed *be* the God, and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time;

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness, through manifold temptations,

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ;

8 Whom, having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory;

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow:

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance;

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know, that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish, and without spot;

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you;

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man, as the flower of grass; The grass withereth, and the flower thereof falleth away:

CHAP. I.] 8 *Whom, having not seen, ye love*, &c.] In this passage, the apostle commendeth the faith and love of those Jews to whom he wrote, because they sincerely loved Christ, though they never had enjoyed the satisfaction of seeing him in the flesh.

25 But the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

CHAP. II.

WHerefore laying aſide all malice, and all guile, and hypocriſies, and envies, and all evil-ſpeakings,

2 As new-born babes deſire the ſincere milk of the word, that ye may grow thereby:

3 If ſo be ye have taſted that the Lord is gracious.

4 To whom coming, *as unto* a living ſtone, diſallowed indeed of men, but choſen of God, *and* precious,

5 Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

6 Wherefore alſo it is contained in the ſcripture, Behold I lay in Sion a chief corner-ſtone, elect, precious: and he that believeth on him, ſhall not be confounded.

7 Unto you therefore which believe, *he is* precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

9 But ye *are* a choſen generation, a royal prieſt-hood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light:

10 Which in time paſt *were* not a people, but *are* the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beſeech *you* as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul;

12 Having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by *your* good works, which they ſhall behold, glorify God in the day of viſitation.

13 Submit yourſelves to every ordinance of man for the Lord's ſake whether it be to the king as ſupreme;

14 Or unto governors, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well.

15 For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men:

16 As free, and not uſing *your* liberty for a cloke of maliciouſneſs, but as the ſervants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* ſubject to *your* maſters with all fear, not only to the good and gentle, but alſo to the froward.

19 For this *is* thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully.

20 For what glory *is it*, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer *for it*, ye take it patiently; this *is* acceptable with God.

21 For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps:

22 Who did no ſin, neither was guile found in his mouth:

23 Who when he was reviled, reviled not again; when he ſuffered, he threatened not; but committed *himſelf* to him that judgeth righteouſly:

24 Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes ye were healed.

25 For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

CHAP. III.

LIkewiſe, ye wives, *be* in ſubjection to your own huſbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives,

2 While they behold your chaſte converſation *coupled* with fear.

3 Whoſe adorning let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it *be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet ſpirit, which is in the ſight of God of great price.

5 For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands;

6 Even as Sara obeyed Abraham, calling him lord: whoſe daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewiſe, ye huſbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compaſſion one to another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil; or railing for railing: but contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

10 For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.

11 Let him eſchew evil, and do good; let him ſeek peace and enſue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* againſt them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But, and if ye ſuffer for righteouſneſs ſake, happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But ſanctify the Lord God in your hearts: and *be* ready always to *give* an anſwer to every man that aſketh you a reaſon of the hope that is in you, with meekneſs and fear:

16 Having a good conſcience; that whereas they ſpeak evil of you, as of evil-doers, they may be aſhamed that falſely accuſe your good converſation in Chriſt.

17 For *it is* better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing.

18 For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt (that he might bring us to God) being put to death in the fleſh, but quickened by the Spirit:

19 By which alſo he went and preached unto the ſpirits in priſon;

20 Which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight ſouls, were ſaved by water.

21 The like figure whereunto, *even* baptiſm, doth alſo now ſave us (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt:

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject unto him.

CHAP. IV.

FOraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh, hath ceaſed from ſin;

2 That he no longer ſhould live the reſt of *his* time in the fleſh, to the luſts of men, but to the will of God.

3 For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of *you*.

5 Who ſhall give account to him that is ready to judge the quick and the dead.

6 For, for this cauſe was the goſpel preached alſo to them that are dead that they might be judged according to men in the fleſh, but live according to men in the ſpirit.

7 But the end of all things is at hand: be ye therefore ſober, and watch unto prayer.

8 And above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins.

9 Uſe hoſpitality one to another without grudging.

10 As every man hath received the gift, *even ſo* miniſter the ſame one to another, as good ſtewards of the manifold grace of God.

11 If any man ſpeak, *let him ſpeak* as the oracles of God; if any man miniſter, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

12 Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened unto you:

13 But rejoice, in as much as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 If ye be reproached for the name of Chriſt, happy *are ye*; for the ſpirit of glory, and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

15 But let none of you ſuffer, as a murderer, or *as* a thief, or *as* an evil-doer, or as a buſy body in other men's matters.

16 Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf.

17 For the time *is come* that judgement muſt begin at the houſe of God: and if *it* firſt *begin* at us, what ſhall the end *be* of them that obey not the goſpel of God?

18 And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 Wherefore, let them that ſuffer according to the will of God, commit the keeping of their ſouls *to him* in well-doing, as unto a faithful Creator.

CHAP. V.

THE elders which are among you I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed:

2 Feed the flock of God which is among you, taking the overſight *thereof*, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being enſamples to the flock.

4 And

Chap. II.] 1 *Wherefore laying aſide all malice, and all guile*, &c.] If we expect to be conſidered by our great maſter as profitable ſervants, we muſt purge ourſelves from every crime, eſpecially thoſe which are ſo predominant in human nature, malice and envy.

Chap. III.] 15 *But ſanctify the Lord God in your hearts*, &c.] This ſcriptural phraſe imports a firm belief of the power of the Almighty, that he is able to protect his ſervants from ſufferings, and a full truſt in his goodneſs and providence, that, if it be beſt for us, he will ſurely protect us.

Chap. IV.] 8 *And above all things have fervent charity*, &c.] The next grace and virtue to which they are exhorted is that of charity, or mutual love amongſt themſelves. And obſerve with what particular care this is recommended above all things: and note alſo the intenſe degree of it, not barely charity, but fervent charity.

4 And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

5 Likewiſe, ye younger, ſubmit yourſelves unto the elder: yea all *of you* be ſubject one to another, and be cloathed with humility: for God reſiſteth the proud, and giveth grace to the humble.

6 Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time:

7 Caſting all your care upon him, for he careth for you.

8 Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour;

9 Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, (as I ſuppoſe) I have written briefly, exhorting and teſtifying that this is the true grace of God wherein ye ſtand.

13 The *church that is* at Babylon, elected together with *you*, ſaluteth you, and *ſo doth* Marcus my ſon.

14 Greet ye one another with a kiſs of charity. Peace *be* with you all that are in Chriſt Jeſus. Amen.

The Second EPISTLE General of PETER.

The ARGUMENT.

St. Peter, *in this ſecond epiſtle, proſecutes the ſame ſubject he had begun in his firſt, in order to prevent the apoſtacy of the* Jewiſh *converts from the faith, on account of any perſecutions they might be liable to. He likewiſe guards them againſt the corrupt principles of the Gnoſtics, and of thoſe who ſcoffed at the promiſe of Chriſt's coming, as an event which would never be verified.*

CHAP. I.

SIMON Peter, a ſervant and apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt:

2 Grace and peace be multiplied unto you, through the knowledge of God, and of Jeſus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godlineſs, through the knowledge of him that hath called us unto glory and virtue:

4 Whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.

5 And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience; and to patience, godlineſs;

7 And to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity.

8 For if theſe things be in you, and abound, they make *you that ye ſhall* neither *be* barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

9 But he that lacketh theſe things is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.

10 Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall.

11 For ſo an entrance ſhall be miniſtered unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

12 Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.

13 Yea, I think it mete, as long as I am in this tabernacle, to ſtir you up, by putting *you* in remembrance:

14 Knowing that ſhortly I muſt put off *this* my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.

15 Moreover, I will endeavour that you may be able after my deceaſe to have theſe things always in remembrance.

16 For we have not followed cunningly-deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty.

17 For he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well-pleaſed.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts:

20 Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God ſpake *as they were* moved by the Holy Ghoſt.

CHAP. II.

BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

2 And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.

3 And through covetouſneſs ſhall they with feigned words make merchandiſe of you: whoſe judgement now of a long time lingereth not, and their damnation ſlumbereth not.

4 For if God ſpared not the angels that ſinned, but caſt *them* down to hell, and delivered *them* into chains of darkneſs, to be reſerved unto judgement;

5 And ſpared not the old world, but ſaved Noah the eighth *perſon*, a preacher of righteouſneſs: bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into aſhes, condemned *them* with an overthrow, making *them* an enſample unto thoſe that after ſhould live ungodly;

7 And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8 (For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day with *their* unlawful deeds)

9 The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgement to be puniſhed,

10 But chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government: Preſumptuous *are they*, ſelf-willed, they are not afraid to ſpeak evil of dignities:

11 Whereas angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord.

12 But theſe, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption;

13 And ſhall receive the reward of unrighteouſneſs, *as* they that count it pleaſure to riot in the day time: ſpots *they are* and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you;

14 Having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls: an heart they have exerciſed with covetous practices; curſed children,

15 Which have forſaken the right way, and are gone aſtray, following the way of Baalam, the *ſon* of Boſor, who loved the wages of unrighteouſneſs;

16 But was rebuked for his iniquity: the dumb aſs ſpeaking with man's voice, forbad the madneſs of the prophet.

17 Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſs is ſerved for ever.

18 For when they ſpeak great ſwelling *words* of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error:

19 While

CHAP. I.] 10 *Wherefore the rather, brethren, give diligence to make your calling and election ſure.*] As if our apoſtle had ſaid, See that in the diligent exerciſe of the above-named graces, and in the daily practice of the afore-mentioned duties, you make your calling and election, which are ſure in themſelves, ſure to you; for by ſo doing you ſhall never fall nor miſcarry eternally.

CHAP. II.] 9 *The Lord knoweth how to deliver the godly,* &c.] From the particular example of Lot, and his gracious preſervation in the deſtruction of Sodom, the apoſtle draws this general concluſion: that Almighty God knows how to preſerve his own faithful ſervants from the evil of temptations and trials, which they meet with in this world; and that he will reſerve the wicked to the day of judgement, in order to be puniſhed.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again, and, The sow that was washed to her wallowing in the mire.

CHAP. III.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of our Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming! for since the fathers fell asleep all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water.

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness!

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

13 Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless:

15 And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ: To him *be* glory, both now and for ever. Amen.

CHAP. III.] 11. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be,* &c.] These words are St. Peter's practical improvement of the foregoing doctrine concerning the certain, sudden, and terrible coming of Christ to judgement. If the whole frame of heaven and earth shall be so wonderfully changed, and a new world made, how holy should they be, and how great a degree of purity should they labour to attain to, who expect to live in this new world!

The First EPISTLE General of JOHN.

THE ARGUMENT.

This first epistle of John, *the apostle and evangelist, which was antiently entitled* To the Parthians, *has always been received by the church as genuine. Though no inscription nor direction is to it; yet it appears, by the beginning of Chapter* II. *to be a catholic or general epistle, addressed not to one, but many christians.*

CHAP. I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins; and not for our sins only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of

CHAP. I.] 2 *For the life was manifested, and we have seen it,* &c.] As if the apostle had said, Christ Jesus, that eternal life which was with the Father from all eternity, as being his eternal Son, was in the fullness of time manifested in the flesh.

the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for, if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifest, that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These things have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doth righteousness is born of him.

CHAP. III.

BEhold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him, for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins: and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another:

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life; because we love the brethren: he that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and He in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

BEloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist whereof you have heard that it should come, and even now already it is in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgement: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment: he that feareth is not made perfect in love.

19 We love him because he first loved us.

20 If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, that he who loveth God, love his brother also.

CHAP. V.

WHosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ: not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.

11 And

CHAP. II.] 20 *But ye have an unction from the Holy One*, &c.] As if the apostle had said, though many Antichrists and seducers are abroad in the world: yet the most holy God hath anointed you with his spirit, which will preserve you from pernicious error, and lead you into all necessary truth, if you obey and follow him.

CHAP. III.] 3 *And every man that hath this hope in him, purifieth himself*, &c.] Every one that hath this hope; that is, the hope of seeing and enjoying Christ in glory, now endeavours to purify himself according to the copy which Christ hath set before him, labouring to imitate it, though he cannot reach it.

CHAP. IV.] 20 *If a man say, I love God, and hateth his brother, he is a liar*, &c.] The apostle in these words prevents an objection: some might be ready to say, who is it that doth not love God? is there any living who doth not love him? The apostle replies, that whosoever says he loves God, and yet hateth his brother, is plainly a liar; for it is impossible truly to love God, and not to do what God commands.

CHAP. V.] 7 *For there are three that bear record in heaven, the Father*, &c.] That is, there are three in heaven which bear record to this truth here upon earth, That Jesus is the Christ; and these are the three persons in the holy Trinity, the Father, the Word, and the Holy Ghost.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin, *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin not unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whatsoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him, that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

THE Second EPISTLE of JOHN.

THE ARGUMENT.

That John *the apostle, and disciple of our Saviour, who wrote the first, penned also this second epistle, seems evident from the exact agreement of several passages of this with the former epistle, even word for word.*

THE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy *and* peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now, I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of the elect sister greet thee. Amen.

CHAP. I.] 6 *And this is love, that we walk after his commandments,* &c.] As if our apostle had said, by this we shall make it evidently appear, that there is the true love of God in us, if we endeavour to frame our lives according to his commandments.

12 *Having many things to write unto you, I would not write with paper and ink,* &c.] Here our apostle concludes with an apology for the brevity of his epistle, declaring, that he hoped to come shortly to them and see them.

THE Third EPISTLE General of JOHN.

THE ARGUMENT.

This epistle is directed to Gaius, *or* Caius. *Whoever he be, for it is controverted, the apostle declares to him the joy which he conceived when he heard of his piety and charity.*

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers;

6 Which have born witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well;

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doth good, is of God: but he that doth evil, hath not seen God.

12 Demetrius

9 *I wrote unto the church: but Diotrephes,* &c.] Here is remarkable the pious care which the apostle took for the relief and succour of such faithful christians as now travelled among them, both to avoid persecution, and to preach the gospel.

12 Demetrius hath good report of all men, and of the truth itſelf: yea, and we *alſo* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace *be* to thee. Our friends ſalute thee. Greet the friends by name.

THE
The General EPISTLE of JUDE.

The ARGUMENT.

St. Jude *made no ſcruple to quote in this epiſtle the apocryphal book of* Enoch: *and he introduces the ſtory of the archangel* Michael, *who diſputes with the devil concerning the body of* Moſes. *But this neither diminiſhes the authority of* Jude's *epiſtle, nor gives any to thoſe apocryphal books.*

JUDE the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not.

6 And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs unto the judgement of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

8 Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.

10 But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts, in thoſe things they corrupt themſelves.

11 Woe unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gainſaying of Core.

12 Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: clouds *they are* without water, carried about of winds; trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the ſea, foaming out their own ſhame; wandering ſtars, to whom is reſerved the blackneſs of darkneſs for ever.

14 And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints,

15 To execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches* which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling *words*, having men's perſons in admiration becauſe of advantage.

17 But, beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt:

18 *How* that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.

19 Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

20 But ye, beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt,

21 Keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22 And of ſome have compaſſion, making a difference:

23 And others ſave with fear, pulling *them* out of the fire; hating even the garment ſpotted by the fleſh.

24 Now unto him that is able to keep you from falling, and to preſent *you* faultleſs before the preſence of his glory with exceeding joy,

25 To the only wiſe God our Saviour, *be* glory and majeſty, dominion and power, both now and ever. Amen.

17 *But, beloved, remember ye the words which were ſpoken before of the apoſtles,* &c.] Having deſcribed thoſe ſeducers at large, our apoſtle now comes to exhort them to whom he wrote to beware of ſuch; aſſuring them that the apoſtles of Chriſt, St. Paul, and particularly St Peter, had expreſsly foretold concerning theſe wicked ſcoffers which would ariſe in the church in the laſt times.

THE
REVELATION of St. JOHN the Divine.

THE ARGUMENT.

The Apocalypſe, *or* Revelation, *is a canonical book of the New Teſtament. It was written, according to* Irenæus, *about the year of Chriſt ninety-ſix, in the iſland of* Patmos, *one of thoſe in the* Archipelago, *whither St.* John *had been baniſhed by the emperor* Domitian; *but Sir* Iſaac Newton *places the writing of this book earlier, namely, in the time of* Nero.

CHAP. I.

THE Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is* he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein: for the time is at hand.

4 JOHN to the ſeven churches which are in Aſia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the ſeven ſpirits which are before his throne;

5 And from Jeſus Chriſt, *who is* the faithful witneſs, *and* the firſt-begotten of the dead, and the prince of the kings of the earth: unto him that loved us, and waſhed us from our ſins in his own blood;

6 And hath made us kings and prieſts unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye ſhall ſee him, and they *alſo* which pierced him: and all kindreds of the earth ſhall wail becauſe of him: even ſo, Amen.

8 I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

10 I was in the ſpirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the firſt and the laſt: and, What thou ſeeſt, write in a book, and ſend *it* unto the ſeven churches which are in Aſia; unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to ſee the voice that ſpake with me. And being turned, I ſaw ſeven golden candleſticks;

13 And in the midſt of the ſeven candleſticks, *one* like unto the Son of man, cloathed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as ſnow; and his eyes *were* as a flame of fire:

15 And his feet like unto fine braſs, as if they burned in a furnace; and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged ſword: and his countenance *was* as the ſun ſhineth in his ſtrengh.

17 And when I ſaw him, I fell at his feet as dead: and he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt and the laſt:

18 I *am* he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter,

20 The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven churches.

CHAP. II.

UNTO the angel of the church of Epheſus, write, Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks;

2 I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: and thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them liars:

3 And haſt born, and haſt patience, and for my name's ſake haſt laboured, and haſt not fainted.

4 Nevertheleſs, I have *ſomewhat* againſt thee, becauſe thou haſt left thy firſt love.

5 Remember therefore from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.

6 But this thou haſt, that thou hateſt the deeds of the Nicolaitans, which I alſo hate.

7 He that hath an ear, let him hear what the Spirit ſaith unto the churches, To him that overcometh will I give to eat of the tree of life which is in the midſt of the paradiſe of God.

8 And unto the angel of the church in Smyrna, write, Theſe things ſaith the firſt and the laſt, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blaſphemy of them which ſay they are Jews, and are not, but *are* the ſynagogue of Satan.

10 Fear none of thoſe things which thou ſhalt ſuffer: behold, the devil ſhall caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit ſaith unto the churches, He that overcometh ſhall not be hurt of the ſecond death.

12 And to the angel of the church in Pergamos write, Theſe things ſaith he, which hath the ſharp ſword with two edges,

13 I know thy works, and where thou dwelleſt, *even* where Satan's ſeat *is*: and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe days wherein Antipas *was* my faithful martyr, who was ſlain among you, where Satan dwelleth.

14 But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Baalam, who taught Balac to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.

15 So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth.

17 He that hath an ear, let him hear what the Spirit ſaith unto the churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written which no man knoweth, ſaving he that receiveth *it*.

18 And unto the angel of the church of Thyatira, write, Theſe things ſaith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine braſs;

19 I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works; and the laſt *to be* more than the firſt.

20 Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezabel, which calleth herſelf a propheteſs, to teach, and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols.

21 And I gave her ſpace to repent of her fornication, and ſhe repented not.

22 Behold, I will caſt her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches ſhall know that I am he which ſearcheth the reigns and hearts: and I will give unto every one of you according to your works.

24 But unto you I ſay, and unto the reſt in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you none other burden.

25 But that which ye have *already*, hold faſt till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he ſhall rule them with a rod of iron: as the veſſels of a potter ſhall they be broken to ſhivers) even as I received of my Father.

28 And I will give him the morning ſtar.

29 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

CHAP. III.

AND unto the angel of the church in Sardis, write, Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven ſtars, I know thy works, that thou haſt a name, that thou liveſt, and art dead.

2 Be watchful, and ſtrengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.

3 Remember therefore how thou haſt received and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

4 Thou haſt a few names even in Sardis, which have not defiled their garments; and they ſhall walk with me in white, for they are worthy.

5 He that overcometh, the ſame ſhall be cloathed in white raiment; and I will not blot out his name out of the book of life, but I will confeſs his name before my Father, and before his angels.

6 He that hath an ear let him hear what the Spirit ſaith unto the churches.

7 And to the angel of the church in Philadelphia, write, Theſe things ſaith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man ſhutteth, and ſhutteth, and no man openeth:

8 I know thy works: behold, I have ſet before thee an open door, and no man can ſhut it; for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will make them of the ſynagogue of Satan, (which ſay they are jews, and are not, but do lie) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee.

10 Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

14 And unto the angel of the church of the Laodiceans, write, Theſe things ſaith the Amen, the faithful and true witneſs, the beginning of the creation of God;

CHAP. I.] 4 *Grace be unto you, and peace, from him which is*, &c.] The learned Grotius is of opinion, that the nominative caſe not being varied into what the grammarians call a genitive, as the common rules of grammar require, is deſigned to repreſent the everlaſting veracity and invariableneſs of God, and the unchangeable majeſty of Chriſt in the teſtimony of his goſpel, and the glory of his kingdom.

CHAP. II.] 9 *I know thy works----and poverty*, &c.] Archbiſhop Wake ſuppoſes this laſt to refer to the extraordinary character of Polycarp, biſhop of Smyrna, who, as eccleſiaſtical hiſtory tells us, had reduced himſelf to a voluntary poverty, (as many of the primitive biſhops did) by ſelling his eſtate, and diſtributing it to the poor.

CHAP. III.] 7 *Theſe things ſaith he that is holy, he that is true*, &c.] This is ſo peculiarly the prerogative of God, that I have ſometimes wondered no greater ſtreſs ſhould have been laid upon it, in proof of the deity of our bleſſed Redeemer, by many writers who have preſſed other texts of a much more dubious nature to ſerve in the cauſe.

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth:

17 Becauſe thou ſayeſt I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked;

18 I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and *that* the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.

19 As many as I love I rebuke and chaſten: be zealous therefore, and repent.

20 Behold, I ſtand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

21 To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

CHAP. IV.

AFTER this I looked, and behold, a door *was* opened in heaven: and the firſt voice which I heard *was* as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter.

2 And immediately I was in the Spirit: and behold, a throne was ſet in heaven, and *one* ſat on the throne.

3 And he that ſat was to look upon like a jaſper and a ſardine ſtone: and *there was* a rainbow round about the throne, in ſight like unto an emerald.

4 And round about the throne *were* four and twenty ſeats: and upon the ſeats I ſaw four and twenty elders ſitting, cloathed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: and *there were* ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God.

6 And before the throne *there was* a ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne, *were* four beaſts full of eyes before and behind.

7 And the firſt beaſt *was* like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt *was* like a flying eagle.

8 And the four beaſts had each of them ſix wings about him, and *they were* full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when thoſe beaſts give glory, and honour, and thanks, to him that ſat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created.

CHAP. V.

AND I ſaw, in the right hand of him that ſat on the throne, a book written within and on the backſide, ſealed with ſeven ſeals.

2 And I ſaw a ſtrong angel proclaiming with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, becauſe no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders ſaith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to looſen the ſeven ſeals thereof.

6 And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders, ſtood a Lamb, as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God ſent forth into all the earth.

7 And he came and took the book out of the right hand of him that ſat upon the throne.

8 And when he had taken the book, the four beaſts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints.

9 And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And haſt made us unto our God kings and prieſts: and we ſhall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands;

12 Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

13 And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power, *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever!

14 And the four beaſts ſaid, Amen. And the four *and* twenty elders fell down and worſhipped him that liveth for ever and ever.

CHAP. VI.

AND I ſaw, when the Lamb opened one of the ſeals, and I heard as it were the voice of thunder, one of the four beaſts ſaying, Come, and ſee.

2 And I ſaw, and behold, a white horſe; and he that ſat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come, and ſee.

4 And there went out another horſe *that was* red: and *power was* given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.

5 And when he had opened the third ſeal, I heard the third beaſt ſay, Come, and ſee. And I beheld, and lo, a black horſe; and he that ſat on him had a pair of ballances in his hand.

6 And I heard a voice in the midſt of the four beaſts ſay, A meaſure of wheat for a penny; and three meaſures of barley for a penny; and ſee thou hurt not the oil and the wine.

7 And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come, and ſee.

8 And I looked, and behold, a pale horſe; and his name that ſat on him was Death, and hell followed with him; and power was given unto them, over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.

9 And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held.

10 And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren that ſhould be killed as they *were*, ſhould be fulfilled.

12 And I beheld when he had opened the ſixth ſeal, and lo, there was a great earthquake, and the ſun became black as ſackcloth of hair, and the moon became as blood;

13 And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her untimely figs, when ſhe is ſhaken of a mighty wind:

14 And the heaven departed as a ſcroll when it is rolled together; and every mountain and iſland were moved out of their places:

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themſelves in the dens, and in the rocks of the mountains;

16 And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who ſhall be able to ſtand?

CHAP. VII.

AND after theſe things, I ſaw four angels ſtanding on the four corners of the earth, holding the four winds of the earth, that the wind ſhould not blow on the earth, nor on the ſea, nor on any tree.

2 And I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea,

3 Saying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.

4 And I heard the number of them which were ſealed: *and there were* ſealed an hundred *and* forty *and* four thouſand, of all the tribes of the children of Iſrael.

5 Of the tribe of Juda *were* ſealed twelve thouſand. Of the tribe of

CHAP. IV.] 4 *And upon the ſeats I ſaw four and twenty elders ſitting*, &c.] The number ſeems to allude to that of the patriarchs and apoſtles; and they are called elders, as the preſidence of elders was common among the Jews. And thoſe might be conſidered as repreſentatives of the church, paying homage at the throne in the name of the reſt.

CHAP. V.] 9 *And they ſung a new ſong, ſaying, Thou art worthy to take the book*, &c.] And they ſung a new ſong, excellent in its kind, and compoſed on a much greater occaſion, and in much ſublimer ſtrains of divin harmony than thoſe which the prieſts and Levites ſung in the temple of Jeruſalem; ſaying, worthy art thou to take the book from the hand of God, and to open the ſeals thereof: for thou, O bleſſed Lamb of God, who takeſt away the ſins of the world, thou waſt ſlain to expiate our guilt; and thou haſt redeemed us to God by thy precious blood from the dominion of ſin, and the wrath of the juſtly incenſed deity, whoſe ſervants and favourites we are now become, in conſequence of thy kind and gracious interpoſition; and we are now aſſembled round thy throne, out of every tribe, and language, and people, and nation, near and far off, ſacred and profane, learned and barbarous: wherever we were diſperſed thou haſt found us; and into whatever bondage and miſery we were ſunk, thy power and mercy have reſcued us.

CHAP. VI.] 6 *A meaſure of wheat for a penny*, &c.] This may ſeem to an Engliſh reader a deſcription of great plenty; but it certainly intends the contrary. The penny was about ſeven-pence-halfpenny of our money. And it appears from Tacitus, as well as from Math. xx. 2. to have been the daily wages of a labourer.

of Reuben *were* ſealed twelve thouſand. Of the tribe of Gad *were* ſealed twelve thouſand.

6 Of the tribe of Aſer *were* ſealed twelve thouſand. Of the tribe of Nephthalim *were* ſealed twelve thouſand. Of the tribe of Manaſſes *were* ſealed twelve thouſand.

7 Of the tribe of Simeon *were* ſealed twelve thouſand. Of the tribe of Levi *were* ſealed twelve thouſand. Of the tribe of Iſſachar *were* ſealed twelve thouſand.

8 Of the tribe of Zabulon *were* ſealed twelve thouſand. Of the tribe of Joſeph *were* ſealed twelve thouſand. Of the tribe of Benjamin *were* ſealed twelve thouſand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands.

10 And cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lamb.

11 And all the angels ſtood round about the throne, and *about* the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, *be* unto our God for ever and ever! Amen.

13 And one of the elders anſwered, ſaying unto me, What are theſe which are arrayed in white robes? and whence came they?

14 And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and ſerve him day and night in his temple: and he that ſitteth on the throne ſhall dwell among them.

16 They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat.

17 For the Lamb which is in the midſt of the throne ſhall feed them, and ſhall lead them to living fountains of waters: and God ſhall wipe away all tears from their eyes.

CHAP. VIII.

AND when he had opened the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an hour.

2 And I ſaw the ſeven angels which ſtood before God; and to them were given ſeven trumpets.

3 And another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer *it* with the prayers of all ſaints upon the golden altar which was before the throne.

4 And the ſmoke of the incenſe, *which came* with the prayers of the ſaints, aſcended up before God, out of the angel's hand.

5 And the angel took the cenſer, and filled it with fire of the altar, and caſt it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the ſeven angels, which had the ſeven trumpets, prepared themſelves to ſound.

7 The firſt angel ſounded, and there followed hail and fire mingled with blood, and they were caſt upon the earth: and the third part of trees was burnt up, and all green graſs was burnt up.

8 And the ſecond angel ſounded, and as it were a great mountain burning with fire was caſt into the ſea; and the third part of the ſea became blood:

9 And the third part of the creatures which were in the ſea, and had life, died; and the third part of the ſhips were deſtroyed.

10 And the third angel ſounded, and there fell a great ſtar from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and the fountains of waters:

11 And the name of the ſtar is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

12 And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars: ſo as the third part of them was darkened, and the day ſhone not for a third part of it, and the night likewiſe.

13 And I beheld, and heard an angel flying through the midſt of heaven, ſaying with a loud voice, Woe, woe, woe to the inhabitants of the earth, by reaſon of the other voices of the trumpet of the three angels which are yet to ſound.

CHAP. IX.

AND the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth: and to him was given the key of the bottomleſs pit.

2 And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace; and the ſun and the air were darkened by reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke locuſts upon the earth; and unto them was given power, as the ſcorpions of the earth have power.

4 And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads.

5 And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: and their torment *was* as the torment of a ſcorpion, when he ſtriketh a man.

6 And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them.

7 And the ſhapes of the locuſts *were* like unto horſes prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breaſt-plates, as it were breaſt-plates of iron; and the ſound of their wings *was* as the ſound of chariots of many horſes running to battle.

10 And they had tails like unto ſcorpions, and there were ſtings in their tails, and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomleſs pit, whoſe name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is paſt, *and* behold there come two woes more hereafter.

13 And the ſixth angel ſounded, and I heard a voice from the four horns of the golden altar, which is before God,

14 Saying to the ſixth angel which had the trumpet, Looſe the four angels which are bound in the great river Euphrates.

15 And the four angels were looſed, which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men.

16 And the number of the army of the horſemen *were* two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of jacinct, and brimſtone: and the heads of the horſes *were* as the heads of lions; and out of their mouth iſſued fire, and ſmoke, and brimſtone.

18 By theſe three was the third part of men killed by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto ſerpents, and had heads, and with them they do hurt.

20 And the reſt of the men, which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold and ſilver, and braſs, and ſtone, and of wood: which neither can ſee, nor hear, nor walk:

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

CHAP. X.

AND I ſaw another mighty angel come down from heaven, cloathed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he ſet his right foot upon the ſea, and *his* left *foot* on the earth;

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea, and upon the earth, lifted up his hand to heaven,

6 And ſware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things which are therein, that there ſhould be time no longer:

7 But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhall be finiſhed, as he hath declared to his ſervants the prophets.

8 And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, *and* take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take *it*, and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth ſweet as honey: and as ſoon as I had eaten it, my belly was bitter.

11 And he ſaid unto me, Thou muſt propheſy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

AND there was given me a reed like unto a rod: and the angel ſtood, ſaying, Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein.

CHAP. VII.] 9 *Lo, a great multitude, which no man could number,* &c.] Some have ſuppoſed, that the hundred and forty four thouſand were Jews, and that theſe were the Gentile church. But it appears to me, that the ſealing theſe thouſands expreſſes the progreſs of the goſpel under Conſtantine.

CHAP. VIII.] 1 *There was ſilence in heaven about the ſpace of half an hour.*] Some are of opinion, that here is an alluſion to the ſilence which uſed ſometimes to be kept in the worſhip of God in the temple while the people were praying.---I think with Mr. Lowman, that the ſeventh ſeal was only introductory to the trumpets, and the ſeventh trumpet to the vials.

CHAP. IX.] 3 *And there came out of the ſmoke locuſts,* &c.] Many proteſtant writers imagine theſe locuſts to ſignify the religious orders of monks and friars, &c. The learned Grotius underſtands by them the ſect of the zealots which appeared among the Jews during the ſiege, and at the time of the deſtruction of Jeruſalem.

4 *They ſhould not hurt the graſs----but only thoſe men which have not the ſeal of God,* &c.] The uſe of the Greek particles *ei mee* here is very remarkable. And it is apparently neceſſary they ſhould be rendered *only*, rather than *except*.

CHAP. X. 1] *And I ſaw another mighty angel come down from heaven cloathed with a cloud,* &c.] The beauties of this noble deſcription are finely illuſtrated by that moſt elegant and pious writer, the Reverend Mr. James Hervey, in his Meditations.

2 But the court which is without the temple leave out, and meaſure it not, for it is given unto the Gentiles, and the holy city ſhall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witneſſes, and they ſhall propheſy a thouſand two hundred *and* threeſcore days cloathed in ſackcloth.

4 Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 Theſe have power to ſhut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to ſmite the earth with all plagues, as often as they will.

7 And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit ſhall make war againſt them, and ſhall overcome them, and kill them.

8 And their dead bodies *ſhall lie* in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two prophets tormented them that dwelt on the earth.

11 And after three days and an half, the Spirit of life from God entered into them; and they ſtood upon their feet, and great fear fell upon them which ſaw them.

12 And they heard a great voice from heaven ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud, and their enemies beheld them.

13 And the ſame hour was there a great earthquake, and the tenth part of the city fell; and in the earthquake were ſlain of men ſeven thouſand; and the remnant were affrighted, and gave glory to the God of heaven.

14 The ſecond woe is paſt; *and* behold, the third woe cometh quickly.

15 And the ſeventh angel ſounded, and there were great voices in heaven, ſaying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.

16 And the four and twenty elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.

19 And the temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

XII.

AND there appeared a great wonder in heaven, a woman cloathed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars:

2 And ſhe being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having ſeven heads and ten horns, and ſeven crowns upon his heads.

4 And his tail drew the third part of the ſtars of heaven, and did caſt them to the earth: and the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born.

5 And ſhe brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred *and* threeſcore days.

7 And there was a war in heaven: Michael and his angels fought againſt the dragon: and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was caſt out, that old ſerpent, called the devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

10 And I heard a loud voice ſaying in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the ſea; for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

13 And when the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man-*child*.

14 And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs, into her place, where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent.

15 And the ſerpent caſt out of his mouth water as a flood, after the woman, that he might cauſe her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and ſwallowed up the flood which the dragon caſt out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

CHAP. XIII.

AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy.

2 And the beaſt which I ſaw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his ſeat, and great authority.

3 And I ſaw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beaſt.

4 And they worſhipped the dragon which gave power unto the beaſt: and they worſhipped the beaſt, ſaying, Who *is* like unto the beaſt? who is able to make war with him?

5 And there was given unto him a mouth ſpeaking great things, and blaſphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity ſhall go into captivity: he that killeth with the ſword muſt be killed with the ſword. Here is the patience and the faith of the ſaints.

11 And I beheld another beaſt coming up out of the earth, and he had two horns like a lamb, and he ſpake as a dragon.

12 And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth, in the ſight of men,

14 And deceiveth them that dwell on the earth by *the means of* thoſe miracles which he had power to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt which had the wound by a ſword, and did live.

15 And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed.

16 And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

17 And that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name.

18 Here is wiſdom. Let him that hath underſtanding count the number of the beaſt; for it is the number of a man; and his number is ſix hundred threeſcore *and* ſix.

CHAP. XIV.

AND I looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty *and* four thouſand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders: and no man could learn that ſong, but the hundred *and* forty *and* four thouſand, which were redeemed from the earth.

4 Theſe are they which were not defiled with women, for they are virgins;

CHAP. XI.] 3 *Cloathed in ſackcloth.*] This was the habit of mourners, and ſuited to their prophetic character. This period is the ſame with that afterwards deſcribed, as the time of the woman's abode in the wilderneſs.

CHAP. XII.] 6 *A thouſand two hundred and threeſcore days.*] Theſe days are years of papal uſurpation. Sir Iſaac Newton and Mr Lowman ſuppoſe them to begin in the year 756, when Pepin of France made a grant to the Pope of the temporal dominion of Rome, on the deſtruction of the exarchate of Ravenna, to which that imperial city for a while belonged.

CHAP. XIII.] 6 *Them that dwell in heaven.*] It is very injurious to the ſaints and angels, when they are repreſented as deſirous of attracting to themſelves that worſhip which ought to be appropriated to God; and nothing worſe can be imagined of them, than that they ſhould be delighted with ſuch ſervices as are paid them in the Roman ritual.

CHAP. XIV.] 4 *They are virgins*, &c.] This probably ſignifies their freedom from idolatry, which is, in a ſpiritual ſenſe, fornication; nor can it, with any reaſon, be urged againſt marriage.

virgins; these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, *being* the first-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile; for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is powered out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in the sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And the wine-press was troden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

CHAP. XV.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, Saying, Great and marvellous *are* thy works, Lord God Almighty; just and true are thy ways, thou king of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgements are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and power out the vials of the wrath of God upon the earth.

2 And the first went, and powered out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel powered out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgements.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not, to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place, called in the Hebrew tongue, Armageddon,

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done.

18 And there were voices, and thunders, and lightenings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgement of the great whore, that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stone and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

6 *And I saw another angel fly in the midst of heaven*, &c.] The flight of an angel admirably represents the swiftness of that progress by which the gospel dispersed itself over the whole world as archbishop Tillotson very well observes.

Chap. XV.] 4 *Who shall not fear thee, O Lord*, &c.] Who should not fear thee, O Lord, and glorify thy great and adorable name, because thou only art holy? And in thy presence the holiness of all other beings disappears, as unworthy to be mentioned or remembered.

Chap. XVI.] 16 *And he gathered them together into a place*, &c.] This seems a memorable circumstance. This were the dragon's army; yet God assembled them: such oblique intimations of the interposition of providence are wonderfully instructive, and they are scattered up and down in many places of the sacred scriptures.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAP. XVIII.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off, for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgement come.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee; and all things which were dainty and goodly are departed from thee; and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city that was cloathed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company of ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried, when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

21 And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAP. XIX.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia! salvation, and glory, and honour, and power, unto the Lord our God!

2 For true and righteous *are* his judgements; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia! And her smoke rose up for ever and ever.

4 And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen, Alleluia!

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him: And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called faithful and true, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns: and he had a name written that no man knew but he himself:

13 And he *was* cloathed with a vesture dipt in blood: and his name is called, The Word of God.

14 And the armies which were in heaven followed him upon white horses, cloathed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of burning fire with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAP. XX.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

CHAP. XVII.] 14 *These shall make war with the Lamb*, &c.] These also shall presume to make war with the Lamb: and the consequence may easily be conjectured. For the Lamb who bears such magnificent titles, and who hath already triumphed over all the powers of hell, shall undauntedly overcome them and triumph over them, for he is indeed, what some vain mortals have impiously and arrogantly called themselves, Lord of lords, and King of kings.

CHAP. XVIII.] 2 *Babylon the great is fallen*, &c.] This is still the language of prophecy, expressing what shall certainly and speedily come to pass; for the fourth verse shews, that in strictness of speech Babylon was yet to be considered as standing.

CHAP. XIX.] 7 *Let us be glad and rejoice, and give honour*, &c.] And we will now, in an especial manner, rejoice and exult in the greatest transport of holy joy; and we will give glory to him, because the marriage of the Lamb is come, and his wife has prepared herself to meet him, being adorned with all those ornaments which are most graceful in themselves, and most agreeable to him. And he is going to espouse his church with circumstances of the highest festivity and solemnity.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire: This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAP. XXI.

AND I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as chrystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square; and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second saphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysophrasus; the eleventh, a jacinct; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

CHAP. XXII.

AND he shewed me a pure river of water of life, clear as chrystal, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly; and my reward *is* with me, to give to every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

CHAP. XX.] 11 *And I saw a great white throne*, &c.] It hath been observed, that the judgement-seat has been represented by a throne, to shew that there can be no appeal from it. A white throne, to signify the bright glory, the unspotted purity, and inflexible justice, of him who sits upon it.

CHAP. XXII.] 10 *And he saith unto me, Seal not the sayings*, &c.] And he, that is, our Lord Jesus Christ, from whom I received this revelation, said unto me, seal not up the words of the prophecy of this book, so that they should not be immediately perused; for the time is near in which the accomplishment of these things shall begin.

11 *He that is unjust, let him be unjust still*, &c.] Yea, the time is just approaching, when the last seal shall be set upon the characters of men; and when it shall be said on the one hand, Let him that is unjust, be unjust still; and let him that is polluted, be polluted still: for no more opportunities shall ever be granted for reforming what hath been amiss, and recovering the unrighteous and polluted soul to rectitude and purity.

13 *I am Alpha and Omega*, &c.] And in order to confirm it further, I repeat it again, I am the Alpha and the Omega, the first and the last: and what I say may be depended upon, as the words of invariable fidelity.

FINIS.